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# HUMANITARIAN

## REVIEW

Scientific Rationalism, Psychology, Biology, Sociology, Comparative Religion and Mythology, Freethought, Ethical Culture, etc., etc.

SINGLETON WATERS DAVIS, EDITOR.

VOL. VII  
NO. 1.

AUGUST, 1908.

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NO. 68.

Principal Contents of This Number: ~~Some Cardinal Principles~~; Character Sketch of Ingersoll; Views and Reviews; Essay on "Truth," Poems, Humanitarian Proverbs, Editorials on Higher Criticism &c., Free Speech, etc., Suggestive Letters, etc., etc.



For Full Table of Contents. see 2nd page of Cover.

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## A UNIVERSAL MONISTIC ALLIANCE

THESES FOR THE ORGANIZATION OF MONISM.

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BY ERNST HAECKEL [of the University of Jena, Germany]

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¶ Every subscriber outside of this city who receives his magazine with a postage stamp on the wrapper may know that his subscription is four or more months in arrears and I am paying two cents postage for each copy instead of one cent a pound, as when in the second class mail, in which I cannot, by a late general ruling of the P. O. Dept., send the magazine to such delinquents. After the enlargement, it will require 2c. to prepay such delinquent's magazine. Hitherto I have borne this extra expense myself, while the subscriber I have credited should have done so. All those now in arrears may pay up at the old rate of \$1. a year if payment is sent during this month (July). After August 1, all those who become four or more months in arrears will be expected to pay at the rate of \$1.25 a year.

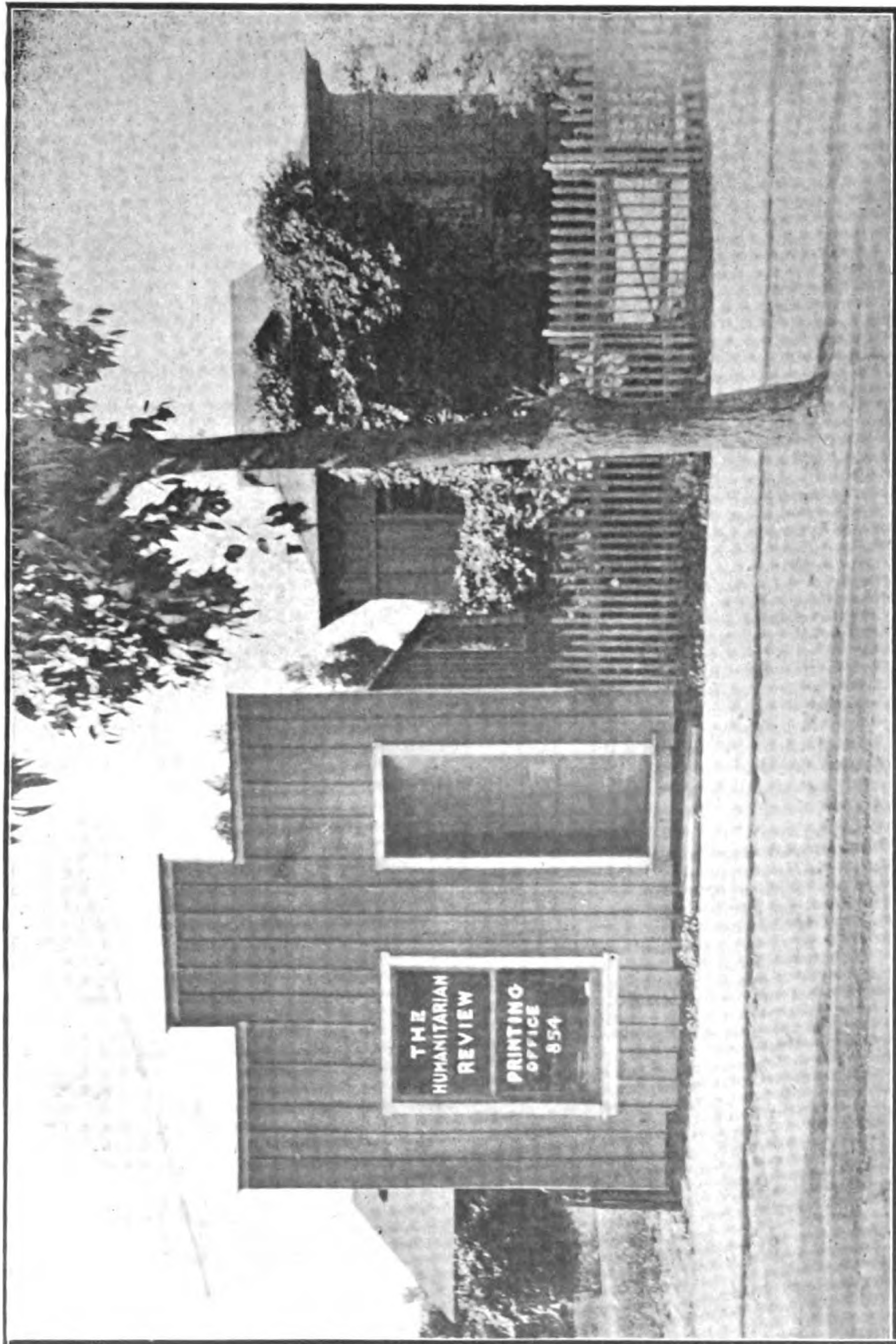
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*Frontispiece to The Humanitarian Review, August, 1908. From Photo by Miss Sylvia A. Davis.*

HOME OF "THE HUMANITARIAN REVIEW" AND OF ITS EDITOR

"Be it ever so humble, there's no place like Home!"



# THE HUMANITARIAN REVIEW

A Monthly Magazine Devoted to the

Study of Mind, Ethics and Religions by the Scientific Method

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Voi. VII, No. 1.] LOS ANGELES, AUGUST, 1908 [ Whole No. 68

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## INTRODUCTORY--- SOME CARDINAL PRINCIPLES.

BY THE EDITOR.

**A**S AN introduction to the enlarged and improved Humanitarian Review, of which this is the initial number, I will here somewhat remodel and extend the matter and the language of two or three short introductory articles which I published in the first number of the magazine, nearly six years ago.

TRUTH IS THE SOUL OF SCIENCE,

And truthfulness is the foundation rock upon which really excellent human character is built. The Humanitarian Review was launched upon its career as a seeker for and promulgator of the truth and champion of truthfulness, disseminator of right methods of character building, including ethical culture; as an investigator of questions of biology (the science of life), psychology (the science of mind or mentation), comparative religion and mythology, natural ethics, etc.; and it is proposed to continue in this realm and occupy the field more fully by the magazine in its enlarged size. It was to be and is to be, a thoroughly *Liberal Free-thought, Rationalistic, Humanitarian*, popular-science magazine—giving special attention to the bearings of modern science upon the transformation of mythology into religion, and religions of misty faith and mystic dogmatism into bright knowledge and right conduct, and making a specialty of reviewing, concisely, the current literature of a religio-scientific, ethico-scientific and psy-



chological character (including that of the New Thought, "Mental Science," Spiritualism, Suggestion, Psychic Research, Christian Science, etc.), and that of the recognized sciences; all of this not as an end, but as a means of ascertaining truths that may lead to the highest and best development of human character and the welfare and greatest possible happiness of mankind—the advancement of a real Humanitarian civilization. This is to be

#### A LIBERAL REVIEW,

Not alone in the sense of being an *advocate* of rational Liberalism, but also as itself being *practically* free, frank, broad, and tolerant in the recognition of the rights of others, in the summarizing, reviewing or commenting upon their literary productions, speech, or moral conduct, deemed by the editor to be in opposition to modern living thought and enlightened sentiment, as well as their contributions thereto and conduct agreeable therewith.

¶ It is the aim of the editor to make The Review to occupy a field not occupied fully by other reviews or magazines; that is, it is to be devoted to particular branches of scientific investigation and practical application as above stated, and adapted to popular requirements; in short to make a truly popular review at the same time fully abreast of the most advanced thought involved in the consideration of these modern living issues.

#### FROM THE EDITORIAL POINT OF VIEW

Certain opinions, theories and hypotheses may be, from time to time, set forth and advocated; readers are not expected to accept statements of this kind by the editor as representing any body of believers or nonbelievers in Materialism, Spiritism, Theism, Atheism, or anything else; they are meant to be presented as the *personal, individual* views of the editor, believed by him to be well-founded. If they appeal to the reader's reason agreeably, well and good; if not, the right to disagree is freely acknowledged.

¶ Of this character are the following remarks upon certain cardinal principles, as appear to the editor.

Truth is a mental photograph of reality. Science is an orderly arrangement of ascertained correlated truths.



No microscope has ever yet revealed to the human eye the ultimate particle of matter, the true atom; yet men generally conceive of every material substance as composed of indivisible, though almost infinitely small, particles. Hence the expression "gross" matter in contrast with "spirit" is utterly without warrant in science or common observation.

To define spirit as a "sublimated" or "refined" form or state of matter, is to place it in the same category with matter, which is observed to exist in many states and innumerable forms and conditions, and the intended reproach of the epithet "materialist" so rancorously applied to many physical scientists by believers in "ethereal bodies" of a "spiritual order," is far more applicable to those who define spirit as refined or sublimated material (or even ethereal) substance, especially when they conceive of spirit and mind (subjective or objective) as identical, for the so-called "materialistic" scientist does not conceive of mind as a form of matter, but as an *action* of a certain organized and complex body of matter—an *immaterial* "attribute" of a living (material) brain.

The real materialist, though he profess to be a spiritist or a Spiritualist, is he who is incapable of a conception of motion, action, emotion and thought (mind) as immaterial properties or attributes of matter, and who thinks of the mind or "spirit," as well as physical force, as an entity composed of a sort of vapor or matter in an attenuated condition, a unique material substance. Witness the crude idea of electricity as a "fluid," and the same of animal magnetism; so the cant phrase "thoughts are things," so common among New Thought people. And, from my point of view, I see in the professed Materialist who conceives of the so-called physical, chemical and vital "forces" as entical causes of the movements or action of matter, as really spiritists, for the notion that "mere matter" is "dead" and is made to move or act by entical "forces" within, above or "behind" it, is essentially the spiritistic one.

Many speak contemptuously of "gross" matter, as a part of nature base, evil and contaminating to "pure spirit." I think this a very fallacious and unjustifiable assumption, resulting in erroneous and harmful theological dogmas and religious practices. It



gave rise, for instance, to the notion of Satan as "the prince of *this* world," the practice of fasting, self-inflicted corporeal punishment as "penance," etc. There is no reason for thinking matter of any kind is any grosser, more evil or less pure or "holy" than any possible "spirit" entities—if there be entities of two distinct orders, material and immaterial, logically comparable with each other. All matter, in the light of science and viewed as independent particles and bodies, is pure and, so far as we know to the contrary, is infinitely "fine"; it is only relatively that any material substance, thing, or human body, can be justly called pure or impure, good or evil, fine or coarse ("gross"), large or small. So far as men *know*, the ultimate particles of matter are as small or "fine" as the ultimate constituents of spirit (if there be such an order of entical existence), if the comparison is logically admissible, which I do not believe. And ethically speaking, does gross matter commit crimes, or are they not the acts of "pure spirit" which is supposed to be capable of initiating action while matter uninfluenced by spirit or force is supposed to be inert or "dead"? Possibly, after all, it is spirit that is "gross" and matter "pure"!

So far as the speculation about gross matter, pure spirit and the "finer forces", or anything within, behind or above matter is concerned, there are no known facts in all the domain of nature to base it upon. The placing of "the flesh and the devil" in the same category is but barbarian nonsense—resulting from ignorance of man's relation to his environment.

#### MATTER OVERWHELMINGLY SUBLIME.

Contempt for "mere matter" and the human body as things ignoble is born of superstition and results in neglect of the very fountain-source of the mind or "spirit." The relative goodness or badness of the body is largely what each makes for himself by his habits of life. The constitution of the material universe, so far as finite mind is able to comprehend it, is overwhelmingly sublime, and the very standard of perfection itself. Long live *glorious matter* and *glorified human bodies*! I do not mean merely over-developed muscle, but clean, balanced and properly-cared for body of "pure" matter, especially in that organ which by its nor-



mal action enobles the entire man and renders him distinctively human and *humanitarian*—the *brain*.

#### THE SCIENTIFIC METHOD.

¶ In stating that this magazine is "devoted to the study of mind, ethics, religion etc., by the scientific method," I mean to convey a definite idea of a *method* of searching for truth distinctly different from the methods of theologians and metaphysicians. In writing of ethics, religion, psychic research, etc., I have often affirmed that the modern-science method should be used in the search for knowledge in these fields as well as in investigating the phenomena of nature in the domain of physics, chemistry etc. All scientists know quite well what is meant by the phrase, "the scientific method"; but the general reader and the novice in science in many cases have only vague ideas of its definite meaning and the importance of that definite use of it.

In the modern scientific method of investigation there are five steps or mental processes: 1, Observation; 2, Experimentation; 3, Generalization (comparison and classification); 4, Deduction; 5, Verification. Although this is called the modern-science method, it is as old as reason itself, in crude application—there can be no *real* reasoning without it. It is modern only in the sense that it is applied with far greater precision, with better means and with more comprehensiveness of application, unmixed with preconceived notions not based upon facts, or prejudice, than in the past. Formerly, the logical processes were used involuntarily and unconsciously, mostly; and outside of the natural sciences, this is still the case. It was used only in the study of material things—the investigation of physical phenomena—and is mostly so still. I say *physical* phenomena, because people universally class mental or "spiritual," moral and religious phenomena as super-physical, and so will catch my meaning, though I, from my view-point, see *all* phenomena as physical and none super-physical: all phenomena, including even that of moral conduct, as various modes of material activity.

Strongly contrasted with this apparently common-sense and self-evidently true scientific method of science is



## THE UNSCIENTIFIC METHOD OF THEOLOGY.

In the realm of mind (whether believed to be super-physical or a subdivision of the physical), or "spirit," if you prefer that name, the scientific method was, and is now by many, thought to be not applicable. It has been assumed that there exists a realm "outside of," "back of," or "above" nature—a realm of the supernatural, the field of theology and religion—of man's relationship to supposed supernatural beings (the gods) and a life in a supposed supernatural world or sphere, outside, or beyond, the range of the bodily, material or physical, organs of perception, after the death and disintegration of the body and even the material universe. And the believers in the existence of such a supernatural or spiritual realm assert that "carnal reason" cannot take cognizance of "spiritual things," but that man must learn of them by direct or indirect revelation from the supposed supernatural inhabitants (gods, angels or spirits) of the supposed supernatural world. Even as to ethics (knowledge of right relations of men with one another in this life) they proclaim that men can obtain it only by a revelation from God, i. e., Jhvh, the god of the Hebrews, and that the Decalogue of the Bible is such a revelation and the original source of our knowledge of morals. In matters of religion as a system of faith—belief not based on facts of observation—they are still more positive in denying the possibility of learning anything by the purely-human, scientific method.

## LEGITIMATE FIELDS FOR SCIENTIFIC RESEARCH.

However, men who have become more or less imbued with the modern-science spirit of this age of reason are forcing the issue and "invading the sacred precincts of religion" and ethics, armed with the scientific means and advancing by the scientific method. Even among theologians there are some who are doing so, as witness the work of the "higher critics" in their investigations of the Bible.

That ethics and religion are legitimate fields for scientific research unbiased by reliance on inspiration, faith or belief in anything supernatural, seems to me to be a truism. One of the higher



critics, Rev. David Sprague, several years ago, supported this view in an able article in the *Popular Science Monthly*, from which I copy the following pertinent paragraph :

¶ Is there any department of human knowledge to which the scientific method is not applicable? If scientific method is what we define it to be: that method of dealing with phenomena which reason declares—and reason has shown—to insure the greatest accuracy in results, then there is obviously no department of knowledge to which that method is inapplicable, for it means simply the method which will bring us nearest to the truth. When we are dealing with the highest spiritual verities we [the higher critics] use that method which will bring us nearest the truth."

This is the common ground occupied by all the higher critics who are worthy of the name, in theory, at least. But they have not been as successful as they might have been if they should have wholly laid aside their preconceived erroneous notions of the historical character of the Bible stories and the manner of their origin. They have only partially entered upon the use of the true scientific method—failing to make sure of a proper view-point as the very groundwork of their investigations, but have assumed the most equivocal traditions to be true and as reliable premises upon which their work begins and so leads to uncertainty and want of true results. A few men, however, who have not been handicapped by an early theological mis-education, or who have not allowed their prejudices or fear of giving offence to their more bigoted "brethren of the cloth" to hamper them—men who are real scientists by nature, education and training, and who are willing that truth should prevail though the heavens fall and the gods flee away like the mists of morning before the advance of the rising sun, are diligently and thoroughly working this forbidden territory. In The Review I shall with pleasure refer, from time to time, to such investigators, the progress of their labors and the results attained.

#### THE TRULY-MONISTIC DOCTRINE.

Although I do not label myself with so narrow a name as "Monist," I believe in the truth of the *real* Monistic doctrine. What I mean by Monism is distinct from what many others mean by the same word. One who believes that "all is spirit" is a



Monist, as well as one who believes that all is material. Dualism, the counter-doctrine of Monism is, that there is, as the substance of the universe as a whole, and as well, of its individual parts, two distinct elements called "matter *and* force" or "spirit," or "soul" (Haeckel); that matter is inert and moves or acts only as made to do so by force or spirit, or soul, within or behind (!) it. Most professed Monists believe that "substance" consists of two distinct entities, matter and force or "soul," as some call it.

¶ The "sub-stance" of the universe, the ultimate of complete analysis (as I conceive of it), and each of its parts, is *moving matter*—not "inert matter" *and* "force" to initiate the motion or action thereof; there is, I believe, no such thing as absolute inertia—no such thing as inactive matter, except relatively of one body with some other body; no such thing as "creating" or "annihilating," or "dissipating," motion, any more than is the creation or annihilation of matter possible; the totality of motion is invariable, as it is of matter *per se*; *change* of forms of matter, scientists all now firmly believe, accounts for all *apparent* creations and disappearances of matter, and the same principle, I conceive—*change* of modes of motion, under the law of correlation, accounts for all *apparent* creations and cessations of motion.

#### SOME PRACTICAL REFORMS IN GOVERNMENT.

¶ Editorially, The Review will not advocate any revolution of the United States Government, in either the one extreme of socialism or the other of anarchism, or any other radical departure from the fundamental principles of our republican form of government or the spirit of our national constitution. But in some matters in detail of application of these principles and the spirit of the Constitution and Declaration of Independence, it will stand firmly, conscientiously and loyally for certain changes, among some of which are the following:

1. Complete secularization of our public schools—forbidding Bible reading, prayers, singing of religious hymns, and teaching of religious dogmas or legends of any kind, or of "sacred" history unless accompanied by explanations of its mythological origin and mythical or symbolical character.

2. No exemption of church property from taxation; no appropriation of public funds for churches, or sectarian schools, hos-



pitals or other institutions;—all charitable institutions necessary to be provided and controlled by the government, general, State or municipal, and strictly secular in character. However, not prohibiting churches or fraternal associations etc., from providing and maintaining such educational and charitable institutions, in so far and such manner as shall not infringe upon the constitutional and legal rights of their patrons or the public.

3. Abolition of the religious oath from all departments of government and reliance on suitable penalties for perjury to secure truthfulness of affirmations, performance of official duty, etc.

4. Non-employment of chaplains in all institutions.

5. Non-recognition by government officials of the pope or any other church official as having any temporal power or authority more than other citizens.

6. No legal recognition of Sunday or any other holiday as a religious institution.

7. Making marriage a strictly secular, legal institution, without recognition of any religious ceremony as necessary or sufficient, "ordained ministers" not to be legally competent to perform the marriage ceremony, unless they are at the same time secular officers of the government duly qualified by their official position to do so.

8. The question of the religious or non-religious, or moral or immoral, character of matter sent through the mails not to be in any degree subject to decision by postoffice officials, high or low; the question of immorality, as obscenity, verbal assault, etc., being decided in the regular criminal courts the same as other crimes. Complaints in all cases of this kind, made by postoffice employes or others, to be made not to the P. O. Department, but to the judicial department.

In short, Complete Secularization of Government, and that absolute Religious Liberty which the Constitution of the United States was intended to guarantee to us all. Of course, on the question of amending the Constitution, as proposed by the misnamed "National Reform" party, formally dedicating the Nation to an ancient mythological god, and otherwise violating the spirit and letter of the Declaration of Independence and the Constitution itself, The Review takes a firm and faithful stand in opposition.

¶ I believe that intelligent, liberal-minded and liberty-loving people should duly appreciate such a magazine as I propose to publish.



Written specially for THE HUMANITARIAN REVIEW

## WHAT PREACHERS HAVE DONE AND WHERE THEY NOW STAND.

BY JOHN MADDOCK.

THEY'VE preached for twenty centuries  
That unbelief will send  
All unbelievers down to hell.  
But this we now contend:  
That unbelief has led the world  
From ignorance to see  
That what was revelation once  
Is fiction now ; and we  
Are sure that unbelief will bless  
The world, and then we'll find  
That blind belief, once at the fore,  
Will then be far behind.  
They've preached for twenty centuries  
From myth and legend lore  
Without the shadow of a fact—  
With falsehoods by the score.  
And now that they are called upon  
To verify their claims,  
They offer naught but mere beliefs  
Endorsed by human names.  
They have no proof for anything ;  
What ancients have believed,  
They've called the very truth of God  
And so they've been deceived.  
That blind belief has surely erred  
And preached its faith in vain,  
Is in the fact that reason now,  
And science in the main,  
Have put beliefs where they belong —  
In superstition's lore,  
And sent them to oblivion, where  
They'll stay "forevermore."  
The people who are lost today  
Are not the doubters who  
Refuse to take the fabulous,  
But want the good and true ;  
The lost are they who "go it blind"—  
Believe in ancient lore.  
The preachers lead the van in this,  
And now we'll say no more—  
Excepting this : what's needed now  
Are means, at any cost,  
To save deluded preachers from  
Forever being lost !



Written specially for THE HUMANITARIAN REVIEW.

## PROGRESS OF FREE THOUGHT.

### RELATION OF MODERN SCIENCE TO CHRISTIANITY.

BY C. B. WAITE.

THE progress of free thought is steadily onward and upward in all the European countries, especially in France, Norway and Germany.

In Norway, the principal articles in *Samtiden*, a literary, social and political magazine, are either devoted to the relation between science and Christianity, or to the discussion of subjects which necessarily involve that relation.

About fifty years ago, an attempt was made to oust a University professor, in that country, and deprive him of his stipend, because of his free-thought tendencies ; but the effort failed and his stipend was continued. Since that time the movement has been continually forward.

In Germany, alarmed at the progress and success of Professor Ernst Haeckel, a concerted movement has lately been made by theologians and Christian professors, who have formed a "bund" called the *Keplerbund*, opposed to the "Monistic bund" of Haeckel.

An account of this movement is given in the *Literary Digest* of Feb. 29, translated from the *Chronik der Christlichen Welt*. An imposing array of scientists are named, who are engaged in it. The *Aufruf* (call) for the convention was signed by 214 savants, only thirty of whom, it is claimed, were theologians. When we look for the platform, the nearest we can come to it is this :

It is denied that a fair and unprejudiced study of nature calls for a denial of "the fundamental teachings of Christianity, such as the personal God, the fact and consequences of sin, and a redemption through a divine Savior." But the phrase "the fact and consequences of sin" is rather misty. Leaving out this phrase, the issues may be considered fairly made up ; and on those issues the cohorts of Haeckel will rout the legions of the theological universities—"horse, foot and dragoon."

Chicago, Ill., July, 1908.



Written specially for THE HUMANITARIAN REVIEW.

## WANTED—A SPOOK.

BY AUSTIN BIERBOWER.

**T**HE greatest question of the present time is whether man shall live after this life. If any being were restored from death it would be sufficient evidence of future existence. We have, however, not the evidence. There are many who pretend to have it, claiming to produce spirits or miraculous cures; but there is no evidence of the genuineness of these. If Spiritualists could produce one being that would stand the examination of scientists, it would be enough. Almost every negro claims to have seen ghosts; miraculous cures are alleged by a number of religions; Spiritualists produce many spirits from the other world which give their communications; evidences of the supernatural are not wanting; but what is wanting is a conviction that these are real. Some few people are convinced, but they are very few and very incompetent to pass judgment on the evidence. No good lawyer accustomed to sift evidence would admit that a ghost or spirit is proven. No scientist or historian would admit it. No miraculous cure has been established on indisputable authority.

Those who allege manifestations of the supernatural should busy themselves to get the proofs. Any one case would be sufficient to establish the supernatural in man, but the case has to be proven beyond a reasonable doubt. The benefits, however, are worth the effort to so prove it. Some of the owners of dime museums would give millions of dollars for a real ghost—not such as is in the minds of negroes or superstitious persons, but such as appeals to all and may be observed by all. We should like to have a ghost that we can see and feel and hear talk, not such as vaguely appears to the mind of a medium or insane person. Any one who knows the working of the mind knows that such people can believe readily in ghosts, and pretend to be actuated by them, but sensible people are not ready to take the sayings of the insane as true. Many frauds are practiced on the public which should be discriminated from those who have genuine evidence. The Society of Psychical Research is too easily humbugged. Some members of it are convinced when practical and



scientific men cannot be. We want real evidence of a ghost or spirit such as will satisfy the best minds. There is no reason why the evidence should not be forthcoming, if ghosts or spirits do exist so abundantly. Proofs in the dark ought to yield to proofs in the light. The supernatural world, if such exists, ought to be compelled to manifest itself, and to do so clearly. We have plenty of evidence of material facts, and they are not disputed. The facts of history and science are generally admitted by the people, learned and unlearned, and we know no reason why alleged supernatural facts cannot be so established. Certainly some ought to be. If there is one such, as stated, it disposes of the whole question of the supernatural. Nothing is more wanted now than proof; and nothing will establish the supernatural but the proof. If it exists it ought not to have to come through weak minds given to hysteria, or be doubtful from any other cause. We ought to be able to prove a ghost as well as a natural fact, if there is any to prove. Evidence can take hold of the supernatural as well as the natural. There is only one kind of evidence for all.

As yet we have no evidence of the supernatural. All the alleged proofs are seen to be flimsy when examined. No cure of Christian Scientists, relics, or the healers of any religion have been incontestably established. Where they are thought to exist some other cause can be alleged for the opinion. The supernatural is not needed to explain them. We have not testimony that would establish supernatural relations with anybody or for any purpose.

Therefore, we say, that we need a ghost, and we call on Spiritualists and others who believe in manifestations of the supernatural to produce one, or to produce the evidence in clear shape. Such evidence would destroy infidelity, materialism, and establish the spiritual view of life which, without it, is held to be a mere delusion. We want a ghost for the best reason in the world. One is enough. It would make the other world as real as this, and people would be satisfied that there is another life. That Christianity is but one of its supernatural facts. Let Spiritualism therefore produce one spirit. Let Christian Scientists restore one person that is dead, or set a limb that has been severed. Let any religious healer, cure one that is clearly incurable by natural means; let there be but one manifestation of the supernatural, and all doubt will vanish; but until we have this, men will persist in refusing to believe in future existence and the other world.

Chicago, Ill., June 10, 1908.



Prepared Expressly for THE HUMANITARIAN REVIEW.

## TRUTH: THE APPRECIATION AND VALUE OF IT

As Shown in His Master Work, "Applied Sociology," \*

BY PROF. LESTER F. WARD.

### Contributed with Introductory Notes

BY THADDEUS BURR WAKEMAN.

**W**HEN I was asked by the Editor for an article for the first "Greater Humanitarian Review" it recalled the example of Prof. Huxley when asked for a similar article for the first number of the scientific periodical *Nature* in 1869. Instead of writing anything of his own, Huxley glorified the occasion by a translation of Goethe's wonderful prose-poem "Nature," a rhapsody upon *its unity* and *allness*, which once read can never be forgotten.

In a similar way let us introduce our new Review by weaving together the memorable words of our leading Sociologist on the nature and awful importance of Truth, which closes the sixth chapter of his great work above named.

But note first, that these pages follow those which disclose the errors about the world which have filled it with horrors—numbered thus: 1, Self-mutilation; 2, Asceticism; 3, Superstition; 4, Zoolatry; 5, Witchcraft; 6, Persecution; 7, Resistance to Truth; 8, Degradation of woman; 9, Obscurantism, wherein "those who believe things because they are impossible, are not going to believe anything because it is proved."

Also note, that "the ideological interpretation of history" means that man's ideas and views of the world control his feelings, opinions, actions and character. These of course can only be true and good in so far as they rest upon and agree with the actual facts, laws, and processes of correlative causation of the objective world of which we are parts. This argument is Truth: all else is ignorance, or error. In the twelfth chapter of this great work, the nature and scientific classification of scientific—that is the only real—truth, is given, and we hope to see it in the next number of this Review. *There*, let us have *the Truth* at last! Nothing but the Truth; and the whole Truth, as far as we possibly can!

Prof. Gabriel Tardes' book on Imitation—its laws and practices,

\* Published by Ginn & Co., Boston, Mass. It was preceded by "Pure Sociology," published by the Macmillan Co., New York.



shows how the "diseases" of ignorance and error become the *habits* of the generations. Quotation in English is given by Professor Ward, but Tarde's book itself has yet to appear in English.

The life work of Prof. Ward as our leading author, thinker and discoverer in sociology, should be better known and appreciated. As the successor and reconciler of the great founders of this last most human and most important of the sciences, Comte, Spencer, Fiske and others, he is the one best fitted to open up the better human future and lead us truthward. In the following words he shows that no such progress is possible till the masses of the people know the world as it is.

Coscob, Conn., July 10, 1908.

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## TRUTH.

The following Extract is from pages 80-83 of "Applied Sociology."

Mr. Robert G. Ingersoll, when asked if he could suggest any way by which, if he had the power, he could improve the Universe, replied that he would first make health "catching" instead of disease. All this error of which we have been speaking may be looked upon as so much social disease, which, under the laws of imitation, so ably worked out by M. Tarde, is contagious, and is passed on from mind to mind and from age to age. And just as the mission of medical science is to do away with disease and replace it by health, so the mission of social science is to do away with error and replace it by truth. It may be said that this is the mission of all science, and so it is. But all the science in the world has failed to remove any of the great world errors. They still stand in the face of it and are shared by the mass of mankind. The false ideas have, indeed, been disproved, and the true explanations of natural phenomena have been furnished, but all this has little social value.

The number who know the truth is relatively insignificant even in the most enlightened countries. The business world takes up the scientific discoveries and utilizes them, and the mass avail themselves of the resultant advantages, but they have no idea of the true significance of scientific discovery. The great bulk of every population on the globe is steeped in error. A wholly emancipated person finds himself almost completely alone in the world. There is not one perhaps in a whole city in which he lives with whom he can converse five minutes, because the moment any one begins to talk he reveals the fact that his mind is a bundle of errors, of false conceits, of superstitions, and of prejudices that render him utterly uninteresting.

The great majority are running off after some popular fad. Of



course the most have already abrogated their reasoning powers entirely by accepting some creed. The few men that have begun to doubt their creed are looking for another. They may think that they are progressing, but their credulity is as complete as ever, and they are utterly devoid of any knowledge by which to test the credibility of their beliefs. And yet these may be what pass for "educated" persons, for, as a matter of fact, the education that is afforded by the systems of the world not only does not furnish any knowledge but expressly disclaims doing this, and aims only to "draw out" some supposed inherent powers or talents. But as we have already seen, these native powers, deprived of all the materials upon which to exert themselves, are not merely useless but are in a high degree dangerous and pernicious. Ignorance is comparatively safe. It is error that does the mischief, and the stronger the reasoning faculties working upon meager materials the more misleading and disastrous the erroneous conclusions thus drawn are for mankind.

Of course the great desideratum is to supply the data for thinking, and to supply them to all mankind and not merely to a handful of the *elite*, but the problem is how to do this. Truth is unattractive. Error charms. It holds out all manner of false hopes. It is a siren song that lures frail mariners upon desert isles, where with nothing to nourish the soul they perish and leave their bones to bleach upon the barren strand. All the shores of the great ocean of time are strewn with these whitened skeletons of misguided thought. Truth furnishes the only real hope. It is truth that should be made attractive, alluring, contagious, to such a degree that it shall penetrate the whole mass of mankind, crowding out and replacing the error that now fills the world.

It is recognized by all who accept the ideological interpretation of history, which, as we have seen, does not conflict with the economic interpretation, that world ideas are what determine and control human action; that action therefore depends upon the nature of these ideas. The principal quality of ideas as affecting action is the relative amount of truth and error that they embody. As we have seen, early ideas consist chiefly of error, and we have enumerated some of the consequences of this error. All progress in ideas has consisted in the gradual elimination of the error and substitution of truth. The several steps in religious ideas, from fetishism to monotheism, have been in this direction. All heresies have been attempts to get rid of some small part of the error of the orthodox type of beliefs. The Protestant Reformation was another such a step. The deism of Voltaire and Thomas Paine was still another. Although these steps may seem small to the fully emancipated, still they represent progress. It is a characteristic of the hu-



man mind to take short steps. Few are capable of throwing off all error at once as a snake casts its skin. A part must be clung to and cherished a while longer. In this respect, speaking generally, the peoples of the North of Europe differ from those of the South. The former are satisfied with the surrender of a part, while the latter cling to the whole until they can hold it no longer and pass by a single leap from complete orthodoxy to complete freedom of religious thought. This is the true reason why the Reformation never could gain a foothold among the Latin races, and not, as some suppose, because the latter are naturally more superstitious. There are many liberal minds among the Latin races, but there are few Protestants.

Error believed with sufficient force to determine action is retrogressive in its effects. The progressive character of any age depends upon the amount of truth embodied in its philosophy, i. e., in its world views. The natural tendency of truth is to cause progressive action. In other words, the dynamic quality of human ideas is strictly proportional to the degree to which they harmonize with objective reality. It follows that all the progress that has taken place in the world as the result of human thought has been due to the truth that has been brought to light. This accounts for the relatively small amount of human progress that is due to this cause. The greater part, as shown in (my) *Pure Sociology*, Chapter XI, has been of the purely unconscious, genetic sort, with which ideas have nothing to do. But most of the progress due to ideas is of that superficial kind which merely produces material civilization through the conquest of nature, and does not penetrate to the lower strata of Society at all. This is because the truth is possessed by only a minute fraction of Society. It therefore has great economic value but very little social value. What the progress of the world would be if all this truth were socially appropriated no one can foresee, but its effect would probably be proportional to the number possessing it.

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¶ There is a very general and most natural "longing" among those who have outgrown the old forms of religious belief. I myself have more sympathy with the aspiration than hope to see it gratified to the extent of any positive belief respecting the unknown world.—*J. Stuart Mill*.

¶ The consequences of a bad action cannot be avoided: they are the invisible police, the unseen avengers, that accept no gifts, that hear no prayers, that no cunning can deceive.—*Ingersoll*.

Whoever thinks a faultless piece to see,  
Thinks what ne'er was, nor is, nor e'er shall be.—*Pope*.



## ROBERT G. INGERSOLL.

## A REVIEW OF THE LIFE OF THE ELOQUENT AGNOSTIC.

BY WILLIAM JACKSON ARMSTRONG.

[From the Los Angeles *Times Magazine* of April 19.]

I SHALL speak chiefly of Robert G. Ingersoll, not in the character in which he is best popularly known, as the champion of unbelief and the *bête noire* of religion, but of his genial personality and his intellectual splendor.

An aristocrat mentally, which is to say that he was too superior intellectually to recognize conventional pretensions, he was a democrat socially, as in opinions, and the most easily accessible of men. He was fond of quoting La Rochefoucauld's saying that "Dignity is a mysterious habit of the body assumed to cover a vacancy of mind." He was a defender of the weak and the champion of downtrodden causes. My acquaintance with him began through my having quoted in a lecture in Cooper institute on the Nihilists, after the assassination of Czar Alexander II, one of his own famous sentences relating to that event: "I shed my tears not in St. Petersburg, but in Siberia." I had also familiarly known in Washington his brother, Eben Ingersoll, as a Representative in Congress, the brother over whose body he delivered the famous and pathetic funeral discourse. But I had not yet personally met the orator. I being in Denver three years later, the colonel coming there to speak, and learning that I was in the city, temporarily invalided in my hotel, sent me a carriage and a ticket for a box in the Tabor Operahouse to accomodate me in hearing his lecture. Seeing me in the box, he, at the close of the lecture, beckoned to me to follow him, which I accordingly did, to his hotel across the street. His rooms were already filled with the crowd of friends and visitors, men and women, accustomed to overtake and congratulate him at the close of his performances. He intimated that I should remain after the others were gone. As a result, the night proved to me a memorable one, the colonel detaining me until 5 o'clock in the morning with an almost continuous conversational monologue on Shakespeare. On this topic he was always eloquent to the point of extravagance, placing the writings of Shakespeare, as he did, above all other literature ancient or modern, ranking the dramas of Æschylus and Sophocles in a far inferior class; quoting freely and comparing their

most famous passages, this night, with corresponding utterances of the English bard.

Though not a critical writer on the subject, as did not suit his purpose to be, he was perhaps as learned a student of Shakespearean literature as the English-speaking countries contained, his own poetical imagination carrying his admiration of the dramas beyond the limit of



ROBERT G. INGERSOLL

refined analysis of the professional sort. His keen appreciation of their substance, however, and the superb color of his diction in its expression more than compensated for any such defect. His formal lecture on Shakespeare appearing in the volumes of his printed works will continue to have value only from the point of view of a splendid panegyric. His own imagination was finely akin to that of his subject. All this was poured out upon me in spontaneous luxuriance, on this first occasion of my meeting him, the night in question. On taking my leave of



him in the morning dawn, his secretary, his constant attendant and companion, said to me : "You have had a mountainous night !"

Referring to Shakespeare, it may be said that Ingersoll was an absolute contemner, or repudiator, of the Baconian, or Donnelly, theory of authorship.

From the night in Denver to his latter days, I was in frequent personal communication with the orator, often meeting him socially and hearing him speak publicly.

Against his usual rule on such matters, he engaged with me in Denver to preside at the lecture on the Nihilists, which I had been invited by the leading members of Congress to deliver in Washington, at that time the city of his residence. Apropos of this engagement with me I mentioned to him jocosely an amusing incident which just then had recently occurred and been currently reported by the newspapers of the country—of his having presided for another lecturer, a scholarly clergyman who had come to Washington with a manuscript lecture on Shakespeare, and who had solicited the famous orator to act in the way of advertisement, as a sounding board on the occasion of its delivery in the National Theater. Attracted by the theme, Ingersoll had consented. Promptly on hand, the evening of the lecture, he advanced to the front of the stage to introduce his learned friend with a few appropriate sentences. But carried away with the enthusiasm of his favorite subject, he continued his remarks for more than half an hour, entrancing the large assembled audience with his glowing periods, each one of which as it ended was caught with an echo of applause urging the speaker to further statement. Suddenly recovering himself, the orator paused and, apologizing for his forgetfulness, introduced the lecturer of the evening. The venerable Shakespearean expert arose, advanced in turn to an arranged desk and wiping his spectacles, began in a monotonous tone reading his laborious essay. The spell of eloquence was broken! Slowly at first, one by one, but then more rapidly, the great audience dissolved, emptying the seats and leaving the lone reader to wrestle with his "Shakespeare" in a vacant theater !

On the platform, the stump or in the forum, Ingersoll was more than princely; he was a monarch. He was kingly in person, and possessed all the mental powers and passion that attract and hold human admiration and interest. He was an orator, employing, seemingly without artifice, all the arts of eloquence, although undoubtedly a careful student of all its requirements. Behind all was the man, bold, powerful, intensely and dramatically passionate. These were the elements that made him, so to speak, a part of his audience objectively, rather than a factor, or performer, standing aloof; the audience again participating in the orator's work as in the movement of a play. Webster was once

characterized as a "steam engine in breeches." Ingersoll even more fitly filled the description. But as in the case of the powerful engine, it was, in its effects, in the energy felt, rather than consciously noted, his audience being wholly and intensely absorbed. His delivery was as smooth as the rendition of the dramatic passages of an opera oratorio. There was nothing of ranting or boisterous extravagance.

He was an artist in elocution as in words; and his art was consummate in both provinces, or respects, since it concealed art. His lectures and orations, delivered with the apparent ease and spontaneity of a stump speech, were carefully prepared and memorized to a comma. This fact would seem marvelous to those hearing him. But his speeches had a significantly marked difference from offhand eloquence. The efforts of spontaneous oratory in its most effective flights, rarely, if ever, bear the test of the types. Having in their delivery all the fervor and glow popularly believed to be confined to such productions, Ingersoll's speeches when reported read like copy plate. Webster's orations as spoken bear no such reproduction. Go into the retired upper gallery of the Senate's archives in Washington and examine the report of his "Reply to Hayne," as taken from his lips on the Senate floor and compare it with the classic production read by the American schoolboy, and you will not recognize the celebrated effort, which, as now seen, was the result of much painful revision. Ingersoll took no such chances with his reputation. Precisely as they were heard, his speeches were read with the same admiration as that to which they were listened. This was the marvel of his eloquence—that it was equally effective with the auditor and reader. He was a purist in speech, in words as in sentences. He never for the sake of effect descended to slang or commonplace phrases to accommodate the supposed defect of taste with his hearers. Nor with his rhetorical abundance was it necessary.

With sentences as correct and clean as English could make them he held his audiences bound with increasing interest for hours. Grave and severe churchmen, whom his radical agnosticism affronted, coming covertly to hear him, were frequently seen with faces aglow with admiring astonishment bending lower and lower over the rim of the upper galleries to catch every syllable of his pointed utterances. Moved by an instinctive perception of oratorical effects he had conceived and introduced a new theory of eloquence. Departing from the old-time ponderous methods of conventional phrasing and sentence building for rhetorical climaxes, such as were employed in the era of Burke or Webster, he aimed for direct and immediate relations and effects with his audience. It was a modern theory, vindicating itself in his practice, eliminating, as it did, the "dead intervals" of the antique style, during which the audience patiently waited for occasional gleams, or great bursts, of



the speaker's effort. Not for a minute would he wait for an elaborate effect. With him every sentence was a climax, carrying its meaning sharply defined. In our personal conversations, he frequently explained his views on this point. A speaker's hold on his audience, he rightly held, was weakened by any diminution of interest for a single instant. Every sentence must clinch and tell. Pausing for a sip of water, or even for the use of a handkerchief, contributed to the same end. Standing for applause, striding the stage or any other diversion of attention from the immediate business of the speech had a similar result. All of these inhibitions he rigidly observed in his own practice.

He came on the rostrum without introduction; there was no exordium, no explanations. From beginning to end there was a rush of words, of telling sentences, without a break. He usually held his audiences for two hours with increasing interest, his listeners eagerly waiting for more, and feeling, when he had finished, that they had assisted at a great performance as at a theater or circus. There was never a dull word. This has been a rare feat with other orators, even the greatest. Save in exceptional instances, neither Webster nor Beecher nor Clay ever accomplished it in extended discourse. Saying nothing of his imagination, his brilliant pathos, the quick turn and explosion of his satire, Ingersoll's sententious diction contributed largely to the realization in practice of his theory of eloquence. He had caught, or discovered, a new and modern style of public speaking, a style "up to date," so to speak, with modern methods of business and the appliances of electricity—the style of short sentences, the only rational style of spoken eloquence, where unlike the case in reading, sentences, to maintain interest, are uttered for immediate comprehension. He was a student of literature and a purist in his tastes. Examining his diction, you were impressed that he had caught its form from the very greatest masters of the literary art, such as Emerson and Hugo. He condemned Macaulay for his monotonous style in striving after effect, his methodical, worked-up "purple patches." "He is a fiddler with one string; his music becomes tiresome," he often said to me in the discussion of such matters. His own style was superb, and inimitable, especially for oratorical uses. It went directly and startlingly to the mark. It held interest. For literary purposes, I should not speak of it so unqualifiedly. It was perfect in broad, clear and strong statement, but it was apt to lack the refinements of analysis and artistic shading, the taste that restrains and shames the professional literary worker to more guarded and moderate expression. This came from his lack of early discipline and practice in this especial field. He was highly educated, but not academically. He was prone to mistake sentimentality for sentiment, the gush for the delicacy of emotion. There was too much of this in his work. It was good for the

platform or stump, but offended in the closet. He could not be sensitive to this, believing as was natural, and as was true in the main, that his spoken utterances would bear esthetic tests. Hardly any other oratory has done this so nearly.

Knowing my admiration for his eloquence and general intellectual powers, his brother-in-law, Farrell, his literary agent and executor, more than once offered me as gifts certain volumes of his works, with the thought that I might favorably review them. But my personal relations with the orator and regard for his feeling restrained me from such review containing the strictures I have here made in qualification of his literary style, and which in conscience would have been necessary from a professional standpoint.

I have spoken of the minute care with which the orator prepared all of his platform and public efforts, the addresses which he memorized and delivered with all the power and apparent freedom of the trained actor. In the effective delivery of words, certainly no actor or elocutionist ever excelled him, though there was with him, as with Beecher, and other great orators, no suggestion of the elocutionist.

Ingersoll became known to the general American public only in the year 1876, when at the National Republican Convention at Cincinnati he delivered his memorable speech in the nomination of Blaine; his celebrity from that event inducing the famous lecture impresario, James Redpath, to place him on the lecture rostrum, where he continued with unprecedented success for years, to the end of his life in fact. Before that period, he frequently gave his afterward most noted lectures to audiences numbering less than a hundred persons, his reputation being only local and confined to his home State of Illinois. A little later than the Cincinnati event, however, his vogue became national and even world-wide, his funeral oration over his brother's remains having everywhere made its necessarily powerful impression.

As a successful lawyer and brilliant political speaker, he had long been known in Illinois, but his agnostic views had kept him from political preferment. Many well-founded stories are told of him in this connection. Debating the religious question with a witty woman, his Peoria neighbor, he is said to have asked the question: "What practical good has Christianity done the world, anyhow?" To which his fair friend immediately answered: "One thing, at least, Colonel; it has kept you from being the Governor of Illinois." \*

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\* This was shallow wit but unconscious wisdom. It is true that Christian bigotry kept Ingersoll from being governor, in defiance of his Constitutional right to suffrage as affected by his religious opinions, but the "good" done was unintentional so far as the Christians were concerned, for had he become an office holder, Ingersoll could not have sounded,



For years Ingersoll and his interesting and devoted family, consisting of his wife and two daughters, took up their residence in Washington. His family relations, as was well known, were nearly ideal. Both daughters were intellectual and cultivated. Their home at the capital was a center of attraction in the intellectual life of the city. Once a week, on Thursday evenings, their "at homes" were crowded with the most distinguished public and national characters, all of whom were attracted by the great orator's talents and fame, or by their social relations with him. At the end of these receptions some sort of a general talk or address was generally demanded from the brilliant host; and here were witnessed some of the most remarkable displays of his genius. At these entertainments it was often my good fortune, when in the city, to be present. He never posed, like many historic great men, as a monologist, but, conversationally, Ingersoll was as original and pungent as on the platform. His range of topics was not limited. He was a brilliant political orator as well as platform speaker; he was a skilled practicing lawyer, engaged in some of the most famous cases, the "Star Route" and many others; James Woolworth, the well-known writer of law books and practitioner before the United States Supreme Court, characterizing him in my hearing as "one of the most learned and accomplished lawyers at the American bar." He was a student of metaphysics and of general literature, although he had inferior interest in history, which he believed as he said, to have been incorrectly "reported," or like Napoleon, a "fable agreed upon."

These things with his genial and exuberant personality made him a most interesting literary host. All of these accomplishments, however, were secondary to his interest and reputation as a poet-orator, his fame as a masterful artist in language, brilliantly imaginative at times almost as Shakespeare himself. Those who doubt this may well read his lecture essay on the great dramatist. Even those whom he offended with his views of religion, were not inclined, on hearing him, to question his great intellectual power. It was common to accuse him of not being "logical"! Save before a court or a jury he did not employ the academic, or syllogistic, mode of argument, his general method of reasoning, even there, being often of that deadlier kind, the *reductio ad absurdum*—the fatal logical weapon which leaves the proposition of an opponent an object of ridicule. Reasoned in pictures and object lessons, frequently the most vivid, admitting no answer. He was charged with disbelief in the doctrine of immortality. Such was not the fact. On this point he was simply agnostic. He had doubts like many others,

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as he did, the world-wide call that aroused a mighty host of emboldened opponents of Christian superstition and bigotry and champions of religious liberty! This must have been "Providential"! eh?—Ed. Review.

and hopes with most others. He was in love with life, the enjoyment of the senses and intellect, and would have gladly believed. His doubt and hope were both expressed in his pathetic oration at the grave of his brother. His intellectual attitude toward a future existence was told in his familiar query: "Is Death a door or a wall?" On all other matters pertaining to religious faith, he demanded rigid, if not scientific, evidence. The fundamental teachings of Christianity, of love and good will toward his fellowmen, he not only believed in, but practiced.

Referring to his oratory, I have noted that his lectures and other public addresses were carefully written out by him and memorized. This he did for the sake of compactness and literary form and accuracy. But that he could speak freely and effectively without notes was abundantly evident from his eloquence before juries and from other facts. During his residence in Washington he kept his promise made me in Denver, to preside on the occasion of my lecture on the Nihilists, given at the request of the body of the Representatives in Congress. Coming to me in the dressing-room of the lecture hall, he asked: "What shall I say in my introduction of you on this Russian question?" My reply was that it was an absurdity for him to ask any one what he should say on any subject! He then repeated to me briefly what he had thought of as pertinent in the way of preface to my address, submitting his proposed remarks for my approval. I again replied and to the effect that I trusted that, when he began, he would be prompted to give a whole lecture on that just then important subject, as my object was to influence Congressional action against the extradition of the Russian refugees in America, and that he need have no apprehension of offence on my part, if he forgot himself as in the instance of the clerical lecturer on Shakespeare! We then went on the platform, where in an extemporaneous address of three minutes, in which he did not employ a single sentence or phrase of his just proposed remarks, he roused the assembled audience to enthusiasm. In my own lecture succeeding him, I spoke largely from notes as was then still my custom, and received from him at the end in addition to his commendation, his valuable suggestions as to the advantage, of platform work without the use of manuscript, and his views of other matters incidental to effective public speaking—as I have above recorded them.

I saw much of Col. Ingersoll socially before his departure from Washington to take up his final residence in New York. Six years later, I met him in Butte, Mont., where he was making one of his periodical visits on business connected with the celebrated Davis will case, in which he was employed as counsel for certain of the heirs, for whom he was finally successful; I being there giving a series of lectures. Calling one evening at his rooms, where I found him with his daughter, who in



her mother's inability, invariably accompanied him in his expeditions from home, he said to me: "They tell me that you are making some good speeches here." I replied that I had adopted his method; that since the occasion in Washington six years before, I had taken his advice and had never used a scrap of paper in my work before an audience. "Funny enough," he said; I, who gave you that cheerful advice, have taken to notes. I now speak from paper." Such was the case. The great orator had had his day of glory, the days and nights of thrilled applauding thousands, giving back their electric thrill. In his advancing years with their declining vigor—though he was not yet old—he no longer cared to endure the terrific strain of dramatic speaking. He had, besides, entered again more seriously on the practice of law in New York, where he had become intimately associated professionally and socially with Conkling, of whom, in depreciation of his extravagantly praised eloquence, he had once said: "He has never added a line to literature," but in whose memory he delivered one of his own characteristic eulogies, a genuine contribution to literature, his funeral orations being generally larger than their subjects. Fifty thousand dollars a year, would not cover the fees received by either of these distinguished legal advocates, a sum not exceeding, if equalling, the previous revenue of the great agnostic from the lecture rostrum.

I had proposed in Montana to publicly denounce a well-known Federal judge who had sentenced to prison certain appellants for contempt of court. I did not do this! Submitting my intention to Ingersoll, he had said: "It is never well to attack rattlesnakes in your bare feet."

I again and again heard Ingersoll on the platform. It was as he had told me. He spoke, or read, largely from notes. The result vindicated his early theory and practice of public speaking. His brain had undiminished vigor; his voice was still melodious and clear, his elocution flawless. But it was no longer the ancient Ingersoll of fire and force, the orator who surpassed in delivery, as in diction, the traditions of American eloquence, the actor who transformed the platform into a veritable arena. His name and fame still drew audiences, but no longer the eager crowds that overflowed the capacity of lecture auditoriums. Once in San Francisco, I gave a copy of his offhand introductory remarks at my Washington lecture, to a celebrated actor to be committed to memory and delivery in preface to this lecture in the western city. It was passably delivered, but the contrast was pitiable. The sentences which had fallen upon the former assembly like electric strokes, dropped with leaden response upon the audience. The art of elocution could not reproduce the soul of genius.

After Ingersoll's death, the familiar story concerning great unbeliev-

ers was told of him—that he had recanted! Under the circumstances of the case, such fact was impossible. He died unexpectedly and suddenly, after conversing cheerfully a few minutes before with the members of his family.

Since the eloquent unbeliever's death, the memory of his great humanity and his stainless personal career, as well as the recognition of his actual service to the church itself in compelling a softer interpretation of its conventional creeds, has increasingly mellowed the judgment of the great agnostic even with those whom he in life chiefly offended with his opinions; and the twelve volumes of his collected works posthumously published are being read with an admiring tolerance that during his life could not have been anticipated.

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From the San Diego Union.

## NATURE.

BY MRS. C. K. SMITH.

CAN you paint the golden sunshine?  
 Can you catch the lightning's flash?  
 Can you mirror lake or fountain,  
 Or the pealing thunder's crash?

Can you give the afterglow  
 Of a sunset's mellow tint?  
 Of the spray of dashing waves  
 Can you give the silver glint?

So of nature's beauties rare,  
 I defy you to portray  
 Half the tales that center there—  
 Try to paint them as you may!

No painter can with brush or pen  
 Delineate a cloudy sky:  
 It is beyond the reach of men,  
 With what ambition they may try!

San Diego, Cal.



## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ TRUTH is often a stranger among men, every day before their eyes and speaking in their hearing, yet seldom recognized.

¶ It may be said that truth is only reality correlated with the human mind; it is not an entity, but a subjective picture of an entity or an action.

¶ If one would retain the esteem of his neighbor, let him not forget that he is his neighbor's neighbor, and kindness, as well as cruelty, is reflexible.

¶ Sometimes we entertain Truth unawares, but often we mistake Error for Truth and hospitably yet unconsciously entertain our worst enemy and drive out our best friend.

¶ Ignorance is darkness, but Error is a will-o'-the-wisp. The one, only a negative evil, bad enough but nonresistant; the other, a positive evil that must be extinguished by great effort ere Truth can replace it.

¶ If one would look upon smiling, cheerful faces, let him grace his own face with smiles and cheerful lines, for the faces of his neighbors and companions are to a great extent mirrors which reflect his own humor.

¶ Cheerfulness is next to healthfulness of mind and body; and as a preservative of physical and mental health and a promoter of longevity, it is much better than medicines or condiments; but a cheerful disposition is much dependent upon good digestion and an active liver, and these on proper food and temperance.

¶ Cheerfulness begets and perpetuates friendship; it may be cultivated by suggestion and voluntary exercises—habitually thinking and speaking of cheering things in a cheerful manner, and avoiding as much as possible anger and reflecting on or speaking of things of a sad, discouraging or misanthropic nature.

## Views and Reviews

By The Editor

### Genius and Insanity.

In the Los Angeles *Times* recently appeared the following:

L. G. Pedigo, M. D., of Roanoke, Va., recently delivered the president's address before the Southwest Virginia Medical Society, his topic being "Pathological Aspects of Genius." Dr. Pedigo took up the well-known and generally accepted suggestion that there is a close affinity between insanity and genius. It was Dryden who wrote "Great wit to madness nearly is allied."

Dr. Pedigo discussed the Hudson theory of the conscious and subconscious mind, and concluded that subconscious work is always and everywhere superior in all essential respects to that accomplished under the normal volition. He says:

"Viewed in this light, then, we have to consider in every man a dual personality. A genius is a man with a strong subconscious mind, and with a temperament that easily lapses into the subconscious state. If the will is strong enough to hold this powerful machine on the track—and herein consists its real importance—the life is one of creative genius. If by dissipation, by overwork, by emotional strain, by unwholesome living, or by whatever pernicious environment or influence, the powers of self-control are weakened beyond a certain point, then the organism drifts into the incoherency of insanity."

¶ Without agreeing with Dr. Pedigo in his endorsement of Hudson's dual-mind hypothesis, or with his definition of genius, I yet think some of the statements in the above quotation come very close to the expression of scientific truth. The principle is, I think, more correctly, that often referred to by mechanics when they remark that "the more complicated the machine and the more refined the mechanism the more liable it is to derangement or to 'get out of order'." The practical lesson to be drawn from this is that men of genius need to take better care of their physical organism and the mental organ—the cerebrum—dependent upon it, than is essential for others less delicately organized to do. Of all men who should be abstemious, temperate, regular and equable in their habits, the genius should excel.



**Restitution as a Penalty.**

Judge M. C. Barber of Cherokee, Okl., advances a new theory of punishment for criminals who have robbed families of support. In sentencing a man to prison for manslaughter for thirty years, all that the law allowed, he said:

"Looking back to that March 8, we see a peaceable, law-abiding citizen shot down while passing on the public highway in front of your residence; his widow, in her helplessness, running across the fields with water to revive him; a funeral procession wherein all the neighbors of the entire community are mourners; a newly made grave in the nearby cemetery on the hill; a lonely home with two orphan children and a weeping widow at a desolate fireside. Could length of term of imprisonment pay for all this? Not if it were for a thousand years! A human life is not valued so cheaply.

"The education and opportunities of young children are worth more than that.

"How inadequate is the law to compel restitution in such a case and make good the destruction caused by your ruthless hand. Thirty years at hard labor is but a slight reprimand when compared with the results of your crime, although it is all that the law and the verdict of the jury will permit in this case; and it is to be regretted that the law will not permit the court to order the profits of your labor each day of that period to be applied to the support of the widow and the education of the orphan children made desolate and dependent by your act.

"To be compelled to contribute the proceeds of your toil each day toward the part restitution of that which you took away would develop in you a higher respect for law and a reverential regard for that even-handed, stern-eyed justice, as she impartially holds aloft the scale and deals out retribution to every man according to his deeds."

¶ On several occasions I have advocated this principle of restitution in all cases in so far as it can be made practicable, but the above is the first endorsement by a judge on the bench I have ever read. This principle was known to the Babylonians thousands of years ago, and they put it into practice to some extent in their penal treatment of criminals who caused loss to others. But for some unaccountable reason, the countries whose laws have been influenced by Jewish and Christian theology have not adopted this plainly humane principle. It is to be hoped that Judge Barber's clear statement of the principle in connection with a concrete example wherein it might easily be made practicable, will call attention of law makers and voters to it.

### **A Veteran Scientist—Prof. Crookes.**

In its "Men and Women" department, the *Delineator* pays the following tribute to the great English scientist, Sir William Crookes, who gave his name to the vacuum tube which has made possible so many valuable discoveries. "Professor Crookes is pre-eminently an investigator, a man who has a poetic imagination together with the strictest scientific training. He is not afraid to take a chance, not afraid to fail. This is a rare virtue in a man of his world-wide reputation, but he says simply that this he considers the true duty of the scientist. 'We are merely paviors,' he once said, 'laying down stones for future generations to walk over—and to wear out.'

"A list of what Sir William has accomplished would fill pages. Born in 1832, he began to do remarkable work even in his youth. He was not quite thirty when he discovered a new metallic element, thallium, and at that time took his place among scientists.

"His tube made possible the discovery of the X-rays, and he has been honored by his own and foreign governments.

"Professor Crookes is the true scholar, quiet, modest, indefatigable. He has spent much time in investigation of mental phenomena."

¶ One of the remarkable things connected with the character of Prof. Crookes' intellectuality is, that though he is evidently an able scientist in the domain of physics, he seems to be credulous and too prone to arrive at hasty conclusions or deductions in his investigations of psychical phenomena. Some materialists rashly accuse all believers in "spirits" as either intellectually inferior or dishonest. But in the case of Prof. Crookes, such accusation has not a shadow of excuse for its application.



### **Evidence Found of an Extinct Race.**

¶ In a lengthy article by the Washington correspondent of the *Indianapolis News* is given a summary of the results of a recent exploration of ruins in New Mexico, as supplied by Dr. Walter Hough of the U. S. National Museum. The following extracts from this report are of special interest:

"The party visited 174 caves, cliff dwellings, pueblos, shrines and monuments of these forgotten peoples and brought back four or five thousand stone implements, specimens of pottery, bones and other relics. But the results of this expedition are important because of the accurate story that may be built up around these proofs of a certain degree of civilization, the picture of the life, habits, arts and industries



or prehistoric tribes, that all this material outlines to the archeologist and ethnologist.

"The region traversed is in Southwestern New Mexico and Southeastern Arizona. The roughness of the region, rendering communication difficult, probably had much to do with the many different varieties of culture represented by the remnants of dwellings and the specimens of handiwork found there. It is believed that the region was deserted by its inhabitants long before the middle of the sixteenth century, when the gold-seeking expedition of Coronado and his adventurers passed by these ancient caves and pueblos. It is not known that the traditions or myths of any of the surviving Pueblo Indians refer to these early people. From a comparison of their arts with those of later tribes, it seems likely, from data at hand, that they were distinct from any of their neighbors, and sprang from an original local source.

"It is also a matter of conjecture as to what became of all the people whose ruined villages are so numerous. The climate is generally healthy except for occasional fevers that are not serious. Exploration of the ruins, so far as this has been accomplished, shows that the pueblos were not abandoned on account of internal warfare or attacks from outside enemies. There is reason to believe that failures of food supply were less prevalent in early times than since occupancy by white men, but starvation may have been a factor in the decline in population in certain localities. The most potent cause, however, is believed to have existed in the social organization of the people, which in that isolated country may have prohibited marriage within the clan, as is the case among the existing Pueblo tribes.

"In several pueblos on the San Francisco River, a branch of the Gila, there was silent evidence of the gradual decline of the race. The exploring party examined the cemetery, which was built as usual outside the walls of the pueblo village. Going into the pueblo, they found burials in the outer rooms. Penetrating still farther, they came upon other burials in inner rooms, shown by the lack of offerings of pottery and trinkets placed with the dead, to have been made at a later time. Still farther, in other rooms, the need of them gone, had evidently been given over to sheltering the departed members of the clan. 'We have here,' says Dr. Hough, 'what seems to be the life history of this pueblo from its culmination to its extinction, the gradually enlarging zone of room burials being an index of the decrease of the inhabitants. The evidence invariably shows that no sudden cataclysm overwhelmed the pueblos; no hasty, disorganized abandonment took place; no wars decimated them; but rather that, like a tree, they passed

through the successive stages of growth, decline and decay to final extinction.

"They all had at hand many different kinds of stones with which to build their houses, heavy volcanic rock for the walls, strong creamy-white stone for floors, lintels and fire boxes, many minerals suitable for axes and other implements, clays for pottery, pigments for its decoration and materials for painting ceremonial paraphernalia and weapons. There is no evidence that they knew how to work metals. There were trees of many sorts to furnish firewood, bows, arrows, basket sticks, etc. The bark served for bedding, tying, preserving the fire, cordage and costumes. Reeds were made into arrow shafts and flutes, tule was woven into mats, and willow grass and other plants turned into sandals, baskets and mats. Fiber, food and drinks, medicine and dyes were derived from wild plants; and corn, beans, squashes and gourds were cultivated for means of subsistence. Cotton was grown in the warmer localities for clothing and sacred purposes. The animals of the region at that time, including the elk, deer, antelope, bear, mountain lion, turkey, grouse and pigeon, furnished them with skins, plumage, antlers, claws, hoofs, horns, teeth, bones and sinews for all sorts of purposes, besides supplying them with the little meat that they ate.

"The dwellings of the region were of different sorts, and it is principally by the type of dwelling that the different peoples may be distinguished. In the open country, on the plateaus, and in the wide river valleys, these early Indians, if Indians they were, built pueblos of stone or of mud. These pueblos consisted either of collections of houses and plazas outlined with walls, or in the higher colder country, of more compact masses of rooms. The various rooms were furnished with a fire box in the middle, sometimes a low bench around the wall and very small openings leading into communicating rooms. When the pueblos were built of mud the walls were usually strengthened. In the mountains and along the steep banks of the rivers, generally in the narrow canyons near the headwaters, peoples very similar to the pueblo tribes dug cliff dwellings, which are now blackened with smoke and filled with implements, refuse and sometimes burials. Single houses were often placed in niches or fissures in the rocks.

"The great supply of material from the region gives as reliable an idea as can be gotten of how these ancient people lived. Throughout the whole district these former inhabitants wore necklaces of stone or shell beads, armlets, wristlets, and finger rings of shell, anklets of shell, and pendants of stone, and in the mountains they went so far as to decorate themselves with ornaments of feathers and fur, portions



of insects, dyed cords and other objects. In the lower country, the clothing consisted of front and back fringed skirts of cords, tiny facsimiles of which were found as offerings to their gods. Small cotton blankets were thrown over the shoulders and larger ones probably served when there was occasion to wrap the whole body. Fiber sandals protected the feet. In the mountain districts there was need of something warmer. Here pelts of animals were used, and even the downy feathers of the turkey were wound about cords in such a way as to be woven into blankets and jackets. Short skirts were also worn, probably by the women, and large robes of fur cord wrapped the whole body. Sandals and a kind of coarse woven sack covered their feet. The interiors of their houses were not very different from those of the modern pueblo Indians. All sorts of stone and clay vessels for cooking, mixing and holding food, for containing salt and different courses of the meal, and for transporting, storing and distributing water, were found. Stone knives, bark platters, baskets and nets, torches and gourds made up part of the household furnishings. For beds, heaps of softened grass held by a net of leaves, and for pillows, grass leaves were used. Bunches of corn blades folded over and over and tied, and new corn ears, strung on cord, were hung about the cliff houses, and beans and maize were stored in jars or mat baskets.

“How they amused themselves is shown by a number of rude reed and bone dice, and reed and yucca flutes, and wooden and gourd drums and rattles. Although it is impossible to tell the sound of their spoken language, picture writings of human and animal figures, tracks of bears and turkeys, symbols of the sun, water and stars, geometric designs and rudely realistic scenes of hunting, show that they had something in common with later Indians. By examining many pieces of ceremonial paraphernalia and offerings of beads, stones, crystals, etc., from the shrines, and by comparing these with the offerings of more modern Indians, some idea may be obtained of their religious beliefs and practices.

“As to the general degree of efficiency reached by the peoples of the whole region, Dr. Hough calls attention to a great prehistoric dam in Grant county, New Mexico, first discovered by the engineers on the survey of the international boundary line between the United States and Mexico. He says: ‘It consists of a gigantic earthwork five and a half miles long and twenty-two to twenty-four feet high, involving in its building the handling of from eight to ten millions cubic yards of material. The purpose of this earthwork, which is undoubtedly of an artificial character, was to impound water for irrigation, and the

work is comparable to that found in the irrigation system of the ancient inhabitants of the Gila and Salado valleys, Arizona.' "

¶ One of the most remarkable and suggestive facts connected with these discoveries, as with other discoveries in American archeology, is that of the evident similarity of the religious symbolism, myths and ceremonies to those of Babylonia, Egypt, etc. The "offerings to the gods"—how similar not only to ancient customs in the old countries, but also to those of modern Christianity! Do not the priests and preachers of to-day tell their "flocks" that when they contribute money or goods to the support of the church or missionary cause they are making "offerings to the Lord"—the god of Christianity? And is not the idea of "appeasing," placating or flattering the gods the same everywhere and in every age? There is surely something in human nature common to the entire race which forces all mankind into this belief and the customs it leads them to adopt; what is it?

Another noticeable point in the above report is that in reference to the *complete* "life history of this pueblo from its culmination to its extinction, . . . that like a tree, they passed through the successive stages of growth, decline and decay to final extinction."

A few months ago I tried to show that the principle at the base of this life history was a real, universal law of evolution, and that not only the individual, but families, tribes, nations, races, and the entire human family were subject to this birth, rise, maturity, decline, death and disintegration; and that *evolution* did not mean "eternal progression", upward or perfection-ward, but *revolution*—an eternal series of cycles in which the substance of the universe, always the same, changes forms of matter and modes of action continually, thus constituting the *phenomena of nature*. The above report of Dr. Hough is strong evidence in support of the truth of what I then tried to elucidate.

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### Did Providence Kill This Preacher?

¶ It is amazing how blind most people are to the evidences against the existence of any principle of mercy or kindness within or over nature. Witness the following:

An exclusive despatch to the *Los Angeles Times* from China Spring, Texas, July 5, says:

While shaking hands with a convert, the Rev. T. H. Feagin, conducting a revival service here, was struck and killed by a bolt of lightning. "God bless you, brother, and preserve—" were his last words.

The Rev. Mr. Feagin was a prominent Baptist minister and



for the last week presided at a revival service in the Baptist church. He had just finished his sermon and called on the sinners to come forward and repent when an electrical storm of great violence broke over the town.

¶ Does this not seem like mockery of poor, weak human nature by a "higher power," if we believe that such events are controlled—caused or permitted to occur by such a power? Here was a man, probably sincere in his trust that a superhuman being would mercifully grant his petition, calling upon his "Heavenly Father" to "preserve"—and at that instant a flash of lightening *destroyed* him! It seems almost like a true paradoxical demonstration of "providence" that there is no such thing as a merciful providence in or over nature.



### **Christianity an Enemy of True Progress—A Confession.**

Under the head "The Keynote of True Progress," J. B. Caldwell writes as follows in *The Purity Journal*—a Christian paper:

"The Church and all the individuals of the membership have up to the present, worked to reform and regenerate what has been wrongly formed, wrongly generated. And, I say it with reverence for Him whom so many worship and adore, and who has done so much for the progress of the race, that Jesus never taught the Church a better way. Paul, who dominated and whose writings still dominate the Christian Church, never taught any better or higher way. The long line of ministers, evangelists and prophets down the ages, it seems, have never dreamed that there was for humanity an open door to higher progress, to truer, diviner life.

"True love is Divine, but no more so than Science. And Science has clearly demonstrated that the true method of progress is not reformation of that which is wrong, but the right formation in the inception of human life. Mankind has groped blindly in the darkness wondering at the mystery of sin and evil, at the triumph of wrong over right, at the impotence of the Church to convert the world or even to overcome the evil in the human heart. Moses, it is true, saw clearly that the virtues of the fathers are visited upon the children, but that great truth was lost in the upbuilding of the great Christian Church. The people who composed the Christian Church repudiated that grand, scientific truth, because they thought it would interfere with their dogma that atonement was necessary to salvation. They honestly thought so, but they were mistaken. Now, in so far as Christianity is made to stand in the way of the pre-regeneration of humanity it is an enemy of true

progress and lacks an essential element of being truly Divine."

¶ Mrs. C. K. Smith, who sent me the above clipping, comments on it as follows:

I send extract from late "Purity Journal," as you will see, which dares to state some unpalatable things for those who think that belief in the blood of Christ cleansing from all sin is salvation. People had better use their own brains, and accept what to themselves seems true instead of what others—even the majority—think. Use the clipping, or return. Think it merits wide publicity and circulation.

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### Holy Roller Revelry.

The "Rollers," it is alleged, do not believe in marriage ties. They live what they term the "celestial life." Fired by the wild exhortations of their leaders, the followers parade the streets, cast away their clothing, heap it into piles and burn it amid shouts and incantations. Jewelry is thrown into the flames. Living dogs and cats are also tossed into the blazing mass as sacrifices. The members of the sect roll in the streets "to drive out the devils." And in the *Times*, of this city, a week ago, appeared the following local item:

"A lot of people calling themselves "Holy Rollers" have succeeded in rolling themselves into disfavor of people living in the neighborhood of No. 2815 West Tenth street. They have been holding nightly boisterous seances there until the complaint has been long and loud against them, and yesterday warrants were issued for the arrest of the leaders on the charge of disturbing the peace. The habitues of the place are said by Patrolman Wright to be both white and black."

¶ The psychic phenomena of "Holy-Rollerism" is a matter worthy of the serious study of the psychologist—not because it is in any sense a sacred or divine manifestation, or the effect of spirit control, holy or otherwise, but because it is an abnormal action of the brain wherein the subjective or subconscious mentation dominates the objective or conscious mentation, as in hypnosis, and in reality mental aberration—a form of chronic insanity accompanied by acute paroxysms under special excitement. This chronic state may result in such a deterioration of the brain as to finally reach a manifestation of suicidal or homicidal mania. The scientist does not passionately denounce these poor unfortunates, but pities them and tries to find means of relief for them.

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¶ To plow is to pray; to plant is to prophesy: and the harvest answers and fulfills.—*Ingersoll*.





### *“SPIRITUAL UNREST.”*

A notable feature of these “latter days”—as our friends who look for the early end of the world put it, although the earth has probably a good many million years to run its course before it becomes as cold and lifeless as its satellite the moon—a noteworthy sign of the times is the prevailing unrest in spiritual thought. We see this in the many new sects, religious and quasi-religious, which are springing up on all sides, and furthermore, in the revival of interest in ancient cults that antedate the Christian religion by thousands of years.

Not long ago a citizen of Los Angeles county disposed of his beautiful home in the Cahuenga Valley and went to Germany to preach the religion of Zoroaster, as propounded by a modern prophet of that religion, who makes his headquarters in the worldly city of Chicago. The Californian is publishing a little magazine in Germany to aid in disseminating the truth, as he understands it, about this life and the next.

Zoroaster was the founder of the national religion of Persia. Little is known as to his early life, beyond a rumor that he lived for thirty years in the wilderness on cheese. If this is true, it may, to some extent, account for the peculiarities that are found in his teachings. The date of his birth is wrapped in obscurity, and some have even gone so far as to question his existence as a historical character, regarding him as a myth—that, as was said of Mrs. Harris, “there ain’t no sich a person.” The preponderance of evidence seems, however, to point to the fact that Zoroaster really lived and walked the earth.

The fundamental principles of the Zoroaster religion are found in a belief in two spirits, one good and the other evil. The life of man falls into two parts—its earthly portion and that which is lived beyond the grave. The lot assigned to him after death is the result and consequence of his life upon earth. No religion has so clearly grasped the ideas of guilt and merit. On the works of men here below a strict reckoning will be held in heaven. All thoughts, words and deeds of each are entered in the book as separate items, all the evil works as debts. Wicked actions can not be undone, but in the heavenly account can be counter-balanced by a surplus of good works. It is only in this sense that an evil deed can be atoned for by a good one. Of a remission of sins the doctrine of Zoroaster knows nothing. After death the soul arrives at the accountant’s bridge, over which lies the way to heaven. Here the statement of his life account is made out. If he has a balance of good works in his favor, he passes forthwith into paradise and the blessed life. If his evil works outweigh his good he falls under the power of Satan and

the pains of hell are his portion forever. Should the evil and the good be equally balanced the soul passes into an intermediate stage of existence and his final lot is not decided until the last judgment. This court of reckoning is called "aka." The course of inexorable law can not be turned aside by any sacrifice or offering, nor yet by the free grace of God.

For the great mass of the people Zoroaster's doctrine was altogether too abstract and spiritualistic, consequently the modern doctrine has been greatly modified. Zoroaster prescribed numerous ablutions, bodily chastisement, love of truth, agriculture, protection of useful animals, destruction of noxious animals and the prohibition either to burn or to bury the dead.

Then, again, there has been of late quite a revival in interest among occidental peoples in the ancient religion of Buddha. The Buddhists formerly did much proselyting, but neglected it for many years. They are now taking it up again and sending missionaries to the western nations. The Times recently told of a Scotchman who, after studying for years in Burmah, and being admitted as a Buddhist priest, has gone to London with the ambitious view of endeavoring to convert the inhabitants of that big and wicked city. These Buddhist priests lead an ascetic life. Our Scotch friend isn't permitted to eat after noon, although, strange to say, he may chew betel nut, smoke cigarettes and drink coffee. He is forbidden to look upon the face of a woman and must beg his living, two restrictions that he will find it difficult to conform to in the modern Babylon.—Los Angeles Times.



### ***CAPT. LOYD GETS A PAINE SOUVENIR.***

*The Press*, local paper of New Rochelle, N. Y., recently contained the following reference to one of Thomas Paine's most faithful disciples:

"The sister of Daniel Barker who was the friend of Tom Paine here, and who died here, early in the last century, on Tuesday presented to Capt. George W. Loyd all of her brother's clothing, which has been kept in perfect condition since his death.. The captain is exhibiting the clothing with much pride."



### ***PRIZE FOR SPIRITISTS.***

A French savant, Gustave le Bon, who is convinced that most of the phenomena of spiritualism and of the so-called occult sciences are ocular illusions, offered the small sum of \$100 as a prize to anyone who would, in his presence and that of a certain number of unprejudiced and scientific men, demonstrate a case of real levitation, that is, lifting by an occult power a cup or vase from one table to another, the object to be photographed in the actual transfer, showing without a doubt that there was no ocular illusion. Prince Roland Bonaparte, who is of the same opinion as the scientist, has in a letter just published, offered to add \$200 to the prize.



# THE HUMANITARIAN REVIEW

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## NOTES AND COMMENTS ON HIGHER CRITICISM, ETC.

¶ Many even very learned men, at least so called, misapprehend the meaning of the term "higher criticism." They seem to think it is an arrogant term used by its practitioners because they consider their own methods of criticism "higher" than those of others. This is a very great mistake. A man may be both a "higher" and a "lower" critic. It is not his *object* that makes the difference, but the *kind* of criticism. It is a *method* applied to ascertain certain facts. It may not be the best term for the idea it stands for, but it "has the floor" at present, and we must take it at the value its users attach to it. These remarks were evoked by an article by George W. Gilman in *The Monist*, printed some time ago. In close alliance with the above ideas, are those expressed by Mr. Gilman in the following quotation which I make from that article, and in which he substantiates what I said in an article some months previously, in this magazine, relative to the difference between the Oriental mind and the Aryan Occidental:

"The critic may not judge the workings of the oriental mind by the psychological experiences of the occidental; the patient pursuit of a train of reasoning by the Aryan differ much from the Semitic's intuitional leaps to a conclusion and his externalizing of a subjective affection. This critic may not read into the lives of 3000 years ago the experiences of the present. While his inductions must be no less care-

fully followed out than those of the investigator of what are called natural phenomena, while he must balance with most exact justice external testimony and internal evidence, he must ever remember that the facts he is investigating, the literature he studies, are those of a different race, the fruitage of another civilization, the outcome of a dissimilar environment. Before he can correctly estimate their value and apply his tests, he must have projected himself into the situation of the writers, have lived their life, thought their thoughts, experienced their emotions, felt their aspirations, breathed their hopes, sympathized with their disappointments; he must have danced to their pipings and have wept to the accompaniment of their mourning."

It is to this want of appreciation or understanding of the peculiarities of the Semitic methods of searching for the truth—or what the Semitics valued as the truth—that Theologians and Rationalists as well have so completely mistook, as a general thing, the nature of the Bible writings. On the one hand, the theologians have taken the Semitic poets at their word as prosaic historians and made a serious business of what was originally only a kind of sensuous literature; and on the other hand, infidels, atheists—heretics of various degrees of unbelief in the historicity of the Bible stories—have taken the mythical writings as the historical "lies" of an ignorant and guileful priesthood. But I am fully convinced, after many years of investigation, that the *original* writers, or rather inventors, of the biblical stories had no thought of writing what we understand by the term history. Their writings being intended as *literature*, in the technical sense of that word; as poetry of a kind unfamiliar to the Western or Aryan mind, they told *untruths*, just as our modern story writers, novelists and poets tell untruths, but they did not tell "lies." A lie is an untruth told maliciously—told with intent to deceive to the injury of another.

Semitic myths are, in a sense, beautiful and interesting, and when well understood, the mythical literature is real literature, poetic; and often instructive, but always analogically. The Rationalist who accepts the Bible in the same misconception of the nature of its literature as do the theologians, usually applies to it all the vituperative epithets he can think of, and denounces the ancient authors as "liars" and "fakers." By so doing these self-styled Rationalists place themselves at a disadvantage with their opponents. They reason from false premises. There is a wide difference between accepting Adam, Moses, Jacob, et al., as either individual persons or tribes and recognizing these names as only



representing the sun in certain portions of the zodiacal path—the seasons of the year, the equinoxes, the solstices, the zodiacal signs and constellations, the planets, clouds, sky—all parts of nature *personified* and assigned animate existence, as a child gallops astride a cane and “plays horse” so earnestly and subjectively that he, for the time being, really *feels* that he is actually riding a living steed.

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### THE 'FREE SPEECH' PROBLEM.

¶ The question of “free speech” has been discussed of late in Los Angeles in a very boisterous manner. The city council had enacted an ordinance forbidding public speaking on the streets and sidewalks, but excepting certain religious cults—the Salvation Army, etc. The Socialists defied the ordinance and the executive officers of the city and undertook to hold meetings on the streets night after night for some time. At each meeting, the speaker would be arrested by the police and taken to the city jail and incarcerated, as in most cases bail was not offered but the jail chosen as a more sensational mark of “martyrdom.” This was kept up until the crowds on the streets became unmanageable by the police, when the council met and repealed the ordinance. Then another ordinance was adopted forbidding *all* public meetings on the streets in a certain section of the city cutting out even the Salvation Army. This, it is presumed, will prove satisfactory, at least on the surface, though there is no doubt that the devotees of cults that are unpopular will inwardly protest against any restriction upon their claimed right to speak when and where they please in their propagandic campaigns. But all cool-headed citizens recognize the right of the city’s citizenship to forbid, through their official representatives, the use of the public thoroughfares as substitutes for halls and the open commons.

The trouble arose chiefly on account of the “class” character of the prohibition. The Salvation Army meetings and those of other street preachers obstructed the streets just as much and in just as obtrusive a manner as did the meetings of the socialists and others that were forbidden to so use the streets. But the method of protesting against that offensively discriminating law was, in my opinion, not the best. I do not believe that violation of a law, even if unjust, in a riotous spirit is the best means of getting wrongs righted so long, especially, as citizens have the right of suffrage. Of course forceful, angry resistance may often

bring about changes in some cases temporarily for the better, but there is no question that more substantial and permanent improvement of laws can be brought about by cool-headed reasoning and nonpassionate protests made in an orderly and truly liberal manner and spirit. Liberals who protest against offensive laws ought to not forget that they profess to be *liberal*, and that others who approve of such laws, believing them to be just and expedient, have a right to their opinion, though it be founded upon erroneous conceptions.

Combative, angry protest invariably arouses hatred and stubborn resistance, and diminution of good results that might have been achieved by the same expenditure of energy in a more orderly manner.

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¶ The article in this number on "Truth" is a selection by Prof. Wakeman from a very important book entitled *Applied Sociology*, by Lester F. Ward, and published by Ginn & Co., of Boston. Prof. Ward formerly held a professorship in the Smithsonian Institution, but was called to the chair of sociology in Brown University, Providence, R. I., and unanimously elected president of the American Sociological Society after the publication of his *Applied Sociology*. He had previously written a work entitled *Pure Sociology* which was published by Macmillan & Co., N. Y. For lists of Prof. Ward's works address him at Brown University, Providence, R. I.

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### NOTICES OF SOME LIBERAL PERIODICALS.

*The Open Court*, Dr. Paul Carus, Editor. Open Court Pub'g Co., Chicago, Ill. Price \$1.00 a year. "Devoted to the science of Religion and the extension of the religious parliament idea.

July number contains the following articles believed to be of special interest to readers of *The Review*: "Origin of the Crescent and Star," Edgar A. Banks; "Persistance of Symbols," Editor; "Tendencies of Modern Theology," Editor; "Vital Theology," H. F. Bell; "Importance of the God Ideal," A. Kampmeir; "Proteus," Edwin M. Wheelock, and "Letting Down the Barriers," by F. W. Fitzpatrick. *The Open Court* is one of the very best liberal periodicals which reaches this office.

*Ingersoll Memorial Beacon*, monthly, Wm. H. Maple, editor. "Ingersoll Beacon Co., 78 La Salle st., Chicago, Ill.. "Mental Liberty, Science, rational right-doing, good health, good homes and good government." A radical but rational Freethought magazine. Price, \$1.00 a year. June number contains the following of special importance: "Alleged Spirit Messages from Ingersoll," by the editor and Medium Mary Leach Delano. "Modernism, a New Star of Hope," by Judge Parish B. Ladd; Ingersoll's lecture on "The Gods;" "Christianity Without the Supernatural," by Austin Bierbower.



*The Searchlight*, monthly, J. D. Shaw, editor and proprietor, Waco, Texas. \$1.00 a year. A very liberal Freethought journal. June number, has, among other good things, the following: "The Resurrection of Christ," by J. W. de Caux, from the *Agnostic Journal*; "Instinct, Intuition and Reason," by Judge Parish B. Ladd; "Cause of the Glacial and Warm Periods on the Earth and the Continued Glow of the Sun," by T. V. Munson; "The Logic of Persecution," from the London *Freethinker*; "Some Significant Statistics," (very good) by the editor; also, "Religion and Socialism," by the editor. *Every Liberal* should subscribe for *The Searchlight*.

*The Truth Seeker*, 62 Vesey st. New York. Weekly, journal form. "A Freethought and Agnostic Newspaper." E. M. Macdonald, editor and publisher, \$3.00 a year. The number of July 25 contains a good article on "Spencer's Philosophy," by H. C. Uthoff; "Playing the Religious Game," editorial; Chapter viii of John E. Remsburg's excellent series of articles on "The Christ: a Critical Review and Analysis of the Evidence of His Existence." In the issue of July 18 is a good short article by Austin Bierbower on "Belief by Organization." In the number for July 11, Judge C. B. Waite has an interesting article on "The Twilight of Republicanism." Mr. E. M. Macdonald, the editor, I am sorry to hear, is seriously affected with some form of pulmonary disease, and has been out of the city for some time taking the country-air cure. He writes letters occasionally to the paper, while his brother George, I presume, looks after the editorial work at the city office.

*The Literary Guide and Rationalist Review*, monthly, journal form. Watts & Co., 17 Johnson's Court, Fleet st. London, E. C., England. Price, 2 pence (5c). In the March number I find the following of special interest and importance: "The Law and the Blasphemer," by Joseph McCabe; "Ethical Rationalism," by H. J. Bridges; Announcement of the publication of "The Life and Letters of George Jacob Holyoake," Joseph McCabe, author; "Along the Wayside," "Random Jottings" and the book reviews, by the editors, are always interesting and instructive. In the April number, the latest I have as yet received, I find very interesting, "Penalties on Opinion," by Hypatia Bradlaugh Bonner. Also a good article, "More About the Law and the Blasphemer," by Joseph McCabe. This number is accompanied by a supplement embracing an essay on "The Origin of Easter: A Study in Myth, Magic and Religion," by Charles Callaway, M. D., D. Sc.

¶ Similar "notices" of other periodicals will be given next month.

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Wilkesburg, Pa., July 4.—Please find enclosed fifty cents to apply on my subscription to *The Review*. I would be willing to send dollars instead of cents if I had the means; but even dollars could never express the worth of *The Review*.  
A. Zahlhaus.

Here is a model letter, "short and sweet:"

Kansas City, Mo., July 17.—Please find enclosed Express M. O. in payment for ten copies of *The Humanitarian Review* one year, beginning with the July number. Yours for the cause of mental freedom,  
E. G. Whitney.

## Correspondence Department

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Pentwater, Mich., July 14.—Yours of July 5 is before me. Greatly do I rejoice that "providence" has favored The Review. "May you live long and prosper;" for you are doing splendid work for humanity.

Often have I wished I could be situated to help The Review more. Perhaps if I can make my contemplated lecture tours there may be better opportunities for getting subscribers. There is not a publication on earth, in my way of thinking, which breathes more of the altruistic spirit than your magazine; not one so liberal, free, courteous. May the sun of prosperity shine on you the remainder of your days. I'll prepare an article for your September number soon. W. F. Jamieson.

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### THE SADDEST STORY OF ALL HUMAN LIFE.

Louisville, Ky., July 10.—If we are to believe Scriptural statements angels were once as common on earth as mortal men; walking, talking, eating, drinking, lying, deceiving, striking people dumb, and giving babies away. On one occasion, the chief angel of heaven, Gabriel, walked up to Zacharias, who was performing services at the altar, and told him such an astounding story that Zacharias meekly asked: "Whereby shall I know this? for I am an old man." To which the chief angel replied: I am Gabriel, that stand in the presence of God! Thou shalt be dumb, and not be able to speak until the day that these things shall be performed, because thou believest not my words."—Luke i.

But read the strangest and saddest story of all human life, as told in the first chapter of Luke, of Mary, mother of Jesus. [The story is too "obscene" to be repeated in The Review.—Ed.]

That God should make such fulsome promises that the child should reign in royal splendor and honor upon the throne of Israel, and then permit him to be driven from his humble home, without where to lay his head in peace and safety, to be scourged and spit upon and most cruelly killed without one pitying word, is beyond our power to believe. A human being, or any other being, who would act thus, should receive our utmost scorn!

The poor mother, in fear and anxiety, and with the withering knowledge that thousands of other little children were mercilessly killed in the effort to kill her own baby, must sorrow on until finally, when hope had come again into her heart, her innocent son was falsely accused and arrested, shamefully denied justice and horribly and heartlessly put to death!

Oh, why will men, assuming to have more sense, and professing to be fair to their fellowmen, write and teach and preach such stuff to the utter shame of God and good men? There is nothing whatever com-



mendable in this story, from any possible view-point. human or divine. It is blasphemously false, and there is no sensible ground for argument to sustain it.

After Jesus was dead, it is said in the 27th chapter of Matthew that the graves were opened and many bodies of the saints which slept arose, and came out of the graves and went into the holy city, and appeared unto many.

Had half a dozen of these saints, coming out of their graves, "appeared" at the right time and place, this whole brutal business would have been instantly stopped, but no such bodies ever came out of their graves then, nor thereafter. If God could do such wonders after Jesus was dead to show his indignation, he at least would have *tried* to save him when he piteously prayed for help, instead of ignoring the beloved and the innocent to save his murderers!

It is truly the saddest story of all human life that, by doleful and strenuous efforts millions have been coerced to believe these tales—utterly absurd and absolutely impossible of being true—and taught to shun, boycott, hate and kill those who do not believe them. Instead of simply remaining humane enough to allow others to believe or not believe, they have spread world-wide the keenest woe that human hearts can feel or human tongues can tell, in tortures, wars and every means of death, in order that "all mankind must believe" these senseless and truthless tales! These tales have cost the world far more in treasure, in heart-burnings, woe and human blood than all other tales that were ever told, and yet the fact remains that Jesus neither died for us nor saved us; for we have to die and to save ourselves, just the same as if he had neither lived nor died. He only repeated the Golden Rule, which had been taught for centuries before him, that would save us from all which we could or should be saved from—remorse for wrong doing.

T. S. Given.

### "THE REVIEW" WILL HEAD THE LIST.

Muncie, Ind., June 24.—I am very glad to learn that you are going to enlarge *The Review* and increase the number of collaborators. In its present form and make-up it ranks high among Rationalistic publications, but with the contemplated improvements it will easily head the list of the world's Free Thought current literature.

You ask me to become a regular contributor to its columns, and in answer, I will say that I will write an article as frequently as my time and opportunities will permit, but owing to stress of work and press of business, it is doubtful whether I can contribute an article for the August issue.

The desperate efforts which the twin monsters of priestcraft and

plutocracy are now making to prolong their life and continue their fiendish grip on the throat of liberty, creates an urgent need for combined action on the part of Rationalists and the friends of humanity; and *The Review* in its enlarged and improved form will be a mighty factor in the warfare against the motley hosts of superstition. You can count on me as a life-long subscriber, and hoping for enthusiastic support in the great work you are doing I am yours always.

T. J. Bowles, [M. D.]

Waterloo Iowa, July 20.—Your card was received in due time and I was pleased to note that you have a trifle of encouragement and are evidently looking forward with more hope. I am glad of it, but I suspicion you will work harder than ever—just the same. I wish I could do more for you but this part of the world is benighted. They are all orthodox, protective tariff and “the old time religion is good enough for” these people. They are too busy to think for themselves. Politicians and preachers are in their elements here.

A. C. Bratnober.

St. Paul, Minn., July 8.—I send you under separate cover one dozen copies of my lecture “Vegetarianism”, which you are authorized to dispose of as you think best. You may sell them if anyone wants to read such, and appropriate the proceeds as you like.

I am very glad that you are to be relieved from some of the manual labor incident to publishing the magazine, and that you see your way clear to enlarge and, as you say, improve, although I think it very good as it has been. Mrs. Withee and I are both real well, and expect to spend quite a portion of the coming winter on the West Coast.

C. W. G. Withee.

### APPRECIATES THE SITUATION.

Chicago, Ill., July 14.—I enclose herewith \$1.10 in stamps to pay for the two books as per your bill of July 7th. Thanks for your prompt action in sending these books.

I heartily congratulate you on your success in connection with your publication of the *Humanitarian Review*. You deserve great credit for keeping it going for over five years, with your own personal hard work and, largely with your own money. I know what this means, and I also know that no one who has not passed through a similar mill can fully realize to what extent most, if not all the Freethought editors of the world are sacrificing themselves in the cause of human progress and betterment. Every such paper deserves the financial support of all progressive thinkers who are able to give it; and if such people could be



made to realize the fact that Freethought editors are necessarily martyrs to a great extent, unless backed with the money of other men, they would count it a pleasure to help them bear their burdens. There is plenty of money in this country, belonging to freethinkers, and for which they have no particular use, to endow every Liberal publication, so that it would be a continuous power for good ; and I hope it will soon become a fashion to give for such purposes. I want to see *all* the rationalistic papers and magazines more successful. If they cannot be solidly founded, where is the hope of the world ? Without an exercise of his reasoning faculties, man "does not know enough to come in out of the rain," and it is only by the free and fearless use of such faculties, that continuous and substantial progress can be made. All hail ! the slowly coming era of mental liberty ! And let all who give their money, as well as they who work to that end be duly honored for helping to usher in the dawn of that better day.

W. H. Maple.

### MIND AND MATTER.

Hopkins, Minn., June 19—In your June number you copy an article from the *Ingersoll Memorial Beacon* under the above heading which I believe it will pay to dissect. How any really thoughtful person could write as this writer did is a mystery to me. Of course he is a materialist, and is trying to prove his position, but this does not excuse him. We all know that matter never invents, never plans, never does anything, except under the direction of mind. Is that which invents superior to that which is invented ? Is that which plans superior to the product which the planner initiated ? Is the director superior to the thing directed ? Let the reader answer these questions himself, and see where he will land.

The writer of this article believes that the question in hand "is fully answered by answering one question: Does thought cause brain action, or does brain action cause thought" ? I do not object to this; but when he goes on to say, "All experience and observation unite in the conclusion that brain action produces thought, that the brain of man not only causes every feeling however faint, and every thought however complex, but is the matrix (so to say) which coins all the formal knowledge of the world," I take exception.

I do not see as brain causes any thought, or any feeling whatever. Was it ever known that thought or feeling could be produced by the motions of brain, not animated by the life, spirit or soul within ? If not then observation and experience do not point to the conclusion that it is the movements of the brain that produces thought and feeling. Experience and observation say plainly it is this life, soul mind or spirit, on

matter which term you use, that moves the brain and uses it in thinking and feeling. The brain may be the matrix (so to say) in which thoughts and feelings are coined, but it is certainly not the coiner.

Samuel Blodgett.

### INTERESTING LETTER FROM A "HERETIC."

Unionville, Mo., July 23.—Though I received your book *A Future Life?* nearly a year ago, intending to read it immediately, the cares and worries coming upon me on account of "persecution for heresy" prevented my reading it until I got into a more congenial environment. I have just completed a careful reading of the work and am led to say that it is one of the most interesting and instructive books I have ever read. While we are of course compelled to take the agnostic position regarding the survival of personality after death, we may at least entertain the very strong "belief" that there is no such survival.

Allow me, however, to suggest that it would have been better not to have begun the work with such statements as "childish delusion," etc. Such statements properly belong to a conclusion, and serve to intimidate the cautious orthodox "believer." With this exception, I have no criticism to offer, for, in the main, I substantially agree with your conclusions, and especially the monistic materialistic philosophy. Have you read Dietzgen's "Nature of Human Brain Work," published by C. H. Kerr, Chicago? To my mind he has clearer vision than either Spencer or Haeckel. That is the reason his works are read less than either of them!

Thinking is risky to the "cloth"—a fact I have learned through "trials and tempests of tears." But what intellectual occupation can a man follow, support a family, and think, and then express what he thinks? Of course I am supposing that the man has no financial capital. I note that you frequently give the origin of the "Christ Story," etc.; can you recommend a good work giving the (probably) correct origin of the various beliefs of Christendom? How about "The Origin of Supernatural Conceptions," by Greenough, "Doom of Dogma," by H. Frank, and "Bible Myths," Anon, pub., by the Truth Seeker." Can you direct me to the best work? The *Eve, Maia, Mary* hypothesis interests me; also the comparison of seasons with periods of human life and the Christmas legends. Congratulating you upon the thoroughness of your investigation, and wishing for you and your magazine continued prosperity, I am,

Yours very truly, [Rev.] Paul Jordan Smith.

Springfield, Mass., July 11.—Thanks for the publication of my verses in July number of *The Review*. I enclose \$1.00 and list of names for copies to be mailed from your office. Balance of copies please send to me. I am much pleased to know that the *Review* is to be enlarged, and hope its circulation will be increased accordingly. Will try to do something toward that end in my vicinity.

D. B. Stedman.



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# A FUTURE LIFE?

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life from a rational and scientific point of view—I look for a large circulation of your book and believe it will do much good.”—Reynold E. Blight, Asst. Ed. *Fellowship*, of Los Angeles.

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A very creditable volume is *A Future Life?* by Singleton Waters Davis. The author in a kindly and critical way discusses many of the problems of life pertaining to the subjects of annihilation, metaphysics, re-incarnation, spiritualism etc. It is well worthy a careful reading.—*Progress*, Los Angeles.

It is a very fair and scholarly consideration of the question of personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated. It is a valuable work, and neatly bound.—*Ingersoll Mem. Bacon*, Chicago.

*A Future Life?* is the most interesting volume that has come to our desk during the month. . . . . He takes up the different forms of mysticism and their arguments and shows them in the light of science and common sense to be foolish. Mr. Davis fearlessly attacks the greatest "authorities" on psychic phenomena. Dr. Hudson's book "The Law of Psychic Phenomena" is torn to shreds. In fact, the author lays bare everything that in any way would lead the investigator to believe in a future existence. It May be interesting to the "psychic" and spiritualist to read the author's explanation of how their so-called

"tests" are brought about. Here he enters new fields and furnishes another problem for the scientists.—*To-Morrow* magazine, Chicago.

If you want to know what a scientific man finds for and against the theory of a personal, individual, continued life after death, this is the book you want for your very own. It is so good that I have bought three copies; one to present to our public library, one to loan, and one to put in my own library. It is the greatest book of the kind ever printed.—Dr. Keeler, in his *Good Health Clinic*, Syracuse, N. Y.

Now into the ring comes the avow'd agnostic and hurls his shining lance against all theories and sundry. Mr. Davis, editor of THE HUMANITARIAN REVIEW, discusses the orthodox Christian conception of life after death, reincarnation and its attendant doctrines, 'spiritism,' as he calls it, and the theories of Haeckel, Hudson and others, and demolishes them all, so he says.\* Mr. Davis's work evidences a desire to be fair but the very brevity of his book makes a direct, concise diction necessary that appears at times superficial and often dogmatic.—Mr. Blight in *Fellowship* magazine, Los Angeles.

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\* This is an error: I nowhere say so.—D.



in one page—more clear explanation—under the head, "A Revelation by the Sun-God," an evolution of the resurrection theory, that can be found in volumes devoted to the subject. It ought to be read by a hundred thousand clergymen before next Easter. The author skillfully disposes of the "free will" problem of orthodox Christianity. He bows to no scientist as infallible authority, and with one sweep of his logic-scimiter convicts the great Haeckel to be not a monist, but a theoretical "dualist." The logic of the author along here is a ringing sledge-hammer on the anvil of truth. It is unanswerable. It has been said that science is the great iconoclast. Mr. Davis keeps close to science and proves himself one of the most effective idol smashers I have ever read.

Our author may not consider himself "an orator, like Brutus," but his central paragraph on page 66 is eloquent. By his crystal-like reasoning, he shows that the strength of Hudson's logic is measured by its weakest link, confounding an appearance with reality. For his logical reasoning, Mr. Davis deserves the thanks of every thinking mind.

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self in the thinking world. Every conceivable phase of this mysterious subject is treated in the clearest scientific manner. My impression on reading it was, that all that is known on this subject up to date is told here. It is a fortification behind which the thinker may feel himself secure; this very exceptional book is the product of a mature and exceptionally-fine analytical mind.—J. B. Wilson, M. D., in the *B. G. Blade*, Lexington, Ky.

"The author, however, does not rest content with merely exploding the orthodox notions of a future life, but he takes up so-called spiritual phenomena, discusses them from a philosophical and scientific standpoint, calling to his aid the mechanical and chemical forces of nature, even wading through the idiosyncrasies of reincarnation and resurrection until a vast field of thought has been covered. The book is concise, the argument thorough, and the conclusions complete. And it should have a wide circulation among thinking and reading people." —"Blue Grass Blade."

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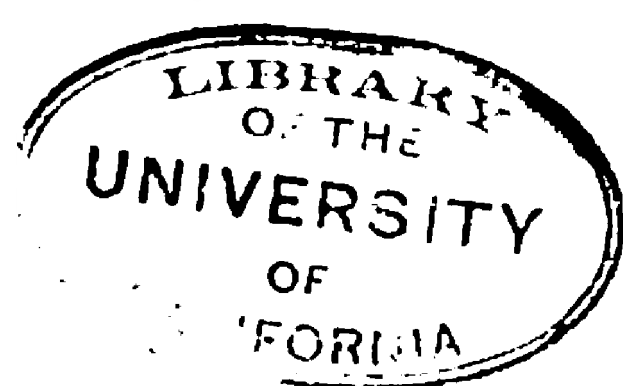
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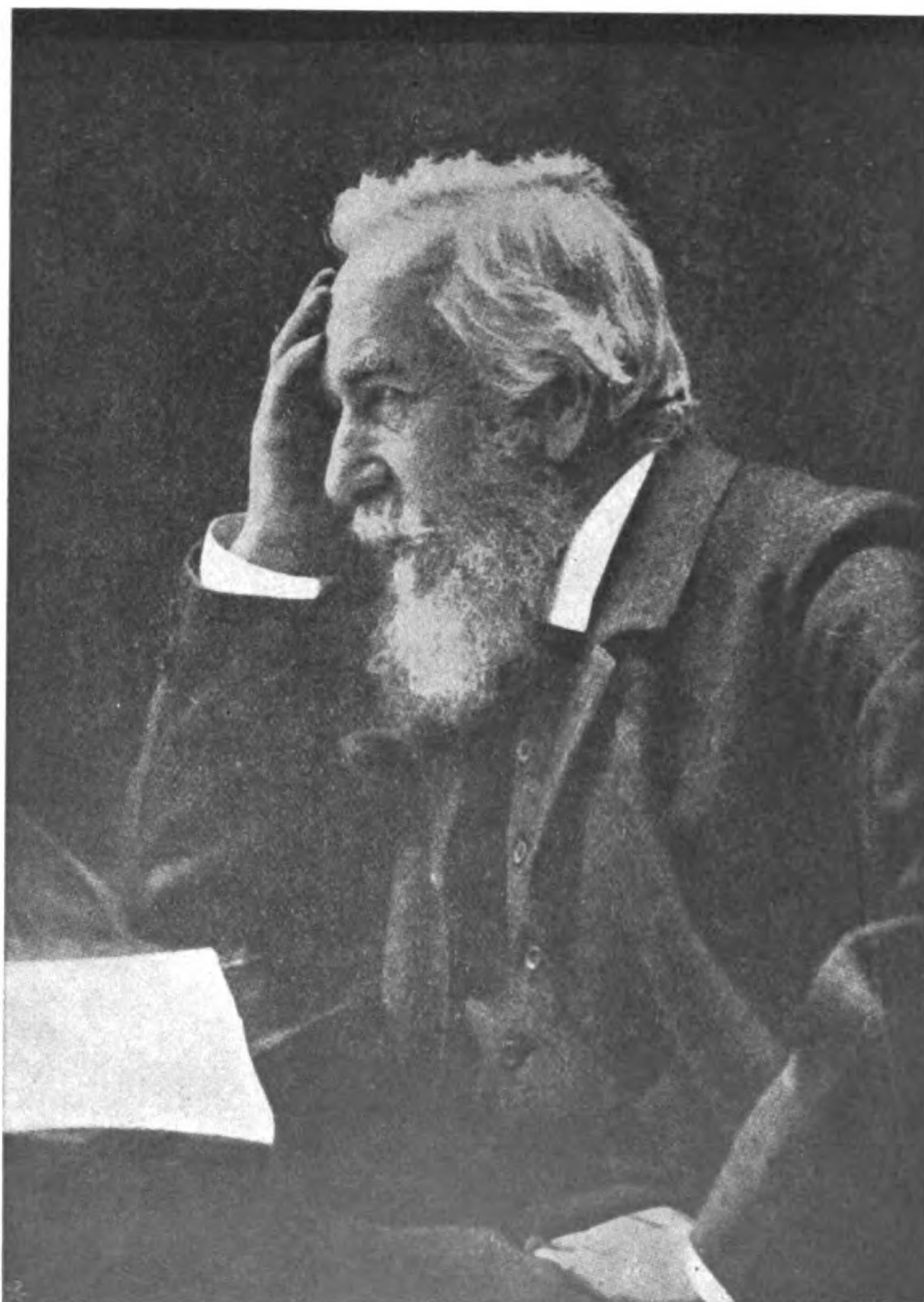
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Frontispiece to *The Humanitarian Review* for September, 1908.

**ERNST HAECKEL**



# THE HUMANITARIAN REVIEW

Study of Mind, Ethics and Religions by the Scientific Method

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Vol. VII, No. 2.]      SEPTEMBER, 1908      [ Whole No. 69

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Written for The Humanitarian Review.

## THE ORIGIN AND EVOLUTION OF ETHICS.

Were Moral Laws Supernaturally Revealed, or are they Products  
of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

### SECTION I.

#### INTRODUCTORY—THE IDEAS OF ANCIENT SAGES.

IN A series of short papers, I propose to publish in The Humanitarian Review a somewhat elaborate discussion of the old questions of the origin of the "moral sense," and of moral laws, and the means best adapted to moral culture and the repression of immorality. Some time ago I printed in The Review a very brief series of articles on "The Nature-Basis of Ethics," which attracted rather more than usual attention and met with quite general approbation of advanced thinkers; but now, while I may, unavoidably, make some repetitions of what was said therein, I shall aim to treat the subjects of the main theme and its minor associated ones in a wider, and more comprehensive and thorough manner.

#### *THE IDEAS OF ANCIENT SAGES.*

Before entering upon a discussion of this subject from a modern science point of view, I deem it advisable to set forth briefly the ideas or "doctrines" of some of the most erudite and

famous of the ancient or older sages and philosophers.

There is monumental evidence in Egypt that the people of that weird and wonderful country of the dead past quite fully and clearly conceived of and observed in their social relations well-defined rules of moral conduct—that they were in possession of a “moral code” as explicit and as binding upon them as any the world possesses to-day, even in Christendom, from prehistoric times—from more than 12,000 years ago up to the time of the downfall of Egypt’s ancient civilization, magnificence and splendor. For, though that civilization was not the same, in many particulars, as our so-called civilization, and though that magnificence and splendor was of a kind which modern tastes do not, as a rule, appreciate, it *was a civilization*, it was magnificent and it *was* splendid, when viewed from a high, disinterested, self-abnegating standpoint. The evidences of the moral standard and practice in prehistoric Egypt (and other parts of the old world) are sufficient to convince the scientist who accepts the laws of evolution as of universal dominion; for, as he finds at the very dawn of history a well-defined moral code and a conscientious practice of moral rules to have been in existence, he is bound to infer that for many long preceding ages a moral code, though possibly inferior, was in existence in the valley of the Nile and of the Tigris and Euphrates, as well as elsewhere. That it germinated in the very embryotic condition of that civilization and gradually and *slowly* (and consequently for ages) was developed up to its acme or zenith, which in Egypt was probably at about the time of the building of the Great Pyramid and its most splendid temples and tombs.

In Assyria and Babylonia, a moral code was in existence as long ago as we have any evidence that the valleys of the Tigris and Euphrates, and adjoining hill-country, were inhabited by the Semites, who probably migrated from the oases of the Arabian desert country in which their moral code probably originated and was quite highly evolved.

But, for my present purposes, I shall refer specifically only to the philosophies and ethical doctrines of men of comparatively



more modern times, yet, to our day, comparatively ancient, beginning with

#### HAMURABI,

To whom I will only briefly refer as being the real immediate predecessor of the ethical teachers of the Hebrews or Jews, as allegorically set forth in the Old Testament scriptures chiefly as Moses, the mythical sun-god of Winter,—the sun in the zodiacal sign *Aquarius*. As to the evidence of this, I will not only refer the reader to works recording the discovery and rendering the translation of the famous clay tablet inscriptions, but to the writings of Assyriologists in general and to the recent lectures of Delitsch on “Babel and Bible,” etc. Whether King Hamurabi was a real blood and bone man himself or only a myth, to whom the makers of the monuments ascribed the reception from their god of their moral and political code, it matters not, as the inscriptions and the symbolical pictures plainly prove that the moral code of those peoples was in existence before the time ascribed by theologians to the writing of the Pentateuch by Moses; and the very great similarity of the laws of Hamurabi, as recorded, as well as the current myth-stories of his age, with the decalogue and the so-called biblical history of the ancient Hebrews (real myth stories, however), proved incontrovertibly that the Jewish code, as well as their “history,” was borrowed from the Assyrio-Babylonians or Chaldeans, and “edited” to make them assimilable by the Hebrew people.

#### SOKRATES (OR SOCRATES).

Is the first great name in the history of modern-ancient philosophy, whose teachings have come down (or up) to us in what is almost universally accepted as authentic writings. Socrates, as usually reckoned, lived from 469 to 399 B. C. He was not directly an author, but a conversational philosopher whose teachings were recorded, more or less perfectly by his disciples or students, as is plainly imitated by the four evangelists of the New Testament in their records of the “life” and teachings of Jesus.

Xenophon and Plato, themselves celebrated philosophers,

later, were the men who recorded the views, and, professedly, in many cases, the language of Socrates. Xenophon undertook to vindicate the character of Socrates and the correctness of his philosophy against the accusations and sophistries that led to his tragic death. Plato, so far as his writings are expositions of the philosophy of Socrates, wrote the *Apologie*, the *Kriton* and the *Phædon*. In the first is chiefly elucidated the *methods* of Socrates and "sets forth his moral attitude." In the *Kriton* Plato describes a conversation between Socrates and his friend Kriton only two days before his death; and in the *Phædon* is recorded a conversation on "the Immortality of the Soul," also represented as taking place only a short time previous to his death.

As Hamurabi is represented as receiving the "law" from his god, and Moses the same, so Socrates is reputed to have "brought philosophy down from heaven to earth"—a saying that to this day is proverbial. He discussed man and his social relations and protested against the tendencies of other philosophers to enquire into causes and laws of other natural phenomena, as the constitution of the *Kosmos*, or universe, the nature and movements of the heavenly bodies, and of winds, storms, etc., which he called "divine things," and besides being sacrilege to discuss them, he thought an understanding of them, even if gained, would be useless to man—evidently a view far in the rear of modern science progress.

Socrates was, then, radically and extremely, even narrowly, utilitarian and practical. He thought the relations of man with man and the varieties of conduct between them, were the only matters within the legitimate domain of philosophic inquiry and reach of human knowledge, and the only knowledge, when gained, capable of yielding to man useful results.

Socrates is said to be the first of the moderately ancient philosophers to give ethics a scientific form and foundation, chiefly by his showing that it had an "end" and a "theory" or system of principles from which are deducible moral precepts and means, and that it was practical, utilitarian or nothing. A suggestion of what he meant by the "end" of ethics, though never by him given a formal statement, may be had from such



expressions of his as "the science of human happiness," "the art of behaving in society," etc. He seems to be somewhat inconsistent, as viewed from the records of Xenophon and Plato. The former represents Socrates' statements of the end to be "an independent reference to the happiness of others—altruism; by Plato he is represented and is made to speak as though he considered the agent's own happiness was the chief or only end, to which the happiness of others was a valuable and indispensable means. To me, these views may both be justified by nature and science. For, reduced to the last analysis, all altruistic effort is conscious effort for the good of others, prompted by unconscious motives of the good of the "agent" or actor. Just as we eat, consciously, to satisfy our appetite—desire for food, but unconsciously to replenish the bodily waste or to supply means of bodily growth.

Socrates had a well-defined "doctrine" of ethics to the effect that "knowledge is virtue and ignorance or folly is vice." He taught that "to do right was the only way to impart or acquire happiness, or the least degree of unhappiness compatible with any given situation"—one's environment. He contended that this was precisely what everyone wished for and aimed at—only that many persons, from ignorance, took the wrong road; and no man was wise enough to *always* take the right." And "as no man was willingly his own enemy, so no man ever did wrong willingly," but "because he was not fully or correctly informed of the consequences of his own actions; so that the proper remedy to apply was *enlarged teaching of consequences and improved judgment.*"

He taught that *well-doing* was the *summum bonum*, and his ideal pursuit for man was that of virtue,—"the noble and praiseworthy." That "well-doing consisted in doing well whatever a man undertook," and "the best man," he said, "and the most beloved of the gods, is he that, as a husbandman, performs well the duties of husbandry; as a surgeon, the duties of the medical art, in political life, his duty toward the commonwealth." And he adds that "the man who does nothing well is neither useful nor agreeable to the gods."

This latter expression shows plainly that the ethics of Socrates was an element of a religion, just as the ethics of a Christian are considered by him as an element of Christianity. Yet the connection, in the mind of Socrates, between ethics and theology, is said to have been "very slender." He excluded, in his distinction between the "divine" and the "human," the "arbitrary will of the gods from human affairs—from those things that constituted the ethical end."

Yet he maintained a pious and reverential state of his own mind, and taught that men should, after patient study or meditation, "consult the oracles by which the gods, in cases of difficulty, graciously signified their intentions and their beneficent care of the race." And in this view "the practice of well-doing was prompted by reference to the satisfaction of the gods"—and "in-so-far as the gods administered the world in a right spirit, they would show favor to the virtuous"—a real theological or religious doctrine.

In his practical precepts he inculcated self-denial to curb or restrain excessive human desire and sensuous ambition, and urged that self-improvement, performance of duty, rather than "indulgences, honors and worldly advancement" yielded pleasures or happiness. He said that the first aim of his life was to impart to man the shock of his consciousness of ignorance; and that the second aim is to "reproach men for pursuing wealth and glory more than wisdom and virtue." In the *Kriton* he is recorded as saying that *we are never to act wrongly or unjustly, although others are unjust to us*. And here we find the sayings ascribed to Jesus, that we should "love our enemies," "return good for evil," and like sentiments, in spirit if not in word, very orderly set forth by Socrates more than three hundred and fifty years previous to the time ascribed to the life of Jesus.

Socrates furnished in his own life the most consistent and wonderful faithfulness in the practice of the principles he taught, even to the point of self-sacrifice of his noble life.

#### PLATO.

This philosopher lived from 427 to 347 B. C., partly contemporaneous with Socrates; and his ideas of ethics were similar



to those of Socrates, both, doubtless, only expressing in a superior manner, as only genius can, the already current ideas of morality in logical order and methodical arrangement of coincident principles, together with, perhaps, some small portion of new or original thought on the subject initiated in the brain of one or the other of them, but recorded by Plato only.

Plato wrote no single work on ethics as such. His ethical doctrines are to be picked up here and there throughout many of his voluminous works under various titles. In his *Apologie*, *Kriton* and *Eutbyphron*, he only, or chiefly, reflects the ethical philosophy of his master, Socrates—for, though Plato was the elder of the two, he was the acknowledged pupil of Socrates.

Plato's own views, the philosophy of moral conduct that may be properly called Platonian, is incidentally set forth in *Dialogues* and incorporated with his elucidations of his philosophical method, his theory of ideas and of man's social relations. His *Dialogues* are Socratic; that is, in them he adopted in his writing the conversational method of Socrates, and largely his ideas. This he called "Dialectics," or the "Method of Debate." His method of searching for philosophic truth, also, was Socratic; that is, by apparently only searching for and discussing the *meaning* or exact definition of the principle terms used in philosophic discussion. Among these were Virtue, Courage, Holiness, Temperance, Justice, Law, Beauty (æsthetics), Knowledge, Rhetoric, etc.

In treating of Justice or *The Just*, Plato, after the manner of Socrates, first exposes the indefinite notions popular among his less erudite contemporaries, and then sets forth the idea that the Just is not only expedient but honorable and good, and to this adds that it is "the cause of happiness to the just man." He also commends Justice and Temperance, and not wealth and political power, as the only conditions upon which depend human happiness.

In treating of goodness, or *The Good*, Plato seems to be more original and expresses his personal arguments and conclusions. He considered that health, money, the family, etc., were "good," but only in connection with another "good," the *skill* to

use these things properly to bring about the supreme end, happiness. He thought that *all* knowledge was not useful, and that men are principally benefitted by knowing the good and the profitable. He calls this the "Knowledge of the Good, or Reason," by which he means a "just discrimination and comparative appreciation of ends and means."

An ethical doctrine peculiar, apparently, to both Socrates and Plato, is that of the identity of virtue and knowledge; that the intellectual element of human conduct was paramount. For instance, Plato thought it better to be able to tell the truth if one chooses to do so, than to be unable though disposed to do so. That is, briefly, knowledge is more valuable than good disposition.

Law, he considered as having no authority but the arbitrary edict of a wise, ideal man.

So of virtue: it is brought out in the discussion that it is resolvable into the chief or supreme "desideratum of the knowledge of good and evil"—also determinable by the ideal "one wise man." So of temperance; as one of the virtues, he considers it to be good and beneficial, but under the supreme knowledge or science of good and evil. In his conversational discussion of the meaning of *temperance*, he considers various definitions of the term but does not formally adopt any of them.

In treating of *Friendship*, or Love, identified by him, Plato's chief conclusion is that its ultimate end is Good. In relation to Plato's discussion of this virtue in his *Lysis*, Prof. Alexander Bain says: "The subject is one of special interest in ancient ethics, as being one of the aspects of Benevolent Sentiment in the Pagan World."

In Plato's dialogue entitled *Menon*, may be found the most exclusively ethical expression of the views of Socrates and himself, and it is definitely devoted to a discussion of the question, "Is Virtue Teachable?" They resolve virtue, as usual, into the supreme virtue, Knowledge, or that it is "a mode of knowledge," good and profitable. They distinguish this Virtue-Knowledge from Right Opinion, which they consider a kind of "quasi-



knowledge, the knowledge of esteemed and useful citizens," but which "cannot be the highest knowledge, since these citizens fail to impart it even to their own sons"!

In the same Dialogue Plato gives his view of Immortality, which is that both pre-existence (ante-birth), and post-existence (after death), are facts. By his doctrine of pre-existence, he explained the possession of general notions which antecede those acquired through sense perception; or, as some scientists say, of inherited ideas.

In *Protagoras*, Plato represents Socrates in a very important conversation with Protagoras, in the Socratic manner and upon his favorite ethical theme—the question, "Is Virtue Teachable?" Socrates doubts, and then Protagoras addresses him in an attempt to show *how* virtue is taught by the practice of society in approving, condemning, rewarding and punishing individuals for their actions. Protagoras, as a philosopher, a Sophist, falls short in his proofs on these grounds, and Socrates puts questions to him in order to bring out the correct definition of virtue, so that Protagoras is so far defeated that he is driven to admit that "Pleasure is the only good, Pain the only evil, and that the science of Good and Evil consists in Measuring, and in choosing between, conflicting pleasures and pains—preferring the greater pleasure to the less, the less pain to the greater." Though Plato frequently recurs to his doctrine of "Measurement," he everywhere else but here applies it in general to actions from knowledge of good and evil, and does not again specifically refer to the theory that man is consciously thus to measure pleasures and pains, either of himself or of others.

In his book, or "Dialogue," *Gorgias*, Plato sets forth his own ethical ideas more explicitly than elsewhere. He herein elucidates the celebrated Platonian doctrine that though men are prompted to act from a desire for good, "it is a greater evil to *do* wrong than to suffer wrong." Note here that this idea, in the New Testament, is recorded as one of the teachings of Jesus, who, even if we admit his actual historicity and the accuracy of the gospels, is thus shown not to have been the originator of the doctrine, for Plato taught it more than 350 years previous to the time of Jesus.

Plato, in the representation of a conversation of Socrates represents him as expressing the really Platonian doctrine that the criminal or the wrong doer is morally diseased, and that to punish him is to use means for curing him of his moral disorder, and therefore he is a beneficiary of his own punishment; and that "the unpunished wrong-doer is more miserable than if he were punished." Plato herein represents Socrates as teaching that some pleasures are bad and some pains are good—contradicting his general statement, to a degree, in *Protagoras*, that pleasure or happiness is the only good.

In fact, the essence of the doctrine is here asceticism, and self-denial is set forth as a means to the chief end, good. He not only condemns all the sensuous or physical desires and pleasures, but even all the æsthetic arts and means of recreation, including "music and poetry, all provision for the most essential wants, all protection against particular sufferings and dangers—even all service rendered to another person in the way of relief or rescue; all the effective maintenance of public organized force," such as ships, arms and armies, walls, docks, etc. Contempt is to be had for all desires of immediate satisfaction or relief from pain or danger. Herein enters a religious idea again—the notion that supreme good is supernatural or above the things of this world. (See Grote's comments in his *Gorgias*.) Order and discipline are commended as ends in themselves rather than means to ends.

In the discussion of the Art of Government is set forth the great Platonic doctrine of "the One Competent Person, governing absolutely, by virtue of his scientific knowledge, and aiming at the good and improvement of the governed." This is a re-statement of the Socratic idea of "a despotism annointed by supreme good intentions and by ideal skill." (See Bain's *Moral Science*.)

In *Philebus*, the dialogue on the Good, we have Plato's representation of the Socratic idea of the *summum bonum*, which the master denies is mere pleasure, but the good must be related with intelligence or reason, leading human activity to proceed toward a supernatural or ideal result supposed to be superior to



man's human enjoyment. This is merely an expansion or further discussion of the religious phase of the Socratic idea of a superior good to be achieved by asceticism—by man's adherence to a line of conduct that is judged, intellectually, to be right in a general sense, though it does not lead to immediate pleasure or happiness. He thus makes Good a compound of knowledge and pleasure—that is, herein Socrates sets forth philosophically, through Plato's representation, the homely saying that passions must be controlled by reason—in one word, "self-control," implying "self-denial" of indulgence in that which brings only *immediate* pleasure.

Pleasure is defined as "the fundamental harmony of the system," and pain as the disturbance of this harmony. Great importance is attached to quiet or tranquil enjoyment or happiness as contrasted with the excited passionate pleasures so much sought after by man in general, which is considered to be a disordered or diseased mental state. Such pleasures are delusive and lead away from true, abiding happiness. Yet pleasure is denied to be the supreme end of human action, because by its nature it is "a change or transition." And the "measure" principle is to be applied which shall join in proper proportion the Good with the Beautiful. The spirit of this Dialogue is, ethically, strongly impregnated with asceticism, and hence is a discussion of a religious rather than of a moral question.

The ethical question, What is Justice? is discussed in *The Republic*, and is answered by offering a plan for a model republic. And here a contradiction of other important ethical statements of Socrates occurs where Justice is given one definition of "rendering to every man his due"—a homely definition now familiar to most people as a theory; but that definition was immediately amended by saying it is "doing good to friends, evil to enemies!" And another of the speakers in the discussion defines it "the right of the strongest,"—the doctrine we know of as "might is right."

One speaker avers that injustice is profitable to the actor, but evil to society, and as society makes laws against it and punishes the unjust doer, justice is the more profitable—leads to

lesser evils. But Socrates himself is made by Plato to contend against these vices and falls back upon his transcendental dogma that Justice is *good in itself*, insuring the happiness of the doer by its intrinsic effect on his mind, and irrespective of the exemption from the penalties of injustice." He even advances the idea that the State, in his ideal republic, "must prescribe the religious belief" and allow nothing at variance with the established State creed!

Practically, in this "State religion," Socrates sets forth the following rules: "The gods must always be set forth as the causes of good; they must never be represented as the authors of evil, nor as practicing deceit;" neither must man be represented "as unjust yet happy, or just and yet miserable;" and the poetic or literary representation of bad or evil character is forbidden. In musical training the mind is to be led to a perception of the beautiful; and "useful fictions are to be diffused, without regard to truth"—a doctrine acquiesced in by Plato and notably by "St. Paul," as confessed by himself.

[To be continued in October Review.]

## TO THE TRUTH.

BY MRS. C. K. SMITH.

FOR shame, to walk about so nude,  
 As if you did not care  
 If people shunned you as they would  
 The bare legs of a chair!

Sometimes at wicked folk you stare  
 As if you knew them well,  
 And of their doings was aware  
 And could a story tell.

Anon you go around so sly,  
 The people watching you  
 Have no idea you are nigh,  
 Or seeing what they do.

So they go on in wickedness,  
 Thinking themselves alone,  
 Until the Truth makes them confess,  
 And all they've done make known.

San Diego, California, August 4, 1908.



Written for The Humanitarian Review.

## THE PREACHERS AND THE PEOPLE.\*

BY PROF. W. F. JAMIESON.

**S**OMEBODY asks, "Are you not going to pay your respects to the preachers?" I admit that an address upon "Odd Folks" would be incomplete without them. They are a large proposition, full of interest and oddities innumerable. The preachers constantly preach to the people; I now want to preach to the preachers and the people on the high duties and lofty ideals of men who live in an ideal world.

Is it dangerous for a man to preach at all times "just that which he really believes?"

But this is just what the public has a right to expect from any preacher. Is that same public ready to do its duty? Should the public not stand by the brave preacher who preaches "just that which he really believes?" The people should share the preacher's burdens; should share his responsibility to truth; should honor him for his honesty, not bind his integrity with the clanking chains of custom.

A young clergyman says: "I have spent many years and much money in acquiring an education and fitting myself for the ministry. I have a wife and children dependent upon me. Thoughts come into my mind which modify some earlier views. Opinions—unbidden guests—visit my brain. To express them would involve the loss of my position, perhaps ruin my influence and standing in society. Is it my duty to entertain those strange opinions? Does it apply to thoughts as well as persons? 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.' Should I welcome the strangers? I have been told they may prove to be devils instead of angels."

What is his duty? What is the duty of the public? What does the preacher and the public want? Is it not the truth? The preacher who searches for the truth and earnestly tells it: Does the public cheer and sustain him? Yet the public despises a hypocrite; detests a man who, as Shakespeare has it, "palters with us in a double sense."

Many preachers are accused of disguising their honest convictions. I admit that the man who fears to express his opinion on account of business, or of social standing, or timidity, or other cause, is guilty of moral cowardice and unworthy the esteem and confidence of his fellow citizens. There is practically no difference between the moral coward

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\*Extracts from notes prepared for a lecture on "Odd Folks," by Prof. Jamieson.

in the pulpit and the moral coward behind the counter—both bribed by Livelihood!

Says my old friend, A. B. Bradford: "Truth stands self-respectful and independently on its own legs, scorns all compromise and asks no favors except a candid hearing of its proofs. Error hobbles along on borrowed stilts, and, conscious of its weakness, looks out all the time for some extraneous support to keep itself from falling."

Said that glorious woman, Gail Hamilton, and I wish her splendid words were painted behind every pulpit: "If you are telling the truth, you need only know the thing you are telling, for it *is*." "Somebody has said, the more you shake the truth, the more you shake it into place; but if you shake a falsehood, it all shakes to pieces."

As the eminent historian, H. T. Buckle, well says: "Our first paramount duty then, *is to be true to ourselves*; and no man is true to himself who fears to express his opinion."

Friends have said to me that by telling the truth we are not always on the safe side. I answer in the language of Max Muller: "All truth is safe and nothing else is safe, and he who keeps back the truth or withholds it from man for motives of expediency is either a coward or a criminal, or both."

It often looks as if the battles for truth are waged amid mountains of insurmountable difficulties. This is the way life looked to little Flossie, only six years old. "Mama," said she, "if I get married will I have to have a husband like Pa?" "Yes," replied the mother, with an amused smile. "And if I don't get married will I have to be an old maid like Aunt Kate?" "Yes."

The little six-year-old heaved a deep sigh: "Mama, this is a tough world for us women, is n't it!"

It is not a paradise for the truth seeker.

There are preachers who are loyal to truth; but their portion becomes Gethsemane. Is it not true of every lecturer who preferred truth to popularity, acquiescence? Is it not true of every liberal editor and publisher?

A preacher lately left the pulpit to take the more independent lecture platform. He says: "There is no room in the church for the man who reaches conclusions at variance with the established and accepted theological views."

"The church is founded upon a certain set of ideas and its ministers are expected to promulgate these ideas. When a minister reaches any conclusion which is subversive to these ideas he is expected to leave the pulpit. This is true of all denominations." "There is little room for original thinking in the churches." "Have opposed the spread of new ideas."

It seems as if the people are ripe for associations which are broad, free, humanitarian. I shall organize a society of that kind.

Pentwater, Mich.



Written for The Humanitarian Review.

## "A SPOOK WANTED."

BY G. MAJOR TABER.

**I**N the August number of your bright magazine I noticed an article from Mr. Austin Bierbower, who seems very anxious to see a "spook." He evidently refers to a materialized body which once inhabited the physical body. He probably has never taken the time or trouble to investigate a subject that he appears to know so little about. His article is an attempt to ridicule rather than to make a reasonable argument. It is merely his opinion, after all. When a person writes for the public upon a subject he is practically ignorant of, his opinion is of little worth. He is apparently anxious to see a "spook," and it is to be regretted that he has been deprived of the pleasure of seeing one. I very much doubt that he could be convinced if he could see a thousand "spooks." I should judge that he was not built that way. Now the fact is, that there are thousands of people who are just as honest and as intelligent as the writer of that article, who have seen materialized bodies who were once inhabitants of this earth.

The great desire of humanity has been for ages for the solution of the question, "After Death, What?" I commenced the investigation of this important subject just fifty-four years ago, and have continued to do so ever since; and having had that experience, I can truthfully say that it is no longer a mere belief—it is an absolute knowledge that "there is no death," and that under certain conditions the so-called dead can assume a form and appear to friends so as to be recognized.

I have seen many counterfeits, and what is there that is genuine that has not been counterfeited? We have counterfeit gold dollars, counterfeits in everything under the sun, but is that an evidence that there is nothing genuine? Friend Bierbower states "that proofs in the dark ought to yield to proofs in the light." I would like to ask the gentleman why a sensitive plate in photography has to be developed in the dark? When he solves that question the problem is answered.

I can consistently inform friend Bierbower that there are hundreds of thousands of intelligent and scientific people in every civilized nation on the earth who believe in an after life, and that communications may and have been had with them. Also, there are hundreds of reliable men and women who have seen friend Bierbower's "spooks;" in fact, I have seen and talked with them myself. My candid advice to friend Bierbower is that he should investigate this subject before trying to educate the public upon a subject he apparently knows so little about.

I wish I had the space to digest his article in full.

Los Angeles, California, August 7th, 1908.

Written for The Humanitarian Review.

## "THE REVIEW" REVIEWED, AND OTHER NOTES.

BY MRS. C. K. SMITH.

### THE AUGUST "REVIEW" REVIEWED.

I AM like the little girl who was presented with a new doll. She had taken so much comfort with the one she had and become so warmly attached to it that she was not willing to make the exchange. Noting the fine costume of the new doll she at once stripped it and put the fine things on the old doll. Then it was the same dolly in a new dress and the child was satisfied.

Truly there were some features of the former Review that were preferable. For instance, it was convenient to have a list of contents on the cover. The reader notices a subject in which he is interested, turns to it and reads the same the first thing. Then discovers other articles as opportunity is presented. But since writing the above, I find the full table of contents on the second page of the cover, where it can be readily found after one becomes familiar with the new arrangement.

Everything that has appeared in The Humanitarian Review has been well worth reading. I have been proud of the editorials as well as the able and instructive contributions. We can have more; can we have better?

As for the August number, in the first place, the mechanical part is excellent:—on thick, pure white paper, making the lettering easy to read. The Editor's method of searching for truth is most commendable. Could anybody object to "Practical Reforms in Government?" The poem by John Maddock is of historical interest. Very cheering the outlook by C. B. Waite. To Austin Bierbower: None so blind as those who *will not* see. "Diseases of ignorance and error" is a happy expression. T. B. Wakeman tells something that will bear reading more than once.

Very true, error believed in with sufficient force to undermine action is retrogressive in its effects. No liberalist tires of what may be truthfully said of R. G. Ingersoll. Soldiers in the army were proud of their Colonel. He made himself one of them—no lording it over them; but was easily approached and they loved him.

There are some very interesting letters in the Correspondence department of The Review for August, and among them the one from Samuel Blodgett, who aims to think for himself. Fault-finding is frequently more profitable than praise; we want both.

The Humanitarian Review was already so excellent there was not



much room for improvement, except to have more of the same, and that is what we have in the August number.

I think it is evident that the majority of people enjoy light literature, instead of instructive literature. On recommending *The Humanitarian Review*, the response was, "Oh, we take so many magazines!" I have had opportunities to examine some of the many magazines published monthly; with few exceptions, a person knows no more after reading than before, almost time wasted.

#### TEACHING THE HEATHEN.

It is said that when the Jesuit Fathers went to Japan at the end of the 16th century they were warmly welcomed and invited to teach their religion. The Fathers had the ten commandments printed in Japanese in the form of a tract and distributed among the people. The heathens did not quite understand the tract and one asked an explanation. When told "that is what our God commands that we must not do," the rejoinder of the Japs was, "but *do* the people of your country ever do these things?" The unsophisticated heathens would naturally conclude that God would never tell his people *not* to do what they had no inclination nor intention of doing.

In my first reading-book, "*The Child's First Reader*," were these lines:

"Let dogs delight to bark and bite  
For 'tis their nature to,  
Let bears and lions growl and fight  
For God hath made them so.

But, children, you should never let  
Your angry passions rise,  
Your little hands were never made  
To tear each other's eyes."

At that time I had a brother and a sister older than myself, whose hands were not large. My own hands were small, and those of a sister two years younger were decidedly "little!" I also had pleasant playmates with "little hands," none of whom were trying to "tear each others' eyes."

Children generally take things literally. They think folks mean just what they say, and attribute to words no ambiguity. Not only children make mistakes: when maturer they will know better, and hence will do better. But instead of learning the truer way, the reverse seems to overtake the grown-ups, increasing knowledge seeming to have taken them in another direction.

#### FIGHTING.

In an address delivered to the graduates of the Port Washington High School, by Philip Lanneck, a member of the Board of Education.

given May 20, 1908, he says: "To enable you to fight life's battles successfully has been the object of your past education."

Is there nothing through the journey of life but battles? Even the orthodox hymn reads: "Sure I must fight if I would win." Does not the traveller on life's road meet a pleasant companion with whom he can compare experiences with mutual comfort and encouragement? Then sometimes he is enabled to help a fallen traveller and thus learn the secret of benefitting himself by assisting another.

Ah, Life's road is full of changes and beauties—beauties and their reverse—great or small, by comparison. What one might consider fighting, another would call effort. I do not like the word "fight." It seems brutal, as if somebody might get killed. Better to die of old age than to be killed, or commit murder. Suicide is murder—self-murder—and no sane person would commit suicide if he knew the consequences or results.

#### SOCIAL SCIENCE.

"The mission of social science is to do away with error and replace it with truth." Will it ever be that people, even those who truly want the truth, will agree as to what truth is? Will they not always differ as to what is truth, the same as they do as to what is religion? One person thinks he has the truth—nay, he "knows" he has it—and wants everybody to come to a knowledge of the same; and he is surprised that he cannot persuade others to accept his views. Here comes in opportunity for persecution for the sake of truth: people will go wrong if they do not have the truth; it is better to be lashed and compelled to accept it than to be without the same; all outsiders are naughty children and need to be punished. Such is the persecutor's self-justification.

#### MINOR NOTES.

The only true medicines in nature are said to be "dress, food, water, air, light, electricity, and magnetism." None of these remedies can be bought at drug stores. If more costly they would probably be better appreciated. People get along to-day with fewer drugs than formerly. More attention is given to comfort than to fashion in dress. The removal of ladies' hats during Sunday service is a commendable innovation. Attendants can listen to the sermon and look the preacher the face without dodging.

San Diego, Cal., August 10, 1908.

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To gather much thought into few words stamps the man of genius. Therefore, if possible, the quintessence only.—*Schopenhauer*.

Says Prof. Gore: "The whole human race constitutes about 100 million millionths of the earth."



Written for The Humanitarian Review.

## NOT "A MIND AND MATTER" QUESTION.

BY JOHN MADDOCK.

**"D**OES thought cause brain action, or does brain action cause thought?" This is not a mind and matter question; it relates solely to animal, physical conditions; and, in the relation of the brain to the rest of the body, brain action causes all thought and feeling, and there is no need of any "gaseous vertebrate" to play the part of thought and feeling causation, any more than there is a need of one to cause light, heat and motor power in an electric circuit, or in a clock to cause it to indicate time. As light, heat and motor power are subject to the vibrative force of a dynamo, and as a time-indicator is subject to the vibrative force within it, so all animal thought and feeling is caused by the vibrative force within, acting in the brain and nervous system. When the vibrative force of a dynamo ceases, the lamps, motors and ovens are still intact and they will respond and do duty, if the combine is not broken, when the dynamo starts again; but if any vital part is impaired they will not.

When the vibrative force in an animal ceases, every sense-organ stops its specific function, though each one may remain intact, which shows clearly that all animal life is dependent upon the vibration of the material body by the dynamo within and not upon a resident "gaseous vertebrate;" and this means that all thought and feeling are so dependent. When a "spirit" uses a dead non-vibrative body for a medium it is time enough to talk about "spirit control."

Minneapolis, Minn., August 12, 1908.

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"The hands that help are better far  
 Than lips that pray.  
 Love is the ever-gleaming star  
 That leads the way;  
 That shines, not on vague worlds of bliss,  
 But upon a paradise in this."

—Robert G. Ingersoll.

No one who reads and thinks freely can doubt that the cosmogonical and historical foundations of traditional religious belief have been sapped by science and criticism.—*Goldwin Smith*.

No amount of sophistry can ever justify the creation of beings whose lives are to terminate in endless suffering.—*Viscount Amberley*.

## Views and Reviews

By The Editor

### On a Mission of Barbarism.

An Associated Press dispatch from Warsaw, Ind., dated August 8, says: "There would be fewer affinities and divorces if all married women in the United States were tattooed on the chin," said Rev. Arthur Rawei, native of Maoriland, N. Z., in addressing an audience of 3000 at Winona Lake assembly. He added: "Now that I am headed for Washington, I think I shall ask President Roosevelt to use his influence to have such a bill put through Congress."

¶ The preacher of to-day who is not sensational is not "successful." Can any sane person believe that this Irreverend Rawei was sincere in making the above remarks, unless he is still a natural savage "native of Maoriland"? If he has been "civilized," he could make no such a proposition except as a bid for cheap notoriety. If to be taken seriously, what an inhumane operation, and what a woman-degrading one such a custom would be! The Irrev. who would seriously propose and champion such a savage treatment of women should have *his* "chin" not tattooed, but "sawed off."

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### Surgical Operation for Criminality.

A correspondent of the *Los Angeles Daily Times*, under date of Long Beach, California, August 8th, writes as follows:

"Robert Jeffries, ten years old, in whom Chief Williams has taken a personal interest for several months in an attempt to reform him of the habit of taking things which do not belong to him, will probably be returned here next week and an experiment upon him will be watched with interest by the police. Young Jeffries has been at the Detention Home for several weeks under the eye of surgeons, who finally decided that the lad was not naturally depraved and that he could be cured by an operation on the brain and the removal of adenoids. Judge Wilbur gave his consent to the experiment, which is not a serious one, and it was performed successfully."

¶ Whether the operation in this particular case proves to be successful or not in removing the cause of the patient's propensity to steal or rob I am convinced that much criminality is caused by abnormal pressure,



upon the brain by growths, indentations of the skull, congestion, etc., and that many cases of this character might be cured by surgical operation or proper manipulations of the skull in the way of pressure to counteract abnormal pressure upon certain brain regions, etc. This theory I have before referred to in *The Humanitarian Review*, and have suggested that experiments in that line should be made by competent surgeons—competent not only as to the *instrumental* operation, but as to the diagnosis and the massage operation. It would be interesting as evidence as to the localization of brain functions to learn exactly what portion of this boy's brain was affected by the adenoids, and to learn the result of the experiment. Cannot my friend John A. Whitten, of Long Beach, investigate this case and report his findings through *The Review*?

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### **"Miracles" Only Natural Phenomena.**

A telegram to the daily press under date of Chicago, July 31, says that Prof. Robert L. Willett of the University of Chicago Divinity School to-day outlined his belief that the Old Testament accounts of miraculous feats by prophets of the Children of Israel are largely imaginative in their make-up and that when reduced to basis of fact the miracles will be found to have been natural phenomena exaggerated by writers who sought further to glorify the great men of whom they wrote.

Prof. Willett enumerated a number of Old Testament miracles and gave his opinion of the truth concerning them. His talk followed a lecture last night in which he told his classes of his theory. He said "no man ever lived who could perform a miracle—that is, who could cause a change of God's laws of government of the universe. The Old Testament miracles, as narrated by Old Testament writers, are chiefly fanciful narratives based on fact or legend, and should not be taught children as literal description of facts. You cannot teach children in school of the unchangeable laws of nature and then teach them in Sunday-school that these laws are at times broken by God or His prophets."

His remarks on the Red Sea incident are characteristic of his beliefs, and were as follows: "If the crossing of the Red Sea by the Children of Israel during their escape from Egypt were told in a matter-of-fact way it would be stated that they crossed at a time when the wind had driven back the waters.

"The narratives of the miracles of creation, to my mind, are fanciful accounts of the successive steps of evolution as we understand it to-day."

¶ In my opinion the Old Testament "miracles" are unbelievable as literally true historical facts by any man learned enough to occupy a

chair in a university. But most university professors first reject the miracle theory and then start out on false premises to explain the so-called miracle. Prof. Willett's explanation is not only inadequate, but unnecessary and not true to fact. He premises that the story, for instance, of the crossing of the Red Sea, was written as a historical record of *some kind* of occurrence in an exodus of Israelites from Egypt; but there never was such an exodus. The story was not intended to be history. A careful study of the biblical story in comparison with similar stories in Babylonian mythology, and with the methods of Egyptian and Assyrio-Babylonian astrologers in personifying the heavenly bodies and describing their movements and the coincident changing of the seasons, should convince any unprejudiced, educated man that the Red Sea story and all other biblical wonder-stories are true nature-myths and not at all historical. Philology, and an understanding of certain general principles of mythological nomenclature will show that the names of men, countries, cities, mountains, seas and so on used in these and other myth stories are really the names used by poet-astronomers (or astrologers) to make concrete their descriptions of the phenomena of the heavens and of the seasons, day and night, etc.

Prof. Willett's theory that the "narratives of the miracles of creation are fanciful accounts of the successive steps of evolution," is as unbelievable as the literal interpretation, and it is far from original with the professor. The *order* of occurrence of the "creation" "steps" does not accord with the order of succession of events or epochs in the procession of evolution. No evolutionist—no scientist—believes that the earth was evolved some three or four "ages" before the sun was originated, for instance; or that "light was separated from darkness" before there was a sun developed, etc. But the account does agree with the succession of events of a solar year, and the "genesis" is a genesis in reality—a generation process coincident with the constructive or "creative" season of the year. No, the "miracles" are not to be taken as literally true, nor as "fanciful accounts" of any unusual terrestrial occurrences, but as carefully constructed nature-myths—as a kind of literature peculiar to the peoples of the age in which it arose and flourished. And a nature-myth is only a poetic description of natural, ordinary events from which by analogy human life, death, resurrection, heaven, hell, etc., are deduced. The "history" is true as applied to a poetic description of nature, but the deduction is at fault because drawn from a false analogy. The analogy between human existence and the succession of the seasons and of day and night is only assumed—not based on facts.



### The Vagaries of a So-Called Scientist.

"There exists, in our Cosmos, a dynamic element, imponderable and invisible, diffused through all parts of the universe, independent of



matter visible and ponderable, and acting upon it; and in that dynamic element there is an intelligence superior to our own."—*Flammarion*.

¶ It is a curious phenomenon of the human intellect that is exemplified here. A man masters the science of astronomy and fairly comprehends other branches of natural science, in which the very essence is the founding of generalizations from *facts*; and yet at times this same man abandons this modern science principle and degenerates into an intellectual state on a par with the unreasoning emotionalist. Observe how positively Flammarion asserts that "there exists" a certain thing in "all parts of the universe"! Who has ever explored "*all* parts of the universe"? How positively he states that "there exists" an "element" which is invisible and without weight—i. e., is not subject to the laws of gravitation—and yet his science requires that the existence of a thing is only to be learned from observation. Note how positively he asserts that this mystic thing is "independent of matter, and acting upon it;" and that in that mystic, unknowable existing "element" there is "intelligence superior to our own."

And yet this superhuman intelligence is dumb—cannot speak one word of any human language! If speechless, may we not infer that it is deaf? If "invisible," may we not infer that it is blind? O, Flammarion, thy name is flam!

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### Identity of the Pagan, Jewish and Christian Gods.

Some zealous Christian slyly threw into my dooryard, recently, a copy of *God's Revivalist*, a publication intellectually scarcely above zero. But in it I found a remark which was thus "providentially" supplied to me as a text for a wee sermon in these pages. I clip the following from an article headed "Tithing God's Plan":

"We understand that the system of tithing was ordained of God Himself, and in all probability in the time of our first parents. . . . In the law we find (Deut. xiv, 22), 'Thou shalt truly tithe all the increase of thy seed that the field bringeth forth from year to year.' Lev. xxvii. 30, 'And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord.' And we have almost positive evidence that the paying of tithes has been universally observed among pagans. Not only the Hebrews, but other ancient people devoted one-tenth of their produce, their cattle, their booty, to sacred purposes. Greeks and Romans applied one-tenth to their gods; and to-day the starving Hindu and the oppressed Chinese will suffer hunger before they will use of their sacred portion. A missionary in China casually made remark of the three meals a day we enjoy in America. A poor woman looked amazed, and asked, 'You don't mean that you have all you can eat three times a day? Why! am

hungry all the time—we must save our food in order to make sacrifices to our sacred temples,' and the ignorant, oppressed, heathen Chinese offer \$130,000,000 to heathen deities."

¶ The Rationalist believes that "God," the god, and Jehovah, the lord of the Jew and the Christian, are upon exactly the same plane as the gods and lords of the pagans. That Horus and Jesus are of the same brand of lords, that Jupiter and Our Heavenly Father are identical—the etymology of Jupiter, showing the name to be derived from two words meaning Deus, Zeus or Dyaus, and Father; that is, it means God Father, or Heavenly Father. He believes that the Gods of Egypt, Babylonia, Assyria, Greece, Rome, etc., were just as real as the gods of Judea and of modern Europe and America; that they all belong to the same family of "divinities," and "one hath no pre-eminence above another." Osiris, Marduke, Ptah, Amen-Ra, El and Elohim, Jah, Jehovah, God, Zeus, Jupiter, Jesus, Isis, Venus, and Mary are all of the same class of poetic personifications of parts of nature and events of natural phenomena—all "gods made by man in his own image"—children of his own prolific imagination. And hence the custom of paying tithes to God is, as the above writer *naively* sets forth, only a specific application of a general custom among god-worshippers of all times and places. The god of each people or age was "God" (with a big G) in the estimation of that people and that age, and the gods of all other peoples and ages were, in their estimation, false gods, or inferior ones. To the writer in *God's Revivalist* I will say, You do well to point out the similarity of Christian to pagan methods of worship and of the requirements of the Christian and pagan gods. For such labor is good Rationalistic missionary work.

### A Chaplain's War Story.

Returning from a pleasant trolley trip on Wednesday to Glendora and Pasadena with Capt. Howard and his officers, Chaplain Dickins brought down the car with a story of the Civil War. "During the war," said he, "my father was a Federal soldier located at Fort Fisher, and the story is his. Chaplains were scarce, and one chaplain had to look after several regiments. This particular minister had been at work among the men of a Massachusetts regiment, and had secured nine converts, who were to be baptized on Friday of the following week. He then went to the colonel of a New York regiment and asked permission to do evangelistic work among the men of his command, telling him of the work done in the other regiment. 'Certainly,' answered the colonel. 'How many men did you say were to be baptized Friday from the other regiment?' 'Nine,' answered the chaplain. Turning to his adjutant the colonel gave this order: 'Adjutant, detail fifty men from this regiment to be baptized Friday. We won't let any infernal Massachusetts regiment get ahead of us.'"



Prepared expressly for THE HUMANITARIAN REVIEW.

## TRUTH: THE APPRECIATION AND VALUE OF IT

As Shown in His Master Work, "Applied Sociology,"

BY PROF. LESTER F. WARD.

### Contributed with an Introductory Open Letter

BY THADDEUS BURR WAKEMAN.

(SECOND PAPER)

#### An Open Letter to Readers of "The Humanitarian Review."

**F**RIENDS OF THE TRUTH: It was absolutely necessary for this enlarged Review to print the three extracts we are giving from Lester F. Ward's "Applied Sociology" as the proper foundation of the great career before it. For nowhere else is found such a loving appreciation of Truth, such a clear and concise statement of what Truth really is, and such a practical proof of the actual necessity of the diffusion of Truth, if we are to have any intelligent betterment of ourselves and of the rest of the human race. These extracts will end in the next number. Then an inspiring foresight of the whole case and situation of the emancipated "lot and fate of man" will appear from the monistic, scientific poetry of Goethe—a foresight and "forefeeling" which is guiding our ever grander present and future. And then will be the time for a series of articles without gloves to throttle the silly superstitions of theology and metaphysics by giving the scientific realities of our new world in their place. Let us begin that grandest replacing work right *here* and *now* by using the Truth—the real, correlative, causal, cosmic order of the six great primary abstract and concrete sciences leading up to our human moral *Art* of individual and social life as a cosmic picture of our real world. So may it banish forever from our hearts and minds the barbarous and childish cosmology of Bible theology, which is the real cause and foundation of all of our present so-called "religions," with their utterly false, ridiculous and horrible eschatology and disgusting "immortality."

In the place of all this cruel and infamous nonsense of creations, chaos, heavens and hells, let us learn to understand, appreciate, i. e., "worship," and joy in, the enchanting *reality* of the real cosmic existence and its picture of which we are the center and the cardinal hinge!

Note then, now and ever and forever how *automatically* the mighty waves of ever-correlating changes sweep up from the endless, infinite All, through the starry measureless immensities and move our central

Sun and Mother Earth, then make all the physical, then chemical, then vital, then social, then moral, then psychic, then conscious changes—until the brain and “soul” of man—that is, the co-operative activity of all human faculties—becomes the conscious *hinge* of the All! That is, in man the infinite objective processes of the All become the subjective; and then sweeping out, in sense and feeling, over the incoming objective waves of change, and so of “creation,” man understands, uses and paints them all with all the forms, new changes and hues of need and delight that his head, heart and their ever-flowing life may prompt! Man is thus the creating God of this subjective world; and of that immortal human *One* growing through, and using and “lending continuance” to time, we are each a part and have a part to realize. For, as we read in the “Winter’s Tale”:

“Yet Nature is made better by no mean  
But Nature makes that mean,  
Over that Art that you say adds to Nature  
Is the Art that Nature makes.  
The Art itself is Nature.”

Thus ever does the subjective grow out of the objective; so as to turn and react with and upon it, and so agree with it, “obey it,” and so improve and use it, for the benefit and delight of man. Thus truth is not a thing or entity, but a process—the agreeing of our subjective feelings and thoughts with objective things and processes—the endless world: of which world we are the natural outflow and seed, growing and working so as to build it into our paradise.

All of this line of scientific thought ought to be the inheritance of all intelligent people now, but it is far otherwise. In the last number of this Review (p. 18) it was written: “This agreement [of thoughts and things] is truth: all else is ignorance, or error.” The printer, to make sure of some sense, as he evidently thought there was none, changed the word “agreement” to “argument”!\* Yet how few are the printers who would have seen or felt the ridiculousness of this supposed correction? Yet on page 6 of the same Review he had proof-read as parts of its chief editorial, these two all-important sentences—which now ought to begin the education of every human being: “Truth is a mental photograph of reality. Science is an orderly arrangement of ascertained correlated truths.”

How different from the old does the new world now appear as it lies around *man* as a *cosmos* of concentric circles of harmony and beauty? And each of these circles is the playing of “correlated truths” as their changes lead up to and “create” and sustain man every instant of his

\* The Professor is mistaken: “the printer” did nothing of the kind. He simply mis-read a wholly illegibly-written word which looked more like “argument” than “agreement,” and the printer and proof-reader were in “agreement” on that point without “argument”!—EDITOR.



life. So that his subjective intelligent powers may realize, use and control those changes so as to make the human man the acme of the natural—the supplement, the complement, the completion, the ever-growing perfection of the Infinite All! Well may the authors of "The Human Prayer" (See The Humanitarian Review for June last) open it with these simple but sublime words of exhaustfess meaning:

"O World, O Man, and Soul of Me—  
The Endless All, Our Three in One!  
O let me live with love and joy—  
In Thee -- In Thee!"

How to so "live" objectively and subjectively will appear in the next extract from Prof. Ward and the comments thereon. Until they appear meditate on what has been given, and do all you can to extend the knowledge of it to others.

Yours sincerely, THADDEUS BURR WAKEMAN,  
Coscob, Connecticut.

### WHAT TRUTH REALLY IS.

*The Knowledge of the True, Correlative, Causal Order of Nature.  
How this Priceless Wealth is Mal-administered.*

(From Prof. Lester F. Ward's *Applied Sociology*.\* pages 300-7:)

**T**HE social heritage, human achievement, which, as we have seen, consists of the knowledge that has been brought into the world by the labors of the *elite* of mankind, has been bequeathed to all the members of society equally, share and share alike. But through inattention, neglect, and general bad management it has got into the hands of a few privileged persons only. . . . .

There is [also] a fundamental difference between spiritual [intellectual] and material wealth. In the former its possession by one does not diminish the share of another. All the heirs inherit it all, and all may possess it all. And yet it has been thus far found impossible to transmit more than a very small amount of the social heritage to any but the most favored individuals. It is all transmitted, otherwise the social continuity would be interrupted and degeneracy would set in. But it is distributed in small parcels to many individuals, each of whom has a different part and kind from the rest: or small groups possess one kind and other small groups possess another kind of spiritual wealth, the several individuals and groups knowing nothing of the possessions of the others. The consequence is that men move about together as at a masked ball, knowing nothing of those with whom they come in contact. . . . .

What then is the social heritage? What knowledge is it the duty

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\* Published by Ginn & Co., Boston, Mass.

of society to extend to all its members without exception? . . . .  
 It is necessary first to decide on some comprehensive canons [methods] to follow, and to adopt some practical classification of the different kinds of knowledge, partly from the standpoint of their usefulness, but also from that of their logical connections with each other. The primary principle is that every human being of mature age and sound mind should be put into possession of *all* that is known. Such a proposition may sound utopian, but it is not at all so when the idea is fully grasped. It would perhaps be clearer to some minds to say that every such being should be in possession of all truth. When we say *knowledge*, the idea of memorizing millions of facts is likely to rise in the mind. The proposition does not imply anything of the kind. The knowledge implied is that of laws and principles. It is generalized knowledge, under which all facts and details necessarily fall. These no more need to be specially attended to than we need specially to attend to every pulsation of the heart in order to live. When the great truths are known every minor truth, every small item of knowledge, every detail in the whole range of experience and nature, finds its place immediately—the moment it is presented to consciousness. And only to a mind in possession of general truths do such details possess any meaning or any value. To minds devoid of general knowledge all special knowledge presents a chaos. No item of it can be assigned a place where its relations to other items can be seen or where its position in the world as a whole can be fixed. The mind is in a state of confusion and bewilderment; and thought in such a mind, if it can be so called, forms no guide to life or action.

\* \* \* \* \*

#### THE ORDER OF NATURE.

The most general knowledge is the most practical. The first essential is to find out the order of nature and to make it the primary rule of pedagogy [of learning and teaching] to follow that order—the order of causal connection [i. e., correlation]. The most fundamental of all of the faculties of the human mind is that of causality. Schopenhauer maintained that the idea of causation was the only innate idea. The fact is that it is the condition of all thinking. If educationists could only perceive this and keep it in mind in all schemes for making pupils and students learn, they would quickly revolutionize existing methods. It is always easy for the mind to pass from an antecedent to a consequent when they stand in the relation of cause and effect. But if they merely stand the one before the other on a printed page, or in succession in oral speech, with nothing to show that the one is the cause of the other, their retention in thought requires an arbitrary act of memory, and learning is slow and tedious. It is also uninteresting and irksome, whereas the learning of things that are shown to be causally con-



nected and naturally related possesses a charm that carries the young mind along irresistibly and makes study a pleasure. It has the same superiority, too, from the standpoint of retention. What is arbitrarily memorized and painfully acquired is distasteful and the mind gladly turns away from it and dismisses it. It takes no permanent hold upon the faculties. But the pleasure of following up a logical chain of causally connected truths plows its little groove in the plastic young brain which abides, perhaps forever.

What is true of minor studies is true also of major ones. There are great fields of knowledge which are called sciences, and these possess causal relations among one another. There are certain of these sciences, the ones that deal with the laws and principles of nature rather than with its concrete facts, that are capable of being arranged in such an order that it becomes obvious that each one grows out of and depends upon the one next below it in the series.

These sciences are sometimes called abstract, but the term is not happy, because although they deal with laws, still their contents are all material. That is, their subjects consist in the laws of matter. Herbert Spencer more properly called them "abstract-concrete" sciences. In some cases, however, this does not seem to hold, and perhaps the term abstract should be retained. There are at least six sciences capable of being thus arranged, and when their scope is accurately defined these six Sciences are found to embrace all nature. Every conceivable phenomenon, fact, force, property, substance, or thing in the entire universe finds its place and explanation under one or other of these six sciences.

These sciences, as now commonly recognized, arranged in their ascending order from the standpoint of dependence and subordination, are : —

(1) Astronomy, (2) Physics, (3) Chemistry, (4) Biology, (5) Psychology, (6) Sociology [to which Comte, Spencer and some others add (7) Ethics or Morals].

It will be seen at a glance that thus arranged these sciences stand in the inverse order of their degrees of exactness,—astronomy being the most and sociology the least exact. It has also been found, and any one can verify it, that the phenomena they present diminish in generality and increase in complexity as we ascend in the series; those of astronomy being the most general and least complex, and those of sociology the least general and most complex, while all the intermediate ones conform to the same law. Many other tests have been applied, all of which agree in showing that this is the true order of nature, and that the phenomena of this universe present themselves to our comprehension in this order.

But from the pedagogic standpoint the most important fact is that each term of the series embraces phenomena not contained in the one

next below it but clearly growing out of that, and constituting a sort of differentia of the next higher term. This is a causal relation, and there is a sense in which the antecedent terms may be regarded as the causes of the consequent terms [or correlates]. In view of this it becomes obvious that the order in which these sciences should be studied is the order in which they stand in the series, and any attempt to study the higher ones [sociology, for instance] before the lower ones have been studied, not only must involve a great waste of time and energy, but must fail to furnish any true knowledge of science and of nature. It must also be very difficult, irksome and tedious, and what little is learned is speedily forgotten. On the other hand, a study of the sciences in their natural order, if conducted by a teacher at all suited to his vocation, must be attractive from the start, the subject being easy to grasp and retain, and calculated to afford a true conception of nature and the universe.

There are of course many other departments of knowledge, either called sciences or capable of being made sciences, which are not the same as the six here enumerated, but there is not one such that might not be classed under one or the other of these. It would only require the careful attention of competent persons whose business it might be to draw up the *curriculum*. However remote any such might seem from the abstract sciences above enumerated, there would be found some mark which would indicate its true place. For the concrete sciences this task would usually be easy. Geology, for example, falls readily under astronomy, since it treats of one of the planets; zoology and botany belong to biology. A great array of the higher sciences, including economics, history, pedagogy, and the rest are now classed as special social sciences, and belong to sociology. These need not be enumerated here. I have listed many of them on previous occasions. [References where, are given a foot-note.]

And so we might take up the prospectuses of all the universities and assign every branch that has ever been taught its place under the proper science of this so-called hierarchy. I would challenge any one to name a branch of learning that I could not thus classify. But I fancy that the order in which the manifold subjects of any comprehensive *curriculum* stand in it, or that in which they are actually taught, would be very different from the order of the sciences under which they would fall, as given above. I doubt whether the question of arranging studies according to the order of nature occurs except very rarely to the makers of prospectuses or educational programs. I know only of a very few exceptions: [Two instances only are given, and those in France. Nothing is said of attempts of the kind in England or America, as though none existed there.] Of course somebody is going to ask, How about mathematics and logic? The answer is that these are not sciences in the



present use of the term. I deny that they furnish any information whatever about nature and the universe. They are simply *norms*. They are aids to the study of science. They have been called abstract sciences. They are certainly abstract, for they abstract all reality and deal only with the hypothetical. If treated as sciences they should be called hypothetical or theoretical sciences. This of course applies to the pure forms of those disciplines. With regard to mathematics, Comte says :

In the present state of the development of our positive knowledge, I think it proper to regard mathematical science less as a constituent part of natural philosophy properly so called, than as being, since Descartes and Newton, the true fundamental basis of all natural philosophy. (*Philosophie Positive*, Vol. 1, p. 86.)

Throughout his works he constantly insists that mathematics is the criterion of the relative exactness (positively) of all the sciences. It teaches us nothing about the stars and planets, but the fact that the laws of the solar system are capable of the most complete mathematical expression fixes the position of solar astronomy at the base of the series of sciences arranged in the order of nature. So, too, the relative position of all the other sciences is fixed by the degree to which their laws can be reduced to a mathematical expression. But pure mathematics does not deal with real things. Geometry, which is the type, does not teach us anything about the earth, notwithstanding its etymology. Points and lines and planes are not real things. But applied mathematics, as it is called, constitutes a study of nature, and all branches of it can be referred to their proper science in the series. And as to arithmetic, algebra, trigonometry, and calculus, they are methods, tools, instruments, arts, not sciences.

What has been said of logic applies of course to formal logic only. That is perhaps the *norm* of thinking, but it has no such value as mathematics, because we think by it whether we know its rules or not. But in logic as in mathematics, much that is called by that name belongs to the philosophy of nature. Mill's logic is that and little else. As such; in so far as strictly scientific, it also falls naturally into the series of sciences, and both Mill and Wundt treat under the name of logic all the sciences of the hierarchy—both of them, curiously enough, dealing at last with sociology.

One other objection may be anticipated, though it could only be raised by a very superficial mind. It might conceivably be asked if I would exclude the rudiments of an education,—reading and writing. But these are simply arts—the primary means to all learning (see *Dynamic Sociology*, vol. 2, p. 625). No system of education can ignore any of the means by which it is made possible even to begin to work. The invention of these and of all the forms of calculus belongs to human achievement, and was sufficiently dealt with in *Pure Sociology*, p. 26 etc. We are here concerned only with the acquisition of knowledge, and all possible facilities to this end are simply presupposed.

[To be concluded in October Review.]



### *A STATE'S INCOME FROM ITS CONVICTS.*

Convicts. I know it. Most of them negroes. I know it. Convicts and negroes, we have decided are outside the pale of humanity, having no souls, nor rights nor feelings. I know it. The convict must be punished—society has so decreed; he has done ill, he has brought his retribution upon himself. I know it. Then why bother? What is all this to us?

Much: it is very much to us. If it had been a horse or a dog that had been beaten and maltreated in the name of the State of Georgia, a million voices would have been raised in vehement protest, a million hands would have been stretched out to shield the victim.

For the year ending May 31, 1907, the State of Georgia had 2464 convicts, of whom 1890 were contracted into servitude to various private persons and corporations, and 574 were employed on the county roads. In 1906 the number was 1773 to the contractors and 571 on the county roads. From the labor of these culprits thus sold to private persons, the state in 1906 received \$333,463.84, and in 1907, \$353,455.55. These profits are the sole returns from a system that multiplies criminals, breeds brutality, encourages crime, and puts upon one of the fairest states in the Union a hideous blot. If the profits were a thousand times as great, they would be dear at that price.—Charles Edward Russell, in the June Everybody's.



### *CHRISTIAN CRUELTY.*

A telegram to the press dated Long Beach, Cal., June 24, says: On complaint of neighbors, who were startled by the child's cries, Mrs. Mattie A. Bailey, a widow, was arrested this afternoon for cruel and inhuman treatment of her 12-year-old daughter, Adrayn. She was arraigned before Justice Brayton and the little victim's back bared to the gaze of the horrified court. It was scarred, cut and black and blue. The woman who is a religious fanatic, said the punishment was necessary to drive the devil out, but the justice thought the wrong person had been tortured for the complaint.

Mrs. Bailey admitted to Justice Brayton today that she wore out a pepper bough and then used a paddle on her daughter Adrayn, because the child did not give proper attention to a Bible reading con-



ducted by a neighbor. She said the severity of the punishment was due to her attempt to break the will of the child and compel her to throw her arms about her neck and say she loved her. She only realized her cruelty when shown the child's bruised and discolored back and shoulders in the Police Station. She begged for leniency and the justice suspended sentence until October 5. Her treatment of the little girl will be watched by the police. The justice also lectured Mrs. Crayton, the neighbor, who while the child was being flogged, was on her knees praying that Adrayn's will would be broken and in an aside urged the mother to "persevere." She was warned to mind her own business hereafter.



### *SUNDAY RECREATION.*

Several years ago, acting upon the suggestion of the editor of the Care of the Body, one of the youthful members of the Los Angeles Y. M. C. A. put up a notice, asking those who would like to join a walking club to report. He was requested to take it down, the idea apparently being that it might lead some of the members to commit the heinous crime of going for a walk on Sunday. Surely it would be much better for young people to ramble through the foothills, or along the seashore, than to spend the afternoon in the stuffy atmosphere of a church, listening to dreary platitudes, or else perhaps in an ill-ventilated poolroom. Some time ago Y. M. C. A. boys went for cross-country walks during the week. Many, however, can't get away on week days.—Los Angeles Times Magazine.



### *"STAMP ROUTE TO HEAVEN BARRED."*

A Los Angeles daily paper recently contained the following local news:

The postal authorities have forbidden the sending by mail of chain letter prayers. Assistant Postmaster Harrison received a communication yesterday from the United States Attorney-General stating that as such documents contain fraudulent representations, postmasters must not permit their delivery. The senders are liable to prosecution. A letter held up by the local authorities reads as follows: "Oh, Lord Jesus Christ. The eternal God have mercy on all mankind. Keep us from every sin and take us to be with Thee eternally. This prayer was sent to Bishop Lawrence with the recommendation that it be written and sent to nine other persons—it must not be signed. He who will write it for nine days, commencing on the day it is received, and send-

ing it each day, will on the ninth day experience some great joy. At Jerusalem, at the great feast, it was said that he who would write this would be delivered from every calamity. Please do not break this chain, but copy as received and trusting that the blessing may rest upon you to whom it is sent." The scheme which was devised by some religious fanatic, has been taken up by many well-meaning persons. Thousands of letters have already been seized by postmasters all over the country.



### *A THEOLOGICAL SENSATION.*

The Times' recent articles on the "Catholic" movement in the Episcopal and Anglican churches and the sermons dealing with the matter called forth in these churches, call attention to one of the great religious movements of the nineteenth and twentieth centuries in the English-speaking world.

While we hear much of the abandonment of the established forms of belief and worship by many who have followed Tom Paine and Ingersoll out of the Christian faith entirely, and of those within its fold who have adopted more and more liberal interpretations of its doctrines as well as of the rise of many new denominations, it is decidedly interesting to note that, within the ranks of one of the greatest churches that separated from Rome in the sixteenth century, there is a movement that aims at a complete revival of ancient beliefs and ceremonies, many of which have been regarded as belonging peculiarly to the Roman and Oriental churches. It is not for a secular newspaper to discuss these views. It is, however, startling for those who have not kept up with the progress of the movement to learn that confession, the mass, belief in trans-substantiation—or any other form of the Real Presence—are upheld by members of a church generally supposed to be Protestant and that bears that title officially in the United States, despite the efforts of some to get rid of it.

It must surprise some readers to learn that there are Episcopal clergymen who look upon reunion with Rome even as a remote possibility, and that one of them should say so for publication, although repudiating any thought of it as a thing of the immediate future and denying that they intend to "Romanize" their church.

Those who have been taught to regard England as the leading Protestant nation, as the international champion of that movement in Elizabeth's time and the centuries following, must be amazed to hear clergymen of her national established church and its American branch denying that she is or ever was "Protestant," and referring to the "blight of Puritanism." The "Catholic" party asserts that it is only reviving what fell into disuse in Cromwell's time when the course of Archbishop Laud, whose views appear to be much the same as those of the modern



high churchmen, went far to cause the uprising that sent both the archbishop and King Charles I to the scaffold. In the Orient the same movement has been going on. Some years since it resulted in the conversion to Rome en masse of the Nestorians with their patriarch and clergy.

Of course, every one will take his own view of this development. Some will agree with one party and some with the other; some will be pleased with what is going on and others will not; but the phenomena are very interesting to all, and may become of greater import in the future.—Los Angeles Times.



### *A PREDICAMENT REVERSED.*

Bishop Fowler used to tell about a young Detroit couple, John Smith and Hannah Jones.

John Smith was a Presbyterian. Hannah Jones was a Baptist. They hesitated about marrying because they feared that in later life, when the little ones came, religious disputes might arise. Thus the years passed. Neither would renounce his church. John Smith grew bald and Hannah Jones developed lines about her mouth and eyes. It was a complete deadlock, the world said.

Then John was sent abroad for a year by his firm to buy fancy goods. He and Hannah corresponded regularly. Towards the year's end, by a remarkable coincidence, each received from the other a letter, the two letters crossing in the mail. They said:

"Friend John: The obstacles that stood in the way of our marriage have at last been removed. This day I was received in full membership in the Presbyterian church.—Hannah."

"Dearest Hannah: We have no longer any ground for delaying our union further. I united myself this day with the Baptist church.—John."—Washington Star.



### *MR. TAFT'S RELIGION.*

A Washington press dispatch brings this, relative to Mr. Taft's conformable brand of religion.

Regarding Mr. Taft's religion, close friends say he frequently attends the Episcopal church, and that at his summer home in Murray Bay, Canada, he has taken great interest in the Presbyterian church. Also that his action in the Philippines Friars' land cases has shown his friendship for the Catholics, and a friend especially close to Secretary Taft said he had often heard him speak highly of the Methodists. As a boy in Cincinnati, Mr. Taft sometimes attended the German Lutheran Sunday-school with his playmates and among his most valued advisers are several Baptists of prominence. On more than one occasion the Secretary has accompanied President Roosevelt to the Dutch Reformed Church in Washington.

## WATCH YOURSELF GO BY.

Just stand aside and watch yourself go by,  
Think of yourself as "he" instead of "I."  
Note closely, as in other men you note,  
The bag-kneed trousers and the seedy coat.  
Pick flaws; find fault; forget the man is you,  
And strive to make your estimate ring true.  
Confront yourself and look you in the eye.  
Just stand aside and watch yourself go by.

Interpret all your motives just as though  
You looked on one whose aims you did not know,  
Let undisguised contempt surge through you when  
You see you shirk, O, commonest of men!  
Despise your cowardice; condemn whate'er  
You note of falseness in you anywhere.  
Defend not one defect that shames your eye—  
Just stand aside and watch yourself go by.

And then with eyes unveiled to what you loathe—  
To sins that with sweet charity you'd clothe—  
Back to your self-walled tenements you'll go  
With tolerance for all who dwell below,  
The faults of others will dwarf and shrink,  
Love-chains grow stronger by one mighty link—  
When you, with "he" as a substitute for "I,"  
Have stood aside and watched yourself go by.

—Strickland W. Gilliland, in *Success*.



¶ This is no country for anarchy, no country  
for communism, no country for the Socialist.  
Why? Because the political power is equally  
divided. What other reason? Speech is free.  
What other? The press is untrammelled. And  
that is all that the right should ever ask: a free  
press, free speech, and the protection of per-  
son. That is enough.—*Ingersoll*.



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## EDITORIAL REMARK.

¶ It is very gratifying to the editor to receive so many expressions of approval and even admiration of The Review as enlarged and re-dressed. These expressions have come, for the most part, from readers who have become familiar with the magazine in its former dress and much smaller size, and the difficulties and obstacles—the need of means and assistance in its publication—under which I have for nearly six years labored incessantly and gratuitously. Now that I have made The Review so acceptable to the thinking, liberal public, that some of its friends have been encouraged to greatly increase their cash patronage of it, so that I have been enabled to begin its publication in a new series in which it contains fully twice as much matter, and, I hope, to some extent, more valuable and interesting matter, in order to sustain the magazine in its enlarged size and important quality, it will be absolutely essential that its friends zealously endeavor to increase its patronage by securing for it new subscribers and promptly paying up their own subscriptions. A few are now in arrears; it seems to me that the improved Review should be “notice” enough to such to remit at once.

¶ This is Whole No. 69; if your name on the wrapper is followed by “69” or a lower number, the time paid for expired with that number and your subscription is due.

**ERNST HAECKEL.**

¶ It is with much pleasure I present as a frontispiece of this number of *The Humanitarian Review* an excellent portrait of Professor Ernst Haeckel, of the University of Jena, Germany, who is everywhere recognized as the greatest living biologist who at the same time bravely brings to bear his science against the unreasonable dogmas of superstitious religionism.

Professor Haeckel, as a scientist, has earned and received the respect and honor of all his co-workers in the domain of scientific investigation; as a philosopher, he is known among intelligent people of speculative tendencies, who are not dominated by blind prejudice, as a man who presents to the world in his theory of monism not only well-digested arguments but also an abundance of scientific facts drawn from the great store of the "stubborn things" which he has collected during a long life strenuously, industriously and intelligently devoted, with the earnestness of a zealot, to the methodical investigation of nature—especially that portion of it which manifests the wonderful and extremely varied phenomena which men call "life," "mind," "soul," as manifested in all organized beings from the lowest and lowliest simple cell up through the ascending arc of the great biological cycle of the present age of terrestrial evolution, to the highest, most complex, and, to his own satisfaction at least, most perfect of all living beings, man. And, as an original hypothesis, Professor Haeckel has predicated a "soul" in beings even lower than the simple, organized cell—in the very elementary "atoms" of matter, and on this premise with that of tangible "matter," he bases his celebrated doctrine of "substance." But one must be very careful to clearly understand exactly the meaning the Professor intends to convey by the word "soul," or he may err greatly in his opinion of the merits of Haeckel's definition of substance and his doctrine of monism. As I understand him, Professor Haeckel means by the "soul of the atom" that combination of qualities or attributes which scientists usually call "force" and "action" under "natural law;" that phenomenon of elementary activity in which atom combines with atom to form complex bodies apparently for a preconceived purpose and to



reach a designed end. But I am not sure, myself, that I express or can express, in English, clearly and accurately, what the Professor expresses in his own language, the German.

Ernst Haeckel has been all along his octogenarian life not only a devoted student of nature, but he has been a prolific writer of papers and books in which he has given to the world the rich fruits of his arduous intellectual labors. One of the best known of his books is his *Riddle of the Universe*—an English translation of his title which itself is not quite true to his meaning. In this work the author aims to give a complete *resume* of the achievements of scientists and the results of scientific investigation and generalization in the nineteenth century in the efforts of man to solve the “riddles” of nature or the universe. To this great work he added, as supplementary thereof, *The Wonders of Life: a Popular Study of Biological Philosophy*. In this work he brings out more in detail the discussion of many biological questions for the most part only briefly referred to in *The Riddle*, it being confined to the treatment of “The Knowledge, Nature, Functions and History of Life,” as distinguished from the phenomena of inorganic nature. But perhaps the greatest of Haeckel’s literary works—the book that has given the world his greatest and most revolutionary message, and has most stirred up the admiration of his friends and the antagonism of his opponents (in some cases, his enemies), is the most recent of them all, *Last Words on Evolution: a Popular Retrospect and Summary*. Joseph McCabe, of England, has produced a very good English translation of this work, which is embellished with a good half-tone portrait of Professor Haeckel, and three illustrated plates.

The late Peter Eckler, of New York, publisher of scientific and radical books, has said of this work:

“This is the most important book of the 20th century. We have been publishing books for 64 years, and we ought to know. It is the last word of the world’s greatest scientist. He is the one professor in Germany who dares to speak the truth [on religious questions] as he sees it, in spite of church and emperor.” Another has said, “the book has shaken the German empire and exposed the policy of the Roman Catholic Church.” And it has

done this not by ordinary theological disputation, but by bringing the facts and principles of science to bear upon the questions discussed.

Though I have in *The Review* and in *A Future Life?* criticised somewhat Professor Haeckel's monistic theory, as it is to be understood from reading English translations of his works, I am a great admirer of him as a scientist and regard him as the very foremost of them all, especially in the biological field and in the brave, outspoken stand he has taken in arraying scientific facts against the errors of theological superstition.

As a very complete though brief summary of his "monism," set forth very carefully in an orderly manner, the reader is referred to the little pamphlet, published at The Review office, entitled *A Universal Monistic Alliance: Theses for the Organization of Monism*. This booklet gives in a nutshell Professor Haeckel's philosophy of life and monism, and his proposed basis for a world-wide organization of people who accept and wish to help propagate its principles for the enlightenment and betterment of humanity.

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### "FREE SPEECH."

¶ When a Methodist, Presbyterian, or Catholic professor in a church university, or preacher in a pulpit, ventures to walk along a path a little to one or the other side—a little less or a little more radical—of the narrow one prescribed by less learned but more bigoted creed-makers, he is branded as a heretic and forbidden to class himself as a Catholic or Methodist, as the case may be. Liberals and Freethinkers are supposed, by themselves, not to be quite so restrictive and intolerant; but human nature is much alike in all men, be they orthodox, heterodox, or no "dox."

Recently a letter came to me from a man in New York City who is devoting much time, wind and printers' ink to the propagation of extreme views in relation to freedom of speech, in which he issues against me a "liberal bull," intended to expel me from that class of thinkers known as Liberals or Freethinkers. He does this not by a straightforward charge of "heresy," but by saying he "hopes to convert you [me] to Freethought"! In a subsequent letter he more explicitly says I do not believe in or





*Nelson Macdonald*

*( See obituary on page 111.)*

advocate "free speech" such as *he* believes in and advocates in certain speeches and pamphlets.

Needless to say, this man is not a regular reader of *The Review*; he never paid a cent on subscription or for books published at this office, but has read a few sample copies of the magazine sent him by the publisher. Nevertheless, he apparently not only mistakes my position, but also feels aggrieved that I do not bow to him as the great apostle of "free speech" and publish in *The Review* extended notices of and endorsements of his pamphlets and his theories.

In the first place I will say that this editor and this magazine have "no string on them," and are in no way under obligations to endorse, defend or propagate the views of *anyone*, and especially anyone who refuses to do anything whatever to help sustain this publication. In the second place I do not editorially endorse or advocate ideas or doctrines which to me appear to be illogical, productive of evil results or impracticable.

As to "free speech," I have frequently explained my position in these pages, to be that I considered speech to be one kind of human action, and freedom of speech was therefore embraced in the general term freedom or liberty, and that there is, never was and never can be such a thing as *absolute* liberty or freedom (of speech or other kind of human conduct) of men in association. That is, individuals as members of society are limited as to their conduct by their relationship to the other members of society and bound by their implied agreement to that effect to relinquish a portion of their individual freedom whenever such is required for the good of society and of themselves as a constituent part of society. The agreement is implied, as I say, in the fact and act of accepting social relationship, which act is an entry into recognized if not formally expressed conditions of self-restraint and social servitude, and that when a member of this compact refuses or neglects to perform this restraint and service by his own volition, society has the right, by his own agreement with it, to restrain him from doing (or saying, if you will) things harmful to society or any of its individual members.

The correspondent referred to above objects to paragraph 8



on page 13, of the August Review, as "what looks very much like an endorsement of all the criminal laws against "obscene literature," but it "looks" to me "very much like" it was the very reverse. The Review, however, recognizes a wide difference between the endorsement of a law and the approval of its execution. My opponent is a lawyer, and as such ought to readily see this difference and also recognize the fact that the only *legal* way to get rid of an unapproved law is to have it repealed or amended, not by violating it; and it is a popular axiom, proved true by experience, that "the quickest way to get rid of a bad law is to execute it to the letter." A bad law allowed to remain as a "dead letter" and be habitually violated with impunity breeds disrespect for *all* law and a tendency to violate even just laws. Yes, I approve of an officer who has been sworn to execute the laws of the land strictly and unswervingly doing his duty by enforcing *all* laws which are allowed by the people to remain unrepealed. An executive officer, as well as a judicial officer, is only the subordinate or agent of the legislative officer, and the legislative officer is only the subordinate or agent of the electors of the Republic. So long as those electors permit their agents to act for them *they* are responsible for the acts of those agents—my lawyer opponent surely knows. And as long as the people's general agents, the legislators, permit their edicts, good or bad, to stand unrepealed, *their* agents, the courts and executive officers, are bound to enforce the commands of their superior officers, withdraw from their offices, or be held accountable by their principals. No; to violate law, especially in a republic, is not the best way to get rid of it. The paragraph in The Review referred to in no way endorsed any existing law, but proposed the enactment of laws against "obscenity," etc., which would place the crime upon the same basis as other crimes. That real obscenity is a crime against society and therefore punishable by society through the execution of its laws, I think is plain enough to all except, perhaps, certain seekers after notoriety—certain neurotic degenerates who are willing to court martyrdom for the sake of propagating fallacious and injurious opinions.

The Review is very much in favor of free speech, freedom of the press, free thought and freedom in general; in favor of

personal liberty insofar as it does not destroy the personal liberty of others or do harm to others in any way. It favors the largest liberty of the individual consistent with the good of the community—of the city, state, nation or race. And The Review favors (and I have before so declared) the enactment of laws clearly and exactly defining what “obscenity” consists in, as well as the placing of such crime as shall be so defined upon exactly the same basis as other crimes against other members of society, and fixing the penalty unequivocally. I have referred to “obscenity” specifically, because my opponent is chiefly concerned about the execution of existing laws making the sending of “obscene” matter through the mails a punishable offense. The chief grounds for complaint seem to be the vagueness or indefiniteness of the law as to what criminal “obscene language” consists in, and as to the proper procedure against persons accused of the crime. But the general principle of free speech and freedom of the press embraces this particular subject of speech and writing and hence it should be included in the general laws and not be at all a matter for the postoffice department to deal with. Hence The Review’s 8th paragraph referred to, calls for this “reform” in the law. Let us try to bring it about, as Rationalists, by reasoning—by logical argument—not by stubbornly violating laws now in force.

### BUCKEYE SECULAR UNION

¶ The sixth annual session of the Buckeye Secular Union is to be held at Canal Dover, O., Sept. 6, 1908. The complete program for the occasion was received at The Review office entirely too late for publication in the August number, and the September number will not reach readers before the time set for the meeting: hence it is useless now to print it. However, it may be added that the Materialist Association, of late being organized by Mrs. Bliven, will meet for a two-days’ session at the same place on the 7th and 8th of September, and the members of both associations will attend both meetings, making really a three-days’ convention. Among those who are to be there as speakers, or to read papers, are Dr. T. J. Bowles, Muncie, Ind., Otto Wettstein, La Grange, Ill., Mrs. Eliza Mowry Bliven, of Brooklyn, Conn., Samuel Toomey, of Canal Dover, O., Miss Lou Lawrence, John R. Charlesworth, A. C. Narragon, Wm. McCarthy, W. S. English, W. C. Hardesty, and Mrs. Helen M. Lucas of Marietta, O., and others. It is to be hoped that a report of the pro-

ceedings will be furnished to The Review in time for publication in the October number. Doubtless there will be a large attendance, an interesting program rendered and enjoyable entertainment provided.

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### DEATH OF WILSON MACDONALD.

¶ On page 107 of this Review is shown a portrait of a celebrated artist who for years has been a liberal free thinker and believer in Spiritualistic theories and phenomena, Wilson Macdonald, of Yonkers, N. Y. Here I must record the very regrettable fact that Mr. Macdonald is dead—or, as his Spiritualistic friends prefer to say, has “passed over onto the other side.” He died on August 14, 1908, at the advanced age of eighty-four years, less only a few days. He was born in Steubenville, O., Aug. 25, 1824, and from his infancy showed remarkable artistic taste for picture-making. His parents were Scotch people, and he inherited much of the Scotch peculiarity of character, and, in many respects, like most great artistic geniuses, was eccentric to a degree, which the portrait referred to plainly indicates.

Mr. Macdonald gained his greatest celebrity in his work as a sculptor. Among the pieces which brought him renown were a marble bust of Senator Thomas Benton of Missouri; a bronze statue of Edwards Bahr, attorney-general in Abraham Lincoln's cabinet; a bronze statue of Fitz-Greene Halleck; two colossal busts of Gen. Hancock, and one of Washington Irving; the marble bust of Thomas Paine, for the Paine monument at New Rochelle, N. Y.; a portrait of George Washington, and in his old age a fine bust of Abraham Lincoln. The city of New York placed in its public schools 300 copies of his Washington portrait—a decisive tribute to his merits as an artist. Mr. Macdonald frequently delivered public lectures on art, and devoted much of his labor in this line to an attempt to establish a national school of art. Thousands of Liberal people will hear of his death with regret, though he had rounded out a very long lifetime and had completed a useful and highly honorable life-work.

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¶ Mr. Henry Goldberg, of Lynn, Mass., author of the booklet, *Christianity: Its Foundation and Destiny*, is reported to have died on the 23rd of last April. A letter, signed simply “A Friend,” very curtly asks me “not to send any more books [magazines] or reading matter of any kind,” and adding that he or she had “returned” to me “the book you sent to H. Goldberg,” but I have received nothing. Such is human nature—very often. Mr. Goldberg was a regular reader of The Review and had obtained a place for a copy of it in the Lynn Public Library. Probably “a friend” would like to return the library copy also, but it shall be continued unless the librarian asks its discontinuance. I have no respect for anyone who is ashamed to sign his or her own name to a letter.



### A Gracious Compliment.

The Humanitarian Review, Los Angeles, California, enlarged and improved, is now one of the handsomest magazines published, either in behalf of Freethought or any other cause. Its pages, numbering 60, are long and broad, the typography and presswork are first-class, and the editor's skill as a practical printer is in evidence throughout. The August number, besides being full of good reading-matter, is embellished with a cut of the home of the magazine and its editor, Mr. Singleton W. Davis. Five two-cent stamps sent to Mr. Davis, at 854 E. Fifty-fourth street, Los Angeles, California, will bring returns in the form of a sample copy. Judge C. B. Waite of Chicago, Thaddeus B. Wakeman, and Austin Bierbower are among the contributors to The Review.—*The Truth Seeker*, New York.

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### CURRENT PERIODICALS.

*The Truth Seeker*, "a Freethought and Agnostic Newspaper," published weekly at 62 Vesey street, New York, at \$3.00 a year. E. M. MacDonald, editor and proprietor.

In the issue of Aug. 22nd are several notable articles, the first being "Personal Liberty," by A. Kampmeier; another is headed "Shutting Out the Light," — giving an account of the late refusal by the library committee of East Aurora, N. Y., to accept a complete set of Ingersoll's works as a gift to the public library; Remsberg's "The Christ" series herein reaches chapter eight, on the "Character and Teachings" of Christ and the apostles.

*The Searchlight*, monthly, J. D. Shaw, editor and proprietor, Waco, Texas. \$1.00 a year. A very liberal Freethought journal.

This valuable magazine is very much behind date in publication, the July number only just now reaching this office. Editor Shaw says, explanatory of this: "The summer has tried me severely; it always does, but this year more than ever, and I have had to get out a little. Mine is a hard life, anyway. I am like an ox on a treadmill—always going but never getting anywhere." This is lamentable, but it is the "old, old story." *The Searchlight* deserves far better support than it gets, and its editor far more encouragement. The July number contains an article by our old friend, so well known to Review readers, Judge Parish B. Ladd, entitled "Fiction the Bane of American Life."

*Secular Thought*, "a monthly Journal of Rational Criticism in Politics, Science and Religion. Published by C. M. Ellis, at 185 ½ Queen street, W., Toronto, Canada. Price, \$1.00 a year. I. S. Ellis, editor.

Interesting articles in the August number are "In Prospect of Death," by Charles C. Cattell, of England; "At Home with the Roycrofters," by W. C. Glenn; "Shall Speech be Free?" by George Allen White (3rd article); "The New Gospel," by Mad Murdock; "Thoughts of a Thinker," by T. Dugan, and the notes and comments of the editor.

*To-Morrow*, "for people who think," published at 139 E. 56th street, Chicago, Ill. Price, \$1.00 a year. Parker H. Sercombe, editor.

September number contains first, "Editorial," a series of editoriales in Sercombe's somewhat eccentric style, covering about eighteen pages. Then there is part two of "The Fundamentals of Correct Thinking," by Joseph Steiner, Ph. D.; "Just a Plea for Rationalism," by Will J. Erwood, and other readable things.

*The Blue Grass Blade*, Lexington, Ky., weekly, \$1.50 a year, J. E. Hughes, manager, John R. Charlesworth, editor. The number for Aug. 23rd contains a portrait of Judge Parish B. Ladd, and an article written by the judge on "Striking a Balance Sheet;" T. S. Givan's article on "The Resurrection Myth," begun in a previous number, is concluded in this, and the editorial department is well supplied.

*The Stellar Ray*, a monthly magazine "devoted to a solution of the practical problems of life in the light of science, religion and philosophy." Astro Publishing Company, Detroit, Mich., H. C. Hodges, editor, \$1.00 a year. The August number contains an article on "The Pyramid of Khufu," by our California New Thought astronomer, Prof. Edgar L. Larkin, of Mt. Lowe Observatory, near Los Angeles.

*The New Theology Magazine*: "a Popular Religious Review untrammelled by sectarianism or dogma." Published monthly at 21 Madison street, Boston, Mass., by Frederick P. Fairfield. John F. Pease, editor. Price, 50c. a year.

¶ In the October Review will appear some more than ordinarily interesting articles, copy for which is already in hand. The writers are Wm. Plotts, of Whittier, Cal.—a scientific article; Dr. I. H. Betz, an article giving a highly interesting sketch of the life of James Lick, the philanthropist, with a portrait of Mr. Lick, and probably other illustrations; an able article on "Materialism," by C. W. G. Withee, Esq., of St. Paul; another on the Spiritualistic side of the great question, by Samuel Blodgett, besides the "say" of the editor, one or two poems and some good letters, etc. There will also probably be the concluding article of the Wakeman-Ward series, though I have not as yet received the copy.

¶ The Review printing office now has facilities for doing all kinds of job printing and experienced printers who are able to do first-class work. Book and pamphlet work, in up-to-date style, will be a specialty, especially for customers outside of this city. Work can be ordered by letter and the completed product sent back by mail, express or freight. Patronage of this kind will assist in the maintenance of The Review, and its friends should write for terms and estimates. Prices will be moderate.

If the cuts for the illustrations arrive in time, the excellent article referred to in the letter from J. B. Elliott will appear in the October Review.

## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Whittier, Cal., Aug. 7—Yours of August 6th, also the magazines, are received. The general get-up of the magazine is as good as the best, and it is now in a position to take the lead in the class of literature of which it is representative, and while it is likely to be several years before you find it profitable to get out such a creditable publication at the price, I trust that you never will regret doing so. William Plotts.

Los Angeles, Cal., Aug. 7—Enclosed you will find my check for \$1.00 for another year's subscription. Be assured I read with pleasure and profit your valuable magazine. The Review, in its present beautiful new dress and make-up reflects credit upon its editor and publisher, and now heads the list of the world's Freethought current literature. *Long may she wave?* J. W. Trueworthy [M. D.]

Coscob, Conn., Aug. 12—The enlarged Review is grand, and your opening editorial leads the way to a great career all *free minded* people should sustain. I will write for you and sustain you all I can.

Yours sincerely, T. B. Wakeman.

Long Beach, Cal., July 8.—Enclosed please find 25c in stamps for a dozen back numbers of The Review. I have found some people who agree with its principles, but have too much other reading to subscribe for it. "That Safe Side Argument" is good, but there is a wrong statement near the beginning, that is as far as church people will read. Ananias and his wife were struck dead for lying to the Holy Ghost, not for keeping part of the purchase price.

I am glad you have obtained the means to enlarge The Review, but I don't see how the style and print can be any better; and the reading is all right, though many think there is nothing helpful in it. They like something mysterious and supernatural. John A. Whitten.

Hopkins, Minn., Aug. 18—I have decided that I need The Humanitarian Review. Your position for a fair investigation, and, so far as possible, for a scientific settlement of all questions pertaining to human nature, is perfect and fully manifested. I subscribe for one year, and I want *A Future Life?* Samuel Blodgett.

Brookline, Mass., July 11.—I am delighted to know you can enlarge, The Humanitarian Review, for I deem it a very important addition to the advancing thought of the times. I inclose two dollars to aid the cause, and wish I could make it a hundred, but I have expended so



much on the book I have published, "The Origin of Supernatural Conceptions," that I hardly know when my subscription runs out. But begin with the August number. I need not say a word about your "*A Future Life?*" It is an exceedingly thoughtful publication, in exact accord with my own views. Although I am 97 years old I still keep writing. I have just finished a "Life of Jesus," in about 42 pages legal cap. I wrote it because I have never seen exactly the same views portrayed,

J. J. Greenough,



### "Restitution as a Penalty."

Los Angeles, Cal., Aug. 12—The article in your August number by Judge Barber, of Oklahoma, and your comments on "Restitution as a Penalty," is a question which ought to be placed prominently before the public.

Having had seven years' experience as an officer in two State prisons, I have seen the necessity of a radical change being made for the better protection of society against a class of criminals who are turned loose by the courts after a short imprisonment, only to repeat the offence.

An instance occurred in one of the prisons I was in, where a county official robbed the county of \$30,000, and the court sentenced him to five years in State prison, without returning the money.

Would he have been likely to have stolen that money had he have known that he would have been obliged to return every dollar by hard work in a public institution? Every city or county should have a public work-house where a variety of articles could be manufactured, and where every thief should be confined and kept at work at a fair salary above board and clothes until such loss should be returned, including costs of prosecution.

I know of no better method to remedy the evil and protect society. Public officials and trusted clerks would think twice before they appropriated money entrusted to their care.

Criminals should not be turned loose upon the community by a small fine or short imprisonment. Those who are criminally inclined should be placed under proper environment until reformed, for the protection of society. These public manufactories should be open to men without work, giving every man a chance to earn an honest living. Idle men and tramps would then be practically unknown.

If you would admit of it, I would like to write an article upon the evidence of immortality from a strictly scientific standpoint. I am aware of your conviction upon that subject, and you might not desire to open your columns on that line. I was much pleased that you republished Armstrong's article on Ingersoll. He is a very fine writer and an intimate friend of mine.

G. Major Taber.

*Reply*—The editor does not reject articles simply because they do not express his own opinions. If otherwise suitable and available, they are acceptable. The statements of my friend Taber in relation to restitution by convicted thieves, etc., are confirmatory of my own ideas here.

tofore often expressed, except as to the work-houses and manufactories being "open to [non-criminal] men without work." I do not think that such men would willingly accept work among criminals, or even within the enclosures where criminals are compelled to labor. However, it might be feasible for cities or counties to provide work-house factories, as they now do "county farms," in which honest laborers could find employment wholly disconnected with any penal or pauper institution.  
—*Editor.*



### Puts The Review into Libraries

Wayland, Mich., July 30—I write a few lines to tell you I expect to leave Wayland and go to Dighton, Osceola County, and that I have the consent of the library board of officers to have The Humanitarian Review come to the Henika Library, Wayland, Mich., beginning with the August number. I feel certain that much good will be accomplished, as there are a good many outspoken Freethinkers in Wayland and vicinity, some of whom are active. I think that when I come back here in October I can get one or more subscribers. One man has promised it, and also to use his influence to help me secure others.

F. E. Sturgis.



### Renews Under Great Difficulties

Ellicottville, N. Y., Aug. 5—A sample copy of The Humanitarian Review that you recently sent me, causes me to refer to your postal card of January 1st, '08. The fact that I herein enclose one dollar for a year's subscription (which I can ill spare, at any time—now far more than ever), shows you that I did not discontinue my subscription for such reason as you seem to suppose. I drank in my principles from the lips of my own heroic great-grandfather who died when I was ten years old and who was one of the survivors of that hellish Tory-English massacre of Fort Griswold and burning of New London, Conn., where all of my father's ancestors lived, and the war of the Rebellion cost him his life, while, I am happy to say, you survived it. For that reason I have for you tender regard, as I have for all worthy Union soldiers, as well as because you are an able worker in the cause of anti-churchianity.

I extend to you my heartfelt sympathy over the loss of your good wife. My lot is worse than yours: on June 20th, last, my wife was stricken with paralysis of her right side, and yet lies helpless, and, save a few small words, speechless; and the result is problematical. The great added expense is the reason that enclosed dollar comes out of my sore need. Please start my subscription with the August number.

[Later, I received the following letter from Comrade Northrup, which is self-explanatory, and brings to light a grand example of unselfish industry and noble public spirit. Though I may not agree with my friend as to the merits of the theories of Socialism, as a whole, I cheer-

fully recognize his right to believe in, propagate and defend Socialism in appropriate times, places and language, if to him it appears reasonable, practicable and beneficent,—i. e., humanitarian.—*Editor.*]

Your kind sympathetic letter of the 11th inst. received to-day, is worth far more to me than the dollar that you so generously return, regardless of your very valuable magazine; and I must decline to accept it back, so I therefore re-enclose it to you. I am a worker, e. g., I arose at sharp 2 a. m. to-day, and am in the harness for all day and evening,—nothing unusual, but quite the ordinary, or nearly. I earn money, if I don't get rich, and as I easily might have done if I had loved money and had not earned the sobriquet of "the lawyer of the poor."

Best of all, your letter reveals yourself to me and makes us "Comrades" indeed! That's the stuff that thoughtful Socialists are made of! I was a bitter and ignorant anti-socialist until 1884; and yet my father and I were unconscious Socialists when he and I were working together in his machine-shop, and both he, stoutly, and I as much as a sixteen-year-old boy could, were fighting for our free-school law of 1855—pure Socialism. "May you live long and prosper!" I am an ardent backer of printers! My brother next younger, lived and died a printer; and my fifth boy is a printer here.

Fraternally yours,

E. D. Northup.



### OHIO PERSONAL LIBERTY LEAGUE

National Mil. Home, Ohio, Aug. 17—In Ohio we have what is called "The Personal Liberty League." There is a State organization with Gen. Michael Ryan, of Cincinnati, as its president, with branch organizations in various parts of the State. There is a branch located at Dayton (of which I am a member), with John Roehm as president, Wm. F. Kramer, Secretary, and S. T. Maloney, Manager. On the 12th of August a count of the membership in Montgomery county showed 12,455 names enrolled.

Its Declaration of Principles are as follows:

We are in favor of the proper observance of the Sabbath, but not of laws that restrict the right of the individual citizen to indulge in innocent amusement and harmless recreation on that day.

We are in favor of the licensing of saloons and their proper regulation and control, but not of Prohibition.

We believe in the subordination of the interests of individual citizens to the interest of the community as a whole, but not in the curtailment of the personal rights and liberties of one class or party of citizens to satisfy the demands of another class or party who may desire to waive such personal rights and liberties for themselves.

So, believing in the above principles, we declare our friendship and pledge our support to men and measures that stand for these principles and we declare our opposition to men and measures that favor sumptu-



ary or restrictive legislation which encroaches upon or curtails the personal liberties of our people.

I am pleased to see that "providence" has favored you in the great effort in which you are engaged. The Review, in its present uniform, takes the lead of any Liberal publication extant. Its selections of the Higher Criticism are admirable. Truth and reason must go onward and upward under such a flood of mighty eloquence. No wonder the orthodox ministers are becoming discouraged, and almost daily stepping down and out. Dayton's fancy minister, Rev. Ross Wicks, after preaching from that notorious text for five years—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned"—concluded that it sounds a little too ungod-like for any intelligent person to believe, so a few days ago he gave his congregation notice that he had become converted, and that they had better look for another pastor. I give Mr. Wicks credit for acting honestly in the matter at least.

Owing to feeble health I have not yet attended any of the League's meetings, but as soon as possible I shall do so and introduce among its members The Review.

Joel M. Berry.



Philadelphia, Aug. 14.—Dr. I. H. Betz informs me that he has sent to you a sketch of the life of that Liberal philanthropist, James Lick, who gave \$20,000 to build Paine Hall, Boston, in token of his appreciation of the teachings of the *Age of Reason*, by Paine, of whom he was a great admirer. If you will delay the printing of the article until the October issue, I will send you a half-tone cut for a portrait of Mr. Lick, with autograph, which will add to the interest of your very able and beautifully-printed magazine.

James B. Elliott.

Rumford Falls, Me., Aug. 13—I must say the enlarged magazine is a credit to the publisher and to the cause it represents. It ought to receive generous support. The cover design is excellent.

I wish to endorse your views regarding the course of evolution as mentioned in the article concerning the extinct race of Mexico. The idea as expressed in the phrase "revolutionary evolution" is better, and probably truer, than the idea of evolution followed by involution.

Manly A. Brigham.

San Francisco, Cal., Aug. 17—I have received the books and the two copies of The Review, and I am glad to note the improvements you have made. I will probably get you a few subscribers before long, and I may place it in the hands of the Western News Co. if you will inform me under what conditions you would like to place it in their hands. Also kindly send me a bundle of the August Review and one copy of the vegetarian booklet, covering which I enclose fifty cents in postage stamps.

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"It is one of the clearest expositions of the subject I have ever read. It is broad and comprehensive, and put so plainly that anyone, by careful reading, can understand it; therefore it will prove to be good propagandic literature. I congratulate you upon your clear and scholarly exposition of the subject."--J. B. Wilson, M.D., Cincinnati, O.

Your very able and honest criticisms of prevailing theories concern-

ing a future life have also helped, in a great measure, to confirm the opinions I have concerning the same."--Gabriel Z. acht, Sawtelle, Cal.

Your review of the subject has been fair, scholarly and masterly. Your skepticism on a future life is just what the world needs, and nobody can state it in plainer and more acceptable than you have done.---T. E. Casterline, M. D., Edgar, Neb.

### Extracts from Reviews by Editors.

I believe with you, that it is time we looked at the question of a future life from a rational and scientific point of view—I look for a large circulation of your book and believe it will do much good."--Reynold E. Blight, Asst. Ed. *Fellowship*, of Los Angeles.

The title explains the scope of the book. It is the work of a clear, rational thinker. The book is well bound and has a good portrait of the author.--*Altruria*, New York.

It's a mine in analysis, logic, reason, truth.—Dr. Tilden, in his famous *Stuffed Club*, Denver, Col.

A very creditable volume is *A Future Life?* by Singleton Waters Davis. The author in a kindly and critical way discusses many of the problems of life pertaining to the subjects of annihilation, metaphysics, re-incarnation, spiritualism etc. It is well worthy a careful reading.--*Progress*, Los Angeles.

It is a very fair and scholarly consideration of the question of personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated. It is a valuable work, and neatly bound.--*Ingersoll Mem. Bacon*, Chicago.

*A Future Life?* is the most interesting volume that has come to our desk during the month. . . . . Mr. Davis fearlessly attacks the greatest "authorities" on psychic phenomena. Dr. Hudson's book



"The Law of Psychic Phenomena" is torn to shreds. In fact, the author lays bare everything that in any way would lead the investigator to believe in a future existence. It may be interesting to the "psychic" and spiritualist to read the author's explanation of how their so-called "tests" are brought about. Here he enters new fields and furnishes another problem for the scientists.--*To-Morrow* magazine, Chicago. .

Mr. Davis is transparently candid in his treatment of the subject. As an inquirer and lover of truth, he discusses mind, soul, spirit, energy, matter, as becomes a thinker and close observer. Well does he describe man as a being who "thinks in childish terms." A study of this book by Spiritualists, Materialists and Christians will be of incalculable benefit to them all; it will give them a good look into nature's mirror; it will incline them to modify, to polish angularities; it will broaden their view and help turn them into liberal humanitarians. The author of *A Future Life?* gives a beautiful description of a natural resurrection. He furnishes more food for thought in one page—more clear explanation—under the head, "A Revelation by the Sun-God," an evolution of the resurrection theory, that can be found in volumes devoted to the subject. It ought to be read by a hundred thousand clergymen before Easter. The author skillfully next poses of the "free will" problem of orthodox Christianity. He bows to no scientist as infallible authority, and with one sweep of his logic-scimiter convicts the great Haeckel to be not a monist, but a theoretical "dualist." The logic of the author along here is a ringing sledge-hammer on the anvil of truth. It is unanswerable. It has been said that science is the great iconoclast. Mr. Davis keeps close to science and proves himself one of the most effective idol smashers I have ever read.

Our author may not consider him—"an orator, like Brutus," but his cen-

tral paragraph on page 66 is eloquent. By his crystal-like reasoning, he shows that the strength of Hudson's logic is measured by its weakest link, confounding an appearance with reality. For his logical reasoning, Mr. Davis deserves the thanks of every thinking mind.

No Christian, no Spiritualist, no Materialist, can read *A Future Life?* without becoming a clearer thinker. This great book does what too many books fail to accomplish: adds to the store of human knowledge. Carefully he states the strongest affirmations of those believing in a future life and weighs them. His chapter X. "The Question of a Future Life from a Scientific Standpoint," is a gem in literature, the distinctions are so clear-cut. As he says, "We should continue our inquiry until we *know* that we *know*! That is science." That is what I call hardpan—a veritable Gibraltar of reason.—Prof. W. F. Jamieson in a review.

In a book of 172 pages, Singleton W. Davis has discussed the subject in a way that will be of the greatest service to those who would understand the question and its answers of today.

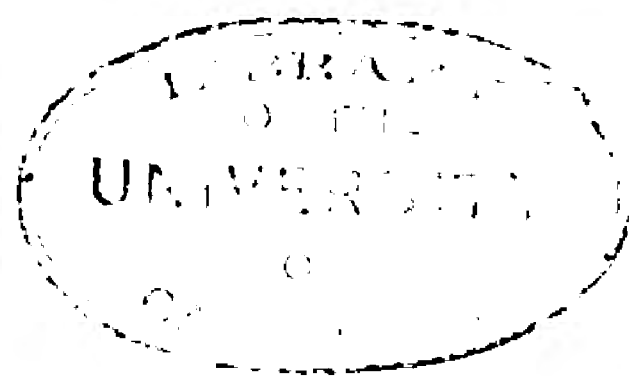
The great use of such books as this is to show how those who have tried to answer this question in the past have failed, and why; and to bring to our knowledge the facts and laws of science which only can indicate the TRUE, which in the long run can be the only satisfactory answer. The evolutionary ladder of the past can only lead us to the higher truth of the present and future. So up the ladder we are taken.

Everyone who possibly can should make the facts and conclusions of this short but masterly exposition his or her own. That our author can properly speak for science, is evident from the fact that he, in theory and conviction at least, is a complete scientist; that is, one who sees that "matter in motion" is the causative basis or "substance of all the phenomena [ facts and processes ] of nature—chemical, mechanical, physiological, social intellectual, emotional and moral—a truly scientific monism."—T. B. Wakeman, in a review of the book.

"A readable and instructive work. The treatise was much praised by Mr. Davis's readers while it ran its course in THE HUMANITARIAN REVIEW".—"Truth Seeker, New York.

Price, 75c. S. W. DAVIS, 854 E. 54th st., Los Angeles, Cal.









San Francisco  
Sept. 19<sup>th</sup> 1848  
James L. Smith

Frontispiece to *The Humanitarian Review* for October, 1908.

# THE HUMANITARIAN REVIEW

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## MATERIALISM.

BY C. W. G. WITHEE.

MUCH discussion is being had at the present day upon philosophical theories of the universe. This among Rationalists and the supporters of the dual theory. In the main these discussions among Rationalists are carried on with the best of feeling, and with courtesy, as they should be; but it would seem that the end to be attained is sometimes lost sight of. It is not a laudable purpose to seek to have the last word in any such discussion. He does not obtain a victory worthy to have been won if he succeeds by intellectual prowess, or by any other of the well-known means used, in effecting the discomfiture of his opponent. The end sought should always be, to, if possible, convince the other that his position is untenable, and that of the one, true. To be sure, all of this lies within the bounds of legitimate discussion. The theory must be discussed, but never the disputant. The practice of considering the representative, rather than the subject represented, has been far too long in vogue, even among Rationalists.

Again, it would seem that the real object to be accomplished in any such discussion is often ignored. The avowed purpose is, of course, to convince the other of his error, and to impress him with the truth of the contrary view. All of this is commendable, because it is necessary work; but it is always preliminary to the real object. It is of no value to know the truth unless "the truth shall make one free"—that is, unless correct philosophical opinions make better men and women than erroneous ones, it is of no great importance that we have correct ones. We need have no doubt about the truth of this, for the experience



of the ages shows that every person is a complete slave to such opinions, and that no person ever occupies a higher plane of life than is dictated by his opinions of the cosmos; consequently we should seek to have correct theories of our own, and seek to convince others, not only for the satisfaction it gives in having such, and putting others in possession of such, but for the further and higher purpose of being better ourselves, and aiding others to become better. Unless existence is an aggregation of disjointed and chaotic experiences, incidents and manifestations, a true conception of existence is the most potent force in the development of human character.

Having in mind, then, the twofold purpose above mentioned, the chief question for us to solve is, is the materialistic philosophy, as it is usually understood, true? or, is the dualistic conception of existence the correct one? or, rather, what is the true conception? When this query is solved we have in hand the key by which all the dwellers of earth shall be freed from crime and misery.

It is humiliating to consider how little we know of things; but we have a very good excuse for our ignorance. We have been taught a great many absurd propositions. We have no lens through which we can get a correct view of anything. Everything is distorted. The Christian church has for so long disseminated its doctrines and theories that the whole thought of the times is beclouded with its materialistic conceptions. We see nothing as it is. We receive the impressions that phenomena produce upon what feeble and inefficient senses we possess, and regard the result as reality. We have become so enslaved by this process and practice that in all the affairs of life, if we wish to put the matter in hand beyond the possibility of doubt, we say "it is apparent," when clear insight will disclose to all that an "apparent" condition is in fact the most unreal one that can be imagined. All along the line of human activity the "apparent" is called the real. We hear persons say "It is apparent that there is an individual—that there is an 'I.'" "It is apparent that there is an 'It.'" "It is apparent that there is a visible world." All of these misconceptions arise by substituting appearances for reality—by relying upon the interpretation that these inadequate senses give to phenomena, instead of seeking a clear insight into the real. The Rationalist and churchman alike, are deceived by phenomena. Both look out upon the world of things, but how differently do they appear? To the one appears the reign of law—matter in motion, or matter constantly changing form by a force within itself, and of itself. To the other appears design, creation and creator, and he constructs his god from, to

him, the highest type of created things, and a man-made god appears, with all the attributes of such highest type.

It will hardly be contended, at least it cannot be successfully, that the phenomena of nature indicate creation. It is a conception based upon thoughtlessness. It was conceived and born in thoughtlessness. It has as one of its ideas, the idea of beginning and ending, both of which are erroneous. All are based upon appearances, and are without reality. Out of these has been developed the dualistic theory of the worlds. From this has come soul, spirit, saviour, heaven and hell, and with their advent the crimes of the race.

The materialistic view is, without doubt, an improvement over the other. In a general way its truth is more easily demonstrable than the other. It has proof in the way of physical experience to support it. But is this view the correct one? Is it not based upon appearances? Can we not get behind the apparent and find the real?

We may be agreed that change is stamped upon everything, and that the visible world as it appears to us, is the result of change solely. We may be agreed, possibly, that time and space, and therefore all things in time and space, are without beginning. It is urged by many as an evidence of beginning, that it is impossible to think of time and space as beginningless, but the writer finds less difficulty in thinking of the latter than of the former.

Is the visible world, with its various manifestations, the sum total of the cosmos? A little variation of thought at this point will lead to widely divergent theories. If the visible world is a reality, and not a mere appearance (and I use the word visible in its broadest sense), then the materialistic conception may be the correct one. If on the other hand the visible world is unreal, and its appearance no better proof of reality than is the phenomena of things proof of creation, then the materialistic conception, it seems to me, must fall.

If the theory of no beginning is accepted, the phenomena of things have always existed. Somewhere through space and time forms have always been found. Civilizations, of varying degrees of excellence, have developed and decayed throughout all the past; but to bring the point nearer home, so to say, there was a time when our globe had no forms. There was a time when there was no visible world. But can it be said that the world did not exist until forms were produced that could be sensed by our faculties? While the world existed in an impersonal or immaterial condition, resembling the existence



of a thought, was there no world? The world existed then, and it has always existed. The phenomena of things are but the manifestations of the impersonal forces that constitute the world, precisely as the building is the manifestation of the impersonal force—the thought—of the builder. Without thought there would be no visible building. The fact that its form appears through the instrumentalities of many artisans does not militate against the proposition that the thought of the builder is the essential—the real—rather than the completed structure. It must be kept clearly in mind that whatever is, has always been. It cannot be said that Mr. Ingersoll existed only during the few moments that the physical manifestations of his character appeared to these poor senses of ours. He appeared for a few moments to those senses, and he was gone. In the real world his activities go on, and have always been felt. Human thought and through it human conduct is not enriched by his character solely, or even chiefly, because his personality (as we say) was thrown up above consciousness for so short a time. His character fills time and space, and we are all unconsciously impressed by it. We are so thoroughly overpowered by the materialistic conception, that we can hardly comprehend a proposition that the real cannot be recognized by any sense that we have, and are inclined to repudiate a doctrine that insists that every part of the visible world is but a reflection of the real one. Many of us prefer to regard the image in the mirror as the real object.

Let it not be answered that this is but the re-statement of the old doctrine of spirit and matter. I am not surprised that from these should have grown up the conviction that spirit and matter existed. In the early dawn, man saw clearly the changeful nature of the visible, and he was hardly able to comprehend the fact that the visible was but the reflection—a picture—a manifestation of the immaterial, and the most simple way for him was to define the visible as matter, and the invisible as spirit. I have no objection to such a division, only so far as it fosters a dualistic conception of the universe, which must always be avoided.

If we can construct a medium by which we can get a correct view of the visible world, and will furnish such medium to the people for like use, the old dualistic, matter-and-spirit, theory will be outgrown, and the personal and individual conception of the present or the future will be eradicated from the minds of men. Kindness, truthfulness and unselfishness are the offspring of such parents.

St. Paul, Minnesota, August 20, 1908.

Written for The Humanitarian Review.

## TWO KINDS OF CLASSIFICATION FOR ROCK STRATA.

BY WILLIAM PLOTTS.

**T**HE occurrence of many of the most persistent strata, such as certain limestones and coal, that do not conform to the true bedding, as represented by sandrock, pebble rock, and shales; has been the cause of interminable confusion, and has placed the economic and scientific world in a muddle, owing to a lack of agreement, that will never be cleared up until the matter of rock origin is viewed from an entirely different standpoint.

Happily the work of the oil-drill of late years in the middle-west oil-fields, is instructing many who "never looked at it that way" before, and who are now beginning to realize that certain persistent limestones, typically represented at Niagara Falls, bearing various different names in different regions and localities, such as Oriskany, Corniferous, Clinton, Niagara limestone in New York State, Trenton limestone in Ohio, Mississippi limestone further west, Rotten limestone in Kentucky, etc., are practically one and the same thing, and roughly represent, on a grand scale, not the bedding, but a former isogeotherm (plane of equal heat) extending over hundreds of thousands of square miles.

Unfortunately, the true bedding, as represented by the sand-rocks, pebble-rocks, shales, etc.; is not generally so persistent or identifiable as the limestones and some coals; consequently people have got into the habit of using the latter as a sort of base-plane in determining the stratigraphic position of more local geological features. But the unreliability of such a base is apparent when we consider that those limestone series, in their continuance, embrace strata classed as Cambrian (as for instance, the coal-containing strata of Perry County, Pa.), running up through the Silurian, Devonian, Lower Carboniferous, and "Coal Measures,"\* and if not a continuous massive bed, wherever drill-holes have been sunk has been found to be a practically continuous limestone series, confined to a few hundred feet vertically.

Nobody ever heard of two continuous limestones, or two series, that were verifiable, one above the other, a thousand or more feet apart.

Two deep wells, one at Wheeling, W. Va., and one near Pittsburgh, Pa., the former 4,700 feet, the latter over 6,000 feet deep, drilled wholly or in part under the directions of the U. S. Geological Survey for exploration purposes, found no trace of the numerous beds of coal that were

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\*U. S. Geological Map.



supposed to continue indefinitely in the direction of their dip into the earth towards those wells, which are located in strata classed as "Coal Measures." Coal is found almost continuously in an orderly limited horizon from the Cambrian of Perry county up through the various intervening deposits to the "Coal Measures" of Pittsburg, the strata, with slightly local variations, dipping uniformly that way.

From Allegany County, N. Y., where oil is found in the Devonian, the strata also dip in a general direction towards Pittsburg and Wheeling, with oil-wells the whole intervening distance (about 200 miles) occurring in successively higher strata; but those deep exploration-wells of course found no oil, except a trace at Pittsburg, in the proper horizon of petroleum occurrence for that locality. No limestone, such as is common over the region described, was encountered in those wells, except in its proper horizon within a few hundreds of feet of the surface.

This whole region has been very thoroughly explored by the oil operators,—perhaps the keenest and most enterprising men on the earth: and throughout most of this region an oil-well 4000 feet deep can be sunk for about as many dollars, and it is not to be supposed that those men would let anything good escape them, yet the many hundreds of millions of barrels of oil produced in this region from many thousands of wells, was all confined in an orderly, definite horizon, limited to, usually, 300 or 400,—certainly never over 1,200 feet, vertically; also remember that the stratigraphic scope of this region, as determined by the true bedding (not by the limestones), certainly amounts to as much as 5,000 feet, with a nearly uniform dip. The veteran operators seem to know intuitively when they are deep enough, even in an unexplored locality, but novices in the business frequently drill an unsuccessful well a couple of thousand feet below the horizon of oil occurrence, despite the fact that no oil was ever obtained there.

That all limestone is not true bedding does not require such a great amount of investigation to determine.

The writer's investigations of dolemitic and carbonized limestone, show that fossil shells do not occur more commonly in limestone than in other strata. In some certain strata the conditions seem to have been favorable to the preservation of all fossilized forms. In other, and by far the larger portion, this preservative action has not operated, and it requires the greatest care to observe them.

But what can be observed in many places where the strata is suitable for examination, hundreds of feet below the limestones, is, that the fossilized shells are not lime at all, but silica. Did molluscs formerly build their shells of silica instead of carbonate of lime? or did the lime turn into silica? I leave this query to the chemists. If not, what became of the lime?

In a late issue of the Scranton Correspondence School on geology,

there is a description of False Bedding, or false bedded strata, giving its cause, etc., with the admission that "false bedding has been known to occur in coal; also in limestone." There was no attempt to explain how this could be.

Those limestones are not always contained in a single massive bed, being perhaps more often in a series of beds embracing several hundred feet vertically. Where this is the case, the different beds generally overlap each other, each bed throughout its continuance conforming fairly well to the true bedding, but the whole series in their continuance paralleling the coal and petroleum horizons, and occurring much like those products.

The limestones belong practically to the same horizon as the coal, sometimes intermingling, but the limestone is usually a few hundreds of feet below the coal. Petroleum, which also occurs in an orderly limited horizon, independently of the bedding, representing a former isogeo-therm in the earth, when present, is either found a few hundred feet below the limestone, or as is frequently the case, in the limestone itself, or in interbedded sandstones among the limestones. Petroleum is never found above coal, or intermingling with it, being rarely within less than 800 feet of it.

There is a wonderful parallelism between the orderly occurrences of petroleum, coal and limestone in this region. The true bedding usually dips about thirty feet to the mile, in a general southwestern course across the state of Pennsylvania. The dip of the former isogeo-therm however, as represented by the coal and petroleum occurrence, is only about one-third that much. The latter products generally occur in short beds which overlap each other, each bed conforming to the true bedding, but the series in their continuance form an orderly horizon unconformable with the bedding.

Despite this unconformity to the bedding, the coal and petroleum horizons in each locality maintain a fairly equable distance apart, but in widely separated localities they may vary: for instance, in McKean County, Pa., the coal is 1800 feet above the petroleum. In Venango, Clarion and Butler Counties it runs about 1,200 above. At Pittsburgh, 1800 feet. In Washington County, 2,000 feet. In Indiana and Illinois about 800 feet.

Throughout western Pennsylvania, the limestone is not so identifiable or hard as it is to the north and west, and is usually called "mountain limestone" by the oil-well drillers. In south-western Pennsylvania the coal usually occurs in a single vast continuous sheet, without any over-lap or break; and although it is slightly unconformable with the bedding, this has not generally been detected, and the "Pittsburg coal" has been used extensively as a base plane in locating real strata, in the same manner as the persistent limestones have farther west. This has



caused immense confusion and quarreling among geologists and the oil men. When oil would be discovered in a new locality, the strata in which it occurred would be named after some known oil strata many miles away, because both were the same distance below the "Pittsburg coal." When the intervening rock became sufficiently explored, it was commonly found that the two oil strata overlapped, or were not continuous. Understanding of the true relationship of the coal to the bedding will clear up all such misunderstandings.

There is much in common between limestone, coal, petroleum and natural gas. Sometimes a locality contains only one, at other times all four of those products. Each may occur in a single rich stratum, or in a series of strata interbedded with other material. All are largely carbon compounds, forced up from below by the heat and other chemical agencies that abound in subsiding areas. The presence of the hard carbonate of lime, together with iron oxides, that go to make up those grand horizons, has been of vast importance in retarding their denudation; for wherever you find 3,000 or 4,000 feet of material remaining above them, it is of a crumbly nature, ill-adapted to resist erosion.

This accounts for the fact of such a large part of the earth's surface containing the priceless coal and petroleum within easy reach, when they evidently were formerly covered with miles of the more easily eroded material.

Below those horizons also the strata average much softer, and it is a truism with the drillers who have sunk exploration-wells to a great depth below the oil-containing strata, that little hard material is encountered there; the strata being mainly soft shales and sandstones, without limestone. In some localities the iron oxides (also carbonates) are represented by immense and valuable beds of ore, classed as hematites, limonites, etc.; and indeed the occurrence of those horizons cannot be chronicled in full, without including the iron.

The classification of strata in accordance with their relative age as determined by the fossils they contain, is of scientific, but no economic value. The classification in accordance with the heat and pressure to which they have been subjected, is however, of the greatest importance from a mineral standpoint, when we consider that most of the present land surface of the earth has plainly had miles of material eroded from above it.

We sometimes read of countries (undeveloped of course) where the aggregated coal—separated into many beds overlying each other—amounts to hundreds of feet, but we may feel secure in predicting that it will be found to be not so, and there is probably no place on earth five miles square containing enough good coal to make one bed fifty feet thick over its whole extent.

The writer is sometimes asked why he does not thresh out this

*isogeotherm hypothesis of mineral origin* with the geologists. To which he replies that he is not a geologist, but an oil-driller, and no journal of geology would admit such heresy to its columns. It seems to him, however, that if we could forget all that we think we know about present-day geology and start over again with a full appreciation of the denudation that has everywhere operated, and with a classification of strata as herein suggested, our knowledge on the subject in ten years would exceed that at present, and we would be progressing toward a real "science" of geology.

Whittier, Cal., Sept., 1908.

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Written for The Humanitarian Review.

## THE DECLINE OF THE CHURCH.

BY G. MAJOR TABER.

**I**T is apparent to the promoters of so-called Christianity, that there is a gradual decline in membership in the different religious organizations. The masses are thinking, and reading the liberal topics which are being discussed in the papers and magazines, and they find that the old doctrines do not keep step with the progress of religious thought of this advanced age of scientific investigation. There are but few religious societies that are not gradually becoming more of a social than a spiritual organization. The children are being interested in a social way with music and song, and the young people find society entertaining in the church. In joining the church, spiritual culture is not the object to be sought. If you belong to a popular church, you have an *entre* into a society, which is the drawing card. It would be a sad comment upon the truth to assert that the majority who attend a popular church go there for the sole purpose of worshiping God.

If you are able to dress well and give liberally, you are in the church social swim. Thinking and intelligent people are fast repudiating the only foundation upon which rests the Christian church, the doctrine of the atonement. That idea was born in the ignorance of ancient mythology. It abrogates the execution of every moral law, and inculcates its safe transgression. Mankind may sin with perfect impunity under the doctrine of atonement. No honest man would ask God to wipe out a moral transgression, unless he does so through ignorance or false teaching. Every honest instinct demands the full payment of an honest debt. An endeavor to escape the penalty is as dishonest as to avoid paying an honest debt. This plan of the atonement is dishonest in its every feature. The idea that individual sin can be "dumped upon the cross of Christ," is only another name for the sale of "indul-



gences." Such a dangerous doctrine only encourages mankind to sin, as it is so easy to wash it all away.

That sentiment is even inculcated in the so-called sacred hymns. No one can escape the violation of one of nature's laws. If a physical law is violated there are none so foolish as to ask some one else to suffer the penalty. If you were going to be hung, you would hardly ask someone else to die for you. Why then should you expect anyone else to satisfy your moral or spiritual transgressions?

That idea has been the curse of humanity, as it offers a premium to the transgressor. Our State prisons are filled with men who will tell you that "Jesus has washed all their sins away," and as soon as they go out they are apt to take on a few more sins, as it is so easy to wash them away. Moral growth is retarded under this "wiping out" process. Creeds are stumbling blocks to spiritual growth, and it is a question whether the different religious creeds of the past and present have been conducive to the spiritual advancement of mankind. Creeds are easily formulated; a sentimental crank gets hold of what he assumes to be a new idea, formulates a new creed, and gathers in a few followers.

I distinctly remember when a boy, that a man living near the north line of Vermont, by the name of Miller, had set the day when there would be a bodily resurrection of the faithful, advising his followers to turn all their worldly goods over to him, which they did. On the day appointed, men and women donned their white robes, some gathering upon the house-tops, expecting to be taken to heaven bodily. That same day, old Miller spent the day in building a stone wall around his farm. This same Miller is the father of Adventism. Many of the "creeds" have been formulated by just such enthusiastic cranks. The religions of the past have cost millions of lives, and therefore have been the curse of the ages.

Los Angeles, September 3, 1908.

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### **'OUT OF DOUBT ARISES A PURIFIED FAITH.'**

The highway of history is strewn with the wrecks and ruins of dead faiths and worships, yet the mysterious presence perpetually appears in human thought. Destroy all so-called religions, but religion itself refuses to die. Out of doubt itself arises a purified faith. The unbelievers can have no peace till they strike hands in new fellowships and lay the foundations of new temples. No harm ever comes to the man who lets go a creed which he can no longer retain with honesty; much harm may come from heartless conformity and insincere profession. "Let us not fear that we can lose anything in the progress of the soul."—*Charles Gordon Ames.*

Prepared expressly for THE HUMANITARIAN REVIEW.

## THE ORIGIN AND EVOLUTION OF ETHICS.

**Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?**

BY SINGLETON W. DAVIS.

### SECTION II.

#### IDEAS OF ANCIENT SAGES—THE CYNICS AND CYRENAICS.

**I**MMEDIATELY arising out of the ethical teachings of Socrates came two opposing sects or schools of philosophers, the Cynics and the Cyrenaics, which later gradually passed with little change, the one into Stoics and the other into Epicureans.

The Cynics were the more orthodox disciples of Socrates, and exemplified in their daily conduct his great maxim that "the gods had no wants and the most god-like man was he who approached to the same state." Their highest ideals were of Socratic origin: "to subsist on the narrowest means; to acquire indifference to pain by a discipline of endurance; to despise all the ordinary pursuits of pleasure," etc. The most celebrated of philosophers of this sect were Antisthenes and Diogenes, and Zeno, who became the first Stoic.

The Cynical standard of right and wrong was nothing else than social authority—laws and customs of society. The Cynics did not discuss a moral faculty, the will, or disinterested—altruistic—conduct. Yet they exercised great will-power in the form of self-control and discipline for endurance, and they practiced a high grade of morality in that their ascetic principles and practices prevented wrong doing against the property of others and the exercise of public ambition or practice of personal vices.

The Cynics set forth as the compensating rewards for their abstemiousness, habituation of pain and indifference as to the common enjoyments of life, "exemption from fear, anxiety and disappointments," the satisfaction of "pride" of the sense of superiority to others and their approximation to the status of the gods.

The name *Cynic* means dog-like, and was an epithet applied



by the opposing public which considered these philosophers to be abusive, sarcastic and contemptuous and jeering toward others. Diogenes is the best illustration of the peculiar style of discussion which gained for the sect this appellation and reputation. While they professed to despise pleasure, their ideal end of conduct was one's own happiness, and they differed from their opponents, the Cyrenaics, only in the *means* to that end.

The Cynics protested against most of the approved usages of society, religious, moral or secular. They were avowed "free lovers," and took no part in affairs of the State, but were inclined to practice communism both as to property and sexual relations.

The Cyrenaic sect originated with Aristippus, another contemporary and follower of Socrates. In Xenophon's *Memorabilia* is set forth his conversations with Socrates. He is reputed to have been the first philosopher to avow that *pleasure* and the *absence of pain* were the direct and sole end of human conduct and of life. But he meant not mere present or temporary pleasures or relief from pains, but "present and future taken in one great total." He taught that it was expedient to forego present pleasure and suffer present pain in order to secure greater good, but that the extreme asceticism of the Cynics was not necessary to this end. He taught that *perfect* happiness was unattainable; that man could not escape the natural evils, pain and death, but that the wise might overcome the evils of envy, intemperate love, superstition, etc., as the consequences of ignorance or mistaken opinions. He taught that life was, to a degree, somewhat of a lottery, and that the ignorant or "foolish" man sometimes enjoyed more pleasure or suffered less pain than the wise man; but that the general rule was the reverse, and hence the value of a knowledge of the nature of Good and Evil.

"The Cyrenaics," says Bain, "denied that there is anything just, or honorable, or base, by nature; all depended on the laws and customs. These laws and customs the wise man obeys to avoid punishment and discredit from society where he lives; doubtless, also, from higher motives, if the political constitution and his fellow-citizens generally can inspire him with respect." They, like the Cynics, did not believe in or profess to have dis-

interested, generous or altruistic impulses.

#### ARISTOTLE.

Aristotle lived during the period of about 384 to 322 B. C., and is, perhaps, one of the most justly famous of the philosophers of that age. He is supposed to have written voluminously upon ethical subjects, yet much of what has been generally attributed to him is thought by some critics to have been recorded by his pupils, especially by Eudemus, and that while these records of his teachings by his pupils may be considered fairly representative, in general, of his views, there is reason to think that the personal views of the pupils themselves more or less modify or even contradict some of the doctrines of Aristotle.

The ethical works usually assigned to Aristotle's authorship are the *Nicomachean Ethics*, generally agreed to be the chief and most important presentation of his views; and the *Eudemian Ethics* and the *Magna Moralia*, two smaller works which modern critics believe to have been produced by Eudemus, largely, and by others of Aristotle's disciples.

Aristotle's ethics is not to be found set forth as an orderly system, but scattered disconnectedly throughout his writings. But by careful study and arrangement, his leading doctrines may be extracted and methodically set out, as follows :

In Book I of the *Nicomachean Ethics* Aristotle discusses the Chief Good or the highest end of human effort. He avers that every exercise of the human powers aims at some good, and all the arts have their several ends, which are subordinate to a general higher end, which is the chief good, the "subject of the highest art of all, the political, which, he says, aims at the welfare of the aggregate of individuals," and therefore "is identical with and comprehends the welfare of the individual."

But Aristotle does not consider politics as a science of exactness. The student of it studies to discover what is "just, honorable and good," and the uncertainty is so great as to this that "the utmost discrepancy of opinion prevails"—as the commonest observation of political affairs show us is still the case in this twentieth century. Hence he considers that the conclusions to



be drawn from such premises cannot be known principles, but only probabilities. He says the highest practical good, men find to be *happiness*, but vary greatly in their opinions of what happiness is—of its nature. He says the masses look upon it as temporal pleasures, honor, wealth, etc., “while individuals vary in their estimate according to each man’s state for the time being;” as examples, the sick look to health, the poor to wealth, the consciously ignorant to knowledge, as happiness or its chief source. He classifies the various efforts men make to attain happiness as sensuality—temporal pleasure; politics, or aspiring to honor, fame; and the contemplative or intellectual life. He calls the first the “life of the brutes,” the second he says is only a means to the end of becoming conscious of one’s own merits. Even virtue, he thinks, cannot itself bring happiness, “for the virtuous man may pass his life in inactivity or experience the maximum of calamity, and such a man cannot be regarded as happy.” He does not seem to recognize the fact that a “virtuous man” who “passes his life in inactivity” is really *not* a virtuous man; that inactivity is slothfulness, laziness—a vice. But he concludes that the contemplative life is the only one that leads along the path of happiness.

Aristotle controverts Plato’s doctrine of an absolute good—an ideal general good distinct from all the particular goods, which imparts to these the property of goodness.

Aristotle teaches that what he calls the Supreme End (of human endeavor) is, 1st, an *end-in-itself*, “pursued for its own sake; 2nd, it must be *self-sufficing*—leaving no wants unprovided for—taking into account the gratification of man’s desire for society—association. And he says that happiness is such an end—hence the Supreme End.

He lays great stress on each man pursuing that art to which he is best adapted, just as the hand, the eye, the heart, etc., must do its own peculiar work to be in good health. And, as Bain expresses it, “Since the work of man consists in the exercise of the mental capacities, conformably to reason, the supreme good of man will consist in performing this work with excellence or virtue. Herein he will obtain happiness, if we assume continuance throughout a full period of life: one day, or a short time is not sufficient for happiness.”

(To be continued in the November number.)

Written for The Humanitarian Review.

## JAMES LICK THE HUMANITARIAN AND PHILANTHROPIST.

BY DR. I. H. BETZ.

CONNECTICUT has long been noted for the self-reliance and enterprise of its young men, among whom may be named Elisha Hammond, the inventor of the window-spring; Isaac Merritt Singer, of the Sewing Machine; Phineas T. Barnum, the showman; John Brown, of Kansas and Harper's Ferry note; Samuel Carter, the Kansas Legislator; Elihu Burritt, the learned blacksmith; Eli Terry, the pioneer Yankee clock-maker, with Leonard Jerome in the same calling, may be given as examples. It was rarely that any of our Pennsylvania German boys chose the sterner realities of life and went from home to seek fame and fortune. This doubtless arose from the fact that their parents chose for them none but the peaceful vocations of life. However, some boys even then, made their mark on their country's history. Simon Snyder learned the trade of a tanner at York, but eventually became the governor of Pennsylvania. Joseph Ritner, from being a farm-hand also reached the gubernatorial chair. Samuel P. Heintzelman graduated at West Point and became a major-general of volunteers during the war of the rebellion.

The subject of this sketch, James Lick, was born August 25, 1796, at Fredericksburg, Lebanon County, Pennsylvania—a small, isolated village, whose people are a sturdy, industrious, well-doing class of excellent farmers and financiers. It was among this class of people that James Lick was born.

William Lick, his grandfather, was born in the Palatinate, Germany, and settled in Montgomery Co., Pa., where he resided until his death. He was a soldier in the American revolution and took part in many of its battles. James, his grandson, often listened to his recitals of the sufferings at Valley Forge and elsewhere. He ever remembered the impressions made by the stories upon his mind, and in his old age he had the salient facts transferred to the fine family monument he erected at Fredericksburg, Pa.

James' father, John Lick, was born in the vicinity of Morristown, in 1765, close by Valley Forge. At an early day he married Sarah Long and later settled at Fredericksburg, where he died in 1831. He pursued the trade of a carpenter and joiner, and was considered one of the most ingenious workers in wood in the country. His wife was born



1772 and died in 1812 at Fredericksburg. The remains of John Lick and wife lie in the old Reformed and Lutheran graveyard in Fredericksburg, on a slight eminence commanding a view of the town. The monument is a splendid work of art. It was unveiled and dedicated on a beautiful April day in 1876, to his grandfather, father, mother and sister. John Lick and wife were the parents of nine children, of whom James was the oldest.

The old house in which James Lick was born he had transferred from Fredericksburg to California, where he had it erected as a souvenir of earlier days.

James Lick, at an early day, with his father, became a worker in wood, in which he showed remarkable aptness. He only acquired such education as the primitive schools of the neighborhood afforded, the schools being chiefly conducted in the German language and as a rule were subscription or parochial church schools. James was a boy of vigorous constitution and in earlier life took an interested part in such social pleasures as prevailed in the neighborhood. These were singings, apple-butter boilings and other social gatherings. He was not unmindful of the graces and charms of the fair sex and paid court at their shrines in numerous cases as tradition still loves to recall. One of these anecdotes relates that he paid court to a miller's daughter, but the father of the young lady looked with disfavor upon his suit from the fact that he was poor and had little prospect for maintaining a wife. He hinted that if the young man possessed a mill like his own the outcome might be different. Lick ever remembered the slight and determined that some day he would erect a mill that would throw the Lebanon County mill far "into the shade." He kept his word, as we shall see later.

In 1817 James Lick attained his majority. He had become a skillful worker in wood and concluded that he would go to Hanover, York Co., Pa., which he did in the beginning of 1818. He also had an "affair of the heart" at this time, which led to more or less serious reflection. He now worked at the calling of an organ builder, which he had selected for a vocation. He was an energetic, trustworthy workman, in whom his employers placed great confidence. At the end of the year he determined to go to Baltimore, and there he entered the establishment of Joseph Hiskey, a prominent piano manufacturer. Here he met a young man by the name of Meyer, who was in search of employment, and between the two sprang up an attachment which lasted through life. The Meyer of 1819 was the late Conrad Meyer, of Philadelphia, a celebrated piano manufacturer who, while accumulating fame and fortune, never forgot to rejoice over the success of his friend in other and varied fields.

The following year, 1820, young Lick ventured into New York, to go into business. The lack of capital, however, interfered with his

success, and at the end of the year he joined an expedition to Buenos Ayres, South America. As this country had recently become independent, it promised a grand future. Although he urgently solicited his friend Meyer to accompany him, the latter declined and Lick made the journey alone. For ten years, or until 1831, he followed the business of manufacturing pianos and began to reap the rewards of his labors.

In 1832 he surprised his friends by a visit to his native State. He brought with him \$40,000 worth of valuable South American skins and hides. He now visited Fredericksburg, the only time he ever returned to that place after leaving it in 1818. He came loaded down with doubloons, which he carried in bolts about his body. He drove to the town with a white horse and buggy, which on his departure, two weeks afterward, he presented to his brother William, who was twelve years younger than himself.

The parents of James Lick were devout members of the Lutheran congregation of the town. The births and baptismal records of their children are still on the register. The Rev. George Lochman, of Lebanon and Harrisburg, whose son so long officiated at Christ Lutheran Church, at York, Pa., was the officiating minister at William's baptism. The sponsor or godfather of James was John Gettel.

These might seem to be matters of minor import, but it must be remembered that the most trifling incidents in early life become matters of interest when men attain fame and distinction. They have become so in the lives of Jackson, Lincoln, Grant, McKinley, and a host of others.

As a matter of record, the horse that James Lick gave to his brother died soon afterward. The buggy was sold and the proceeds, one hundred dollars, were given later to James Lick's natural son John, who was born June 30, 1818, and who attained his majority in 1839. This was one-third of the sum with which the latter started in business. His education was paid for by one of his uncles, possibly from funds placed in his hands.

James Lick's return to Pennsylvania gave him for a moment a desire to remain in his native State. He rented a house on Eighth street, Philadelphia, with the intention of going into business in that city. But his ardent temperament could not brook the quiet life which this step promised. His thoughts doubtless reverted to the freedom and wider scope of action which the southern hemisphere afforded, and he relinquished his leased premises and again left for South America. In a few months after arriving at Buenos Ayres, he settled up his business and sailed for Chile.

In 1833 his home was at Valparaiso, and he was hard at work at his old trade, in addition to engaging in new enterprises. In 1837 his



tireless spirit looked out towards other scenes of conquest in his line and he selected Peru as the place of his future operations.

Pursuing the even tenor of his way, he was about given up for dead by his friends in Pennsylvania, when his friend Meyer received a package from him containing \$1,400 in gold doubloons and an order for the inside work, or action, for twelve pianos, which he wished forwarded to Lima, Peru.

After some time his attention was directed towards California, now coming into prominence, and after due consideration he determined to proceed towards the new Eldorado.

Influential friends tried to dissuade him from going. He was assured the United States could not hold the country, and that the inhabitants were a set of cut-throats who would murder him for his money. In short they alleged he should let well enough alone and remain contented. To this James Lick gave answer that he knew the character of the American people, and that it was not in their nature to give up a country that they had once laid hold of, and that as for the other reason he had implicit confidence in his ability to take care of himself. A new difficulty however presented itself, the surmounting of which showed the character of the man. He had on hand a contract for a number of pianos, when his workmen suddenly left him for California. To violate his word was not for a moment to be considered. He determined his contract must be fulfilled and he personally did the work, although it required two years of hard labor.

His pianos finished, he turned everything into money at a great sacrifice. He was possessed of \$30,000 in gold doubloons. With this he sailed for California in the ship *Lady Adams*, arriving in San Francisco in the latter part of 1847.

In the Spring of 1848 the city contained nearly 1,000 inhabitants. It had just emerged from the pristine condition and primitive name of Yerba Buena,\* and was becoming under American rule a valuable seaport. Rumors of the discovery of gold filled the air and tens of thousands flocked into and filled out the new metropolis of the Pacific. The vast majority, irrespective of class, rushed to the mines. The sagacious minority remained in the city. Among the latter was James Lick. His shrewd insight told him that a great city would arise on the peninsula, and that it would be the inlet and the outlet, not only of commercial California, but virtually of the whole North Pacific Coast. The sand-hills which stretched out from the coast and the chapparal-covered eminences, his prophetic vision converted into broad streets and avenues lined with handsome, enduring structures. He foresaw the population streaming from every quarter of the globe to this focus

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\*Meaning "Good Herb," the common name of a plant used extensively by the Mexicans and Indians as a medicine—a sort of cure-all. —EDITOR.

of attraction, the ships laden with the necessities and luxuries of life, and took his measures accordingly.

Quietly and carefully he invested his money, sowing his gold broadcast over many a piece of ground, the sellers jubilant and exultant over the price he paid them.

During 1848 he pursued this course. Keeping his own counsel, as was his wont, none knew of the extent of his purchases or of the amount he paid for any of them. The usual contests over titles were encountered, and frequently he was compelled to enforce his rights through the persuasive eloquence of loaded revolvers. Squatters would respect these arguments, and instances were reported of their houses disappearing almost as rapidly as the tenants. The risk was great but he accepted it, and having planted his money in the ground he serenely awaited the harvest. It came rapidly.

As the city increased, in the heart of it were observed large vacant improvement lots, apparently forsaken, but which the inquirer found belonged to James Lick. Meanwhile he branched off into other pursuits.

In 1852 he purchased a property near San Jose, at Alviso, and had erected a mill which was probably never equalled in the world. The wood was of mahogany and the machinery was of the finest description. It cost him \$200,000, and by some humorous ones was called "Lick's Folly," but it turned out the finest brand of flour and commanded the market of the world. With his own hands he planted an orchard of splendid fruit-trees, which in itself, in those early days, was a fortune.

During all this time he did not forget his handiwork, and in 1872 addressed a characteristic letter to his old friend Meyer, discussing some of the peculiarities of piano building, giving his own views as to their relative merits.

The "Lick Hotel" in San Francisco was another of his enterprises. It covered nearly an entire block, and in the floor he displayed the knowledge which he had gathered while working at the bench. He composed it of many thousand pieces of inlaid wood, highly polished. When the fraternity of Free Masons wished to erect a temple in San Francisco, they found the only site which would suit them belonged to James Lick and was part of the square upon which he designed to erect the "Lick House." Of course it was not for sale. However, one of the brethren frankly approached him and in a straightforward manner told him it was the only spot which suited them. The result was, that the ground covered by the handsome temple of the Masonic brethren, who so cordially greet their brothers from abroad, was secured, and the "Lick House" to that extent was curtailed in its proportions. Those only who know the man could fully appreciate the sacrifice he made in the transaction. Although reluctant to sell, he was lavish in his gifts.



His great wealth did not dry up the fountain of his noble, generous heart. The mill he built and adorned according to his vow came too late in life to win his youthful love and so he was never married and was said to be "unlovable, eccentric, solitary, selfish and avaricious," which was hardly correct.

Mr. Lick had for many years been a reader of the *Boston Investigator*, a radical journal which was established by Abner Kneeland in 1831, the year after Garrison founded the *Liberator* in the same city. This was an independent, fearless journal, which was continued by Seaver & Mendum and their successors until 1904, a period of seventy-three years.

Just how Mr. Lick became a liberal remains unknown. Men of his character, who have self-reliance and determination, are very likely to take a common-sense view of all questions which are brought before them. It must also be remembered that he was brought into contact with adventurous spirits from all quarters of the world, who were imbued with the love of freedom and independence, and being brought in contact with a journal which echoed and voiced their sentiments they naturally gave it their reading and support. The *Investigator* advocated Materialism and was a staunch defender of the services, writings and memory of Thomas Paine, although he represented the school of Deism. The *Investigator* also published the works of Voltaire, D'Holbach, Volney, Paine and others. It had been contemplated to erect in Boston a memorial building to Thomas Paine, which should also be a home for the *Investigator*, and for some years previously donations had been made for this project. In 1872 James Lick donated his Alviso mill property to the Paine Hall and Lecturers Fund, and deeded it to five trustees which had been previously appointed or elected. It would seem that this mill property by many years of disuse and decay had depreciated very much so that when sold in 1873 it only realized about \$20,000.

Mr. Mendum visited Mr. Lick during this time but found him grave and reserved. In fact, during his last years it was said that those who approached him rarely ventured to endeavor to enlist him in any projects they had in hand. Rev. J. L. Hatch, Unitarian, visited him at his home in the Lick House during the last year of his life, but did not converse with him on religious subjects. No evangelists ventured to obtrude their presence upon him. He was elected a vice-president (with twenty-five others) of the National Liberal League which was organized in Philadelphia, July 4, 1876.

Mr. Lick was disappointed that the sum realized in the sale of the mill property was so much smaller than it was hoped it would be. If Mr. Lick could not dispose of the property to good advantage it was hardly to be expected that strangers, thousands of miles away, could do better. To have contributed a certain sum direct would seem to have

been the better plan. However, the liberal public were thankful to Mr. Lick for the sum he had contributed toward the project. Work was begun on Paine Hall on July 4, 1874, and it was dedicated on Paine's birthday, January 29, 1875. The building is finely located, close by the Parker Fraternity Hall. Its cost was over \$100,000. It is four stories in height and contains two halls.

In 1874 Mr. Lick placed the remainder of his property in the hands of seven trustees, to be devoted to public charitable purposes. In the spring of 1875 the bequests, aggregating some millions of dollars, were changed in some respects. To the Academy of Natural Sciences and the Society of California Pioneers, of which he was president up to the time of his death, he bequeathed the residue of his property after his other legacies had been paid. He was not unmindful of his relatives in the far East, and also raised the monument at Fredericksburg, Pa., before his death. He died at the Lick House, October 15, 1876. In 1887 his remains were interred under the base of the great Telescopic Observatory on Mount Hamilton, near San Jose. On a tablet is inscribed—"Here Lies the Body of James Lick."

His attitude and independent spirit may be seen by a circumstance which occurred in San Francisco several months before his death. On July 4, 1876, the Liberals of San Francisco had a portrait of Thomas Paine painted for them by Mrs. Addie L. Ballou, intending to hang it across the street, which the owner of their hall forbade. The matter was called to the attention of Mr. Lick. He examined the banner and ordered it hung across from the Lick House where it could be seen from his rooms.

Among his numerous bequests were the Lick monument which stood opposite to the City Hall. It was completed and unveiled November 29, 1894. It required three and one-half years to construct it. It is built chiefly of granite supporting massive bronze figures, and also bronze panels of historic designs. The portraits are designs of Sir Francis Drake, Father Junipero Serra, John C. Fremont, and John A. Sutter. The latter is buried at Lititz, Pa., not more than twenty-five miles from the birth-place of James Lick. The statue is one hundred and fifty feet high. Beneath are four panels portraying "Crossing the Sierras," "Vaqueros Lassoing a Bull," "Trappers Trading Skins with Indians," and "California's Progress Under American Rule." From the main shaft looks down the face of James Lick in bronze amid drapings of the bear flag and the American flag.

When Lick lived in Baltimore, in 1819, he learned to know or admire Francis Scott Key, author of the "Star Spangled Banner," and in his memory he erected a monument in Golden Gate Park, at a cost of \$60,000. He left \$150,000 for the School of Mechanical Arts, and \$100,000 for the Old Ladies' Home, and \$100,000 for Public Baths.



For the aforesaid Lick monument facing City Hall he left \$100,000. To his natural son, John H. Lick, he left \$150,000. This was afterwards increased to \$540,000, to obviate a suit on his part against the trustees. This son was born after he left for Hanover, Pa., in 1818.

John H. Lick, the natural son of James Lick aforesaid, was born in Fredericksburg. At the age of fourteen he went to reside with an uncle in Centre County, Pa. In 1836 he returned to Fredericksburg and later became a clerk, remaining thus at different points up to 1846, when he went into business for himself. In 1854 he went to California at the request of his father. Returning in 1857, he again went to the Coast in 1859 to take charge of the large mill at Alviso, which he operated until 1863. In 1867 he made a tour of Europe, and again on his return went to California. In 1871 he returned to Lebanon County and died there in 1891, aged seventy-three. He was never married. He was a man of many estimable virtues and had large successful business interests. He stood highly in his community. In this connection it may be remarked that Benjamin Franklin had a natural son, William Franklin, who became Colonial Governor of New Jersey. This son had a natural son, William Temple Franklin, who became the secretary of his grandfather and also the editor of his writings after his decease.

James Lick left a bequest of \$700,000 for the Mount Hamilton Observatory, to be connected with the University of California. This was located on the Peak Diabola, on the Coast Range, some thirteen miles from San Jose, which is itself about fifty miles from San Francisco, in the Santa Clara Valley. There is a good roadway to the Observatory, which is about double the distance from San Jose, owing to the steepness. The peak itself is about 4,300 feet above sea-level. The elevation of the building is 4,029 feet. The other peaks along the crest of the range are named "Copernicus," "Newton," "Tycho Brahe," "Huygens," "Herschel" and "Ptolemy." The diameter of the lens of the telescope is thirty-six inches, and the length of the tube is fifty-six feet, two inches, and the whole weighs several tons. This glass was made by Alvin Clark & Sons, of Cambridgeport, who had made the twenty-six inch glass for the Naval Observatory at Washington, and many others. This lens was to excel all others then in existence. It required an amount of labor and skill almost incalculable. Probably larger glasses will be constructed in the future, but this telescope with a possible power of 3,600 diameters, makes it possible to examine the moon as though it were but sixty miles away. A visit to this observatory is a rare treat.

Some of the Lick benefactions, with other material, were destroyed by the great earthquake several years ago. The noted Alviso mill was also destroyed by fire some years before.

Lick's work-bench was brought from South America to San Fran-

cisco in 1847. This may be found in the visitor's room, and bears the inscription, "The foundation of his large fortune and the source of his power to confer large benefits upon his fellow-citizens and upon mankind was honest and faithful labor."

Such is the story of a Pennsylvania German boy who, unaided, faced the world alone and pursued fortune during a long life of eighty years with results that are amazing. Pictures of Mr. Lick show him to have been a man of good physique and constitution. He possessed a sharp, penetrating eye. His jaws and mouth indicated resolution and determination. He possessed breadth between the ears, and his head was large and capacious. His forehead was high and prominent. He was a man of good perception, memory and reflection. With little education in the schools, he yet was a student in the world of common sense and experience. He had great powers of acquisitiveness, but his integrity remained unquestioned. He may have been looked upon as a cold, selfish man, yet his benefactions would seem to show that he was humanitarian at heart. Men like Lick, Girard, Johns Hopkins, Williamson, and George Peabody may be looked upon as selfish, but in the end they become philanthropists to the world at large.

Most of the millionaires of the Pacific coast were men who came from the humbler walks of life. Many have regretted that so many of them were men of the world. Their works and benefactions conduced to the service and advancement of various enterprises, however. Men who work largely for self-interest only, are not likely to make much impression upon the material interests of the world. It was the fortune of James Lick to do his part in the advancement of the material world in which he was a great believer. Edwin Arnold, the son of Arnold of Rugby, after a visit to and examination of the observatory and telescope, wrote in 1892, as follows:

"Truly James Lick sleeps gloriously under the base of his big glass! Four thousand feet nearer heaven than any of his dead fellow-citizens, he is buried more grandly than any king or queen, and has a finer monument than their pyramids furnish to Cheops and Cephrenes!"

York, Pennsylvania, September, 1908.

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¶ We do not know, we cannot say,  
 Whether death is a wall or a door;  
 The beginning or the end of a day;  
 The spreading of pinions to soar,  
 Or the folding forever of wings;  
 The rise or the set of a sun,  
 Or an endless life that brings  
 Rapture and love to everyone.—*Robert J. Ingersoll.*



Written for The Humanitarian Review.

## A REVIEW OF THE AUGUST "REVIEW."

BY W. F. JAMIESON.

**D**URING the past twenty years the cause of Liberalism has been in a state of partial eclipse. Nothing has occurred in these two decades of which we have more reason to feel proud than the progress, the improvement, the enlargement of The Humanitarian Review. May its brightness never grow less! It has always reflected honor and dignity upon its great cause from its first creep. What a neat, clean, clear magazine! I have read its sixty-two pages, literally from cover to cover, advertisements and all. It is a gratification to look upon the pretty photograph taken by Miss Sylvia, that bee-hive of industry and the vine-clad cottage adjoining. Truly, "Be it ever so humble, there's no place like home."

Fittingly, the editor reproduces, in his "Introductory," thoughts that should rejuvenate mankind if only it could become imbued with them.

Our friend Maddock, "touched with fire from off the altar," tells us about the "preachers."

Judge Waite, intimate friend of Lincoln, discourses, on one brief page, of "Progress of Freethought," in learned phrase.

"Wanted—a Spook," by Austin Bierbower, is a frantic advertisement for what the advertiser evidences in every line that he does not even hope to get! He declares "that we need a ghost." In my joint debate with the great champion of Spiritualism, Moses Hull, he said to me: "One is enough." I responded: "Truly; let us have the 'one,' just 'one.' That is the one I have been seeking these twenty years, one unmistakable spirit without any mixture of medium."

Brother Bierbower says: "We want a ghost for the best reason in the world. One is enough. It would make the other world as real as this, and people would be satisfied that there is another life."

They are now—without a ghost. Millions of Christians say they are "satisfied there is another life." They do not believe in ghosts; that is, fresh ones. Their more liberal brethren, the Spiritualists, have been saying for sixty years: "We have them,

millions of spirits—comply with the 'conditions,' as the photographer must, as the astronomer must, and the chemist, and, as Mr. Bierbower remarks, 'all doubt will vanish.'"

He says: "We want real evidence of a ghost or spirit such as will satisfy the best minds."

To which the Spiritualists blandly reply: "That is the evidence we have. The 'best minds' describe *us*—thanks."

Furthermore, they will remind him that Spiritualists do not believe in the "supernatural," to which he makes frequent reference; and that when he says, "No good lawyer accustomed to sift evidence would admit that a ghost or spirit is proven" (let us be cautious as well as critical), what shall be done with the fact that hundreds of good lawyers accept Spiritualism—even some judges?

Says friend Bierbower: "No scientist or historian would admit it,"—Spiritualism. The Spiritualists will produce a long list of scientists who do admit it. Ask Dr. J. M. Peebles about this. He is a gentleman of great learning.

"Any one case," says Mr. Bierbower, "would be sufficient to establish the supernatural in man." Spiritualists would inform him that they do not believe in the "supernatural." They repudiate it, and claim that their philosophy is naturalism.

Friend Bierbower says: "We need a ghost, and we call on Spiritualists and others who believe in manifestations of the supernatural to produce one, or to produce the evidence in clear shape." Our Spiritualistic friends declare again: "We do not believe in manifestations of the supernatural. We leave that impossible thing to orthodoxy."

Thaddeus Burr Wakeman, on the "Nature and awful Importance of Truth," and his excerpts from Prof. Ward's book, furnish much food for thought. The "Mission of all Science," says Prof. Ward, is "to do away with error and replace it by truth."

"A wholly emancipated person," says Prof. Ward, "finds himself almost completely alone in the world." Where does a "wholly emancipated person" live? In my life-journey I have met a few grandiloquent individuals who seemed to assume that they, at any rate, were not common—they were "wholly emancipated"!—"had no small vices," as Abe Lincoln observed. When Prof. Ward says "Truth furnishes the only real hope; it is truth that should be made attractive," he sums up the work which should engage the attention of all thinking people, irrespective of their "beliefs"; or, as he says, "popular fad." He



states clearly the law of progress: "All progress in ideas has consisted in the gradual elimination of the error and substitution of the truth."

This is why we have Liberal magazines and other periodicals and the public platform—the latter, for the most part, unoccupied!

Why? I shall reserve my answer for another time.

Pentwater, Michigan, August 25, 1908.

Written for The Humanitarian Review.

## DISAPPOINTMENT.

BY JOHN T. BAYS.

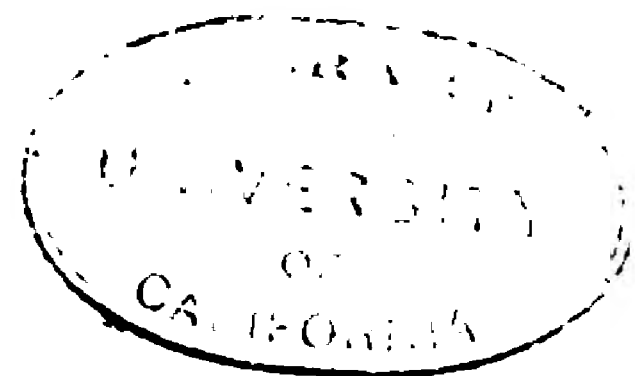
I am alpha and omega, the first and last of all,  
No life is lived without me, on every heart I fall.  
I make each one an anvil, and striking to and fro,  
I find some weak and tender that break beneath my blow.

I'm born with every moment, but not as man, to die,  
I reign on land and ocean, I draft the brightest sky.  
I dwell in every footstep man makes toward the grave,  
In every great distinction, remember, I'm the knave.

Of life I am the essence, though be it small or great,  
I measure all their pleasure by showing them their fate.  
I make all human sorrow, I bring all human pain,  
I dry my goary sabre to bloody it again.

For man will not respect me as having any power  
Unless I'm right upon him, and striking him each hour.  
But if you would regard me as I would have you do,  
And look out for my coming, I would not come to you.

McCook, Neb., Aug. 2, 1908.



Prepared expressly for THE HUMANITARIAN REVIEW.

## TRUTH: THE APPRECIATION AND VALUE OF IT

As Shown in His Master Work, "Applied Sociology,"

BY LESTER F. WARD.

(THIRD PAPER)

### Contributed with an Introduction

BY THADDEUS BURR WAKEMAN.

**I**N the first extract from Prof. Ward, in the August number of The Review, we were shown the value of Truth and its proper appreciation, and the motives and ways of acquiring it. In the September number we were shown that truth is the agreement of our sensations, feelings and thoughts with the actual things, changes, processes and laws of the endless world around us—which agreement is the real, true, correlative, causal knowledge of them; and that alone is truth. In the present number we are shown that the general diffusion of this real knowledge is the condition absolutely indispensable, if we are to find and follow any "way out" of the miseries, difficulties and dangers that afflict our present limited extent of semi-civilization.

This general diffusion of truth by education is a matter of such supreme importance that it is the first necessity and duty of society to realize its accomplishment. It should no longer be left to the voluntary activities of individuals or of sectarian or non-public institutions of learning. The first object of every government should be to make it sure that every sane and competent adult has been put in possession, as far as possible, of all of the knowledge that mankind have acquired of the world or universe of which we are all parts. Every public school should become an incipient university, because there man's real knowledge of the universe is to be imparted.

These conclusions of sociology, this new human science, are certainly surprising—but the reasons it discovers for them are, if possible, still more wonderful. These reasons Prof. Ward has given at length elsewhere, and it is important to have some notion of them here and now. They are concisely outlined in the admirable *Text-Book of Sociology* by Professors Dealey and Ward, of Brown University (published by The MacMillan Co., New York, price \$1.30). This little book is a very clear and concise exposition of the views and conclusions contained in Prof. Ward's voluminous works, with references to them by page or chapter, and with applications and modifications to date. This work seems to us indispensable to every person who would be well informed and up to date as to the pressing questions and issues of our



time which have therein their scientific solutions, or the means to reach them, given with a practical clearness unequalled. The Liberal editor, speaker or teacher, who persists in going on without this book is very likely to soon find himself a "back number."

In the fourteenth chapter of this text-book (pp. 201-208), the story of social progress and its structures, institutions and forms is given with their causes of decadence and "final rest," unless new changes, motives and forces are introduced to enable the advancing balance and equilibrium of social integration and differentiation to be sustained—for this *advancing balance* is the true definition of progress. Without this progress the decadence and final rest or end of this social organism is simply a question of time. Thus it is that the theological and metaphysical beliefs, which at first were inspiring and progressive integrations, by consecration and hereditary imitation and repetition, became fatally static and unable to meet the new and ever-changing environments by new ideas, inventions and higher social integrations. This is the story of all of the religions (integrations) of all the old "gods" and "principles." They are anchored to the past, with its "Eden," "Golden Age" and inflexible creeds. They cannot sail onward. All they can do is to ride at anchor and gaze *upward* for an invisible "heaven," which is their only future, for this earthworld shall surely end! Nothing is more unwelcome than truth, which ends these illusions.

These "religions" are now left behind—that is, have become manifest and silly "superstitions." By bloody wars and cruel persecutions they have sustained themselves for centuries, but now the last of them are plainly disappearing or being swallowed up and evolutionized into the new-forming and higher integrations of science and humanity—the knowledge of truth and the higher co-operation mankind.

Still the adherents of these superstitions, though scarcely a third of the people of the United States, by reason of their co-operative organizations, their old and dominant traditions, and the fact that the new integrations of science and humanity are scarcely organized or co-operative at all, still continue active and remain our governing element. They control what religious manifestations the majority have or make; they are represented in all of the political activities of the republic, they parade the fulsome allegiance of our presidential candidates; they have a permanent and hereditary coalition with those wealthy malefactors of "the money changers" and the plutocracy which controls the finances of our country and the diversions, fashions and ambitions of the few who fill the newspapers and the public eye with a show of "religious" ceremonies, domestic scandals and tragedies, ending with a sprinkling of "royal" marriages—for "the altar and the throne are twins" in their origin, politically and socially, and the royal family of the sky

must be preserved to consecrate and preserve the royal families of earth!

But the greatest danger and wrong to mankind and their republics from these superstitions is that their adherents and powerful influences are united in a vast conspiracy, no less dangerous because half unconscious, to prevent the truth about this world in which we live from ever reaching the masses of the people. For, unless it does reach them, as Prof. Ward proves, their future welfare and the fate of their republics must end in the return of the theocratic despotisms, however they may be disguised by names. For though our governments, State and national, are said to have been founded upon a divorce of church and State, yet unfortunately in this decree of divorce the education and the culture of the children of the State and nation were not provided for. At first all of those matters were left to the family, the churches, private and then public schools, and the colleges and universities to be established like those then in New England, New Jersey, and Virginia. Finally the education of the young passed on to the public and high schools and then to universities as we have them now.

But what has been the result? An event most unexpected. For the education of the youth of the country has thereby been practically passed over into the control of the supernatural, reactionary, and static religionists, and in this way: Nothing can be taught in these schools or universities which is not agreeable to these sectaries as to the subject-matter and books used, or as to the mode and manner of instruction, under the penalty of their boycott and the breaking up of the whole system of public education as the probable result. The consequence is that our education is conducted not so as to disclose the truth about the world and our republic, for that would soon explode all of the supernatural or spook "religions" and their theocratic and plutocratic bases of society and morals. Therefore it follows that "the truth, the whole truth, and nothing but the truth," is that which is not to be disclosed, but be smothered if it should turn up; for it would certainly prove "unsettling and unsafe" to the said religious obscurantists. How this education of suppression and avoidance works could have hundreds of illustrations, did space permit. Here is one: The history of our republic is pretended to be taught in our public schools. But it is now the fashion to use textbooks in which the name of Thomas Paine, the father of our republic does not at all appear, and its true origin and real purposes are left as mysterious as if they were the results of miracle. This is followed up by Bible readings, often from the Psalms, than which nothing more unrepblican could possibly be imagined; and then comes "the Lord's prayer," which expressly begs for a theocracy on earth in place of a republic.\* The libraries of the schools are under an *index expurgatorious* and will dis-

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\* "Thy kingdom come" means "give us the church over the State."—EDITOR.



close no copies of Paine's works, and the works of our great patriot and orator, Ingersoll, are sure to be rejected on "religious grounds," as was recently done at East Aurora, N. Y.—which called forth the scathing rebuke of Elbert Hubbard, but of course without effect.

If we turn to the high schools and universities we shall find the results to be still more lamentable. They are handicapped at the start as far as the discovery and diffusion of the truth are concerned. They were, with few exceptions, founded and are sustained not for that purpose, but to prepare young men to enter the theological seminaries and the religious sects which were the inspiration of their origin. This inspiration was theological and metaphysical, and though they have been compelled to recognize science more and more, it is as specialists who are covert theologians and metaphysicians, who control and play with science in order to circumvent and defeat its "religious" bearings and their inevitable results. It is conclusive evidence of this, as Prof. Ward has pointed out in the extracts printed in *The Review*, that though the causal and correlative order of the six general sciences, which only make the universe one scientific whole, has been established and open to all for over fifty years as the truth, it has been made the basis of education in no one of our schools and universities. Without that, all the science taught is simply chaos, but with it the theological cosmology, which is the foundation of all of the "religions" of superstition is at an end. Think of our schools and universities teaching geography, for instance, for fifty years without a map of the world, because it is entirely different from that upon which the exploded religions of the past rest!

The real fact and difficulty is that to these static religions no guests are more unwelcome than Truth and its progress. The proof and reason of this is well stated in the pages of the text-book to which we have referred, and which we hope will become familiar to our readers. Our present systems and institutions of education are taking possession of science and truth, much as the Jesuits took education and learning under their charge and so arrested the Protestant reformation. It is now up to the free-minded people of the world, and especially of America, to determine whether the "systems" and methods of education which are substantially those of the Jesuits upon a higher plane, shall arrest the "modernity"—that is, the liberty, progress and welfare of mankind, by preventing "the diffusion of truth," which is the natural and social mental property of all. Shall the people continue to be deprived of their most precious inheritance?

Coscob, Conn., Aug. 25, 1908.

### **The Absolute Necessity of the Diffusion of Knowledge— Which Is Truth.**

(From Prof. Lester F. Ward's *Applied Sociology*, pp. 307-313.)

In the administration of the social estate the first and principal task is to hunt up all the heirs and give to each his share. But every mem-

ber of society is equally the heir to the entire social heritage, and, as we have already seen, all may possess it without depriving any of any part of it. And as the social heritage consists of the knowledge that has been brought into the world, this task is nothing less than the diffusion of all knowledge among all men. When this knowledge is properly classified it falls into natural groups and consists of a series of great truths [the six general, abstract-concrete sciences aforesaid]. These truths contain within them a multitude of minor truths, but these minor truths need not be all actually possessed by every mind. They are really known when the general truths are known, but the extent to which they are specially appropriated may be left optional. All will select some of them, but different persons will require an acquaintance with different parts of this detailed knowledge according to their tastes and pursuits. For general guidance in life, and in order to occupy a position of social equality with all others, the great groups of knowledge only need to be possessed. This general knowledge is embraced in the six great sciences of the hierarchy, and if they are acquired in the order of nature they will be both easily and thoroughly acquired. This, of course, presupposes that the necessary instruments for their acquisition be supplied. Such is an outline of the method of applied sociology. The rest is matter of detail.

Knowledge will always be increasing, and nothing can prevent this. Society does not need to concern itself with this. [?] Its duty is to see that knowledge is assimilated. Its value to society not only increases with the number possessing it, but it increases according to the same law of progression. It is difficult to formulate this law. A rough idea may be conveyed by saying that the value of knowledge, relatively to the number possessing it, increases in about the same ratio as does the value of a diamond relatively to its size. In general it may be said that the rate of increase [of value] grows constantly more rapid as universality is approached. Its full value can never be realized until universality is actually reached. When only a few possess it, it has little value. It may even be injurious. The inequalities [thus] engendered lead to all forms of exploitation and social misery. The differences of opinion that always arise from this source divide society into factions and cause all manner of strifes. Most of the evils of this nature are due to the ignorance of the most of mankind of truths that are known to a few. A large part of the war and bloodshed in the world is over matters that are already settled, and may have been long settled, but only in the minds of a select number who have no means of placing the rest in possession of the truth which they possess. This is the duty of society, and the individuals possessing this knowledge are not to blame nor responsible for the resulting inequalities. Usually they do all they can to impart their knowledge to others, for, as was shown in *Pure Sociology* (p. 444), the mind is essentially



altruistic, and next to the pleasure derived from acquisition of knowledge and the discovery of truth, its greatest satisfaction is in imparting this knowledge and this truth to others. But those who possess knowledge are so few and those who are without it are so many that the influence of the former upon the latter is only that of a pebble dropped into the sea. Not only do wise men strive to teach everybody around them what they know, but they make great sacrifices of time and energy in writing books to spread their knowledge throughout the world and hand it down to future generations. Many establish institutions of learning and conduct them, partly of course for profit or for a livelihood, but largely from a sense of their usefulness to mankind. In condemning private schools, as I did in *Dynamic Sociology*, and as I still do on the grounds there urged, for the most part, I did not and do not mean to condemn the motives that inspire them. Except where they are instituted for sectarian propagandism, or to influence public opinion in the defence of vested interests, they usually emanate from motives as disinterested as any—often very high and bordering on the humanitarian. Observing that society largely neglects the highest of all its duties, and continues to leave the great majority of its members, even in the most enlightened countries, in abject ignorance of what they need the most to know, the founders of private institutions of learning seek to perform this function for society as well as they can. In so far as the supplying of the mere instruments for acquiring knowledge is concerned—and many get no further than this—they are fairly successful, and certain ones rise to a position in which they become in large measure true public institutions. But both public and private educational institutions have always been and still remain chaotic. False notions prevail as to what education is, and is for. The moment a step is made beyond the rudiments all object seems to be lost sight of, method is abandoned, organization is not thought of, a vast mass of purposeless and useless rubbish is forced upon the learner. As Mr. Spencer says of England, and as is equally true of every country :

The vital knowledge—that by which we have grown as a nation to what we are, and which now underlies our whole existence—is a knowledge that has got itself taught in nooks and corners while the ordained agencies for teaching have been mumbling little else but dead formulas.

Most educationists deny that the conferring of knowledge should form any part of education, and consider that this belongs to experience in connection with affairs after school days are over.

[The next page and a half give reference to *Dynamic Sociology*, and the report of Dr. Albion W. Small on "the somewhat famous Committee of Ten," showing the errors and insufficiencies of the current views in regard to education. Want of space here compels omission.]

If such a report [as that of Mr. Small] is the best that the nineteenth century could produce, then surely there is call for reform in

pedegogy. All attempts to define education seem to be smitten with that same sense of vagueness and meaninglessness, showing that there exists no sharp, definite, and clear-cut ideas on the subject among educationists anywhere. The phrase itself, "development of the mind," so constantly used, is meaningless. Nothing could be more false than that the study of mathematics strengthens the reasoning faculties. Mathematicians are poor reasoners. I mean those who have studied pure mathematics only. Mathematics, too exclusively pursued, destroys both the reason and the judgment. This is because it consists in prolonged thinking about nothing. A "point" has neither length, breadth, nor thickness. It is nothing. A line without thickness is equally nothing. It is true, as Mill says in his *Logic*, that mathematicians, however they may define these terms, do not and cannot so conceive them, but always invest them with material attributes, and that geometry could never have existed but for men's experiences with real things. But the constant effort to divest everything of reality, and to live in a purely hypothetical world is demoralizing (I had almost said *dementing*) to the thinking powers.

The idea that history promotes the judgment is equally false. For by history the committee [Mr. Small's, of Ten] of course meant the traditional history that we have, and which I have defined as "a record of exceptional phenomena" (*supra*, p. 234). The only faculty such a study could strengthen, the only one it could call into exercise, is the memory. The events are all accidents without causal connection, and therefore the reason has nothing to do with them. There is nothing in them to exercise the judgment about. They are simply so many isolated and disconnected facts. They can only be memorized and marvelled at. This is a kind of luxury, and history is a form of amusement. The only kind of history that could exercise the reason and the judgment would be that which studies the conditions underlying social phenomena, and and their relations of coexistence and sequence—in a word their causal relations. But this is sociology, a science which the committee did not even recognize.

The only thing that can "develop" or "strengthen" the faculties or the mind is knowledge, and all real knowledge is science. The effect of this on the mind is to furnish it with something. It constitutes its contents, and as we have seen, the power, value and real character of mind depend upon its contents. Without knowledge the mind, however capable, is impotent and worthless. But there is a great mass of knowledge in the world. It does no good unless it is possessed by the mind. It is a power as soon as it is possessed by the mind. It is as useful to one mind as to another. It is the only working power in society, and the working power of society increases in proportion to the number possessing it—probably in a greater proportion. Only a few minds



possess any considerable part of it. All are capable of possessing it all. The paramount duty of society, therefore, is to put that knowledge into the minds of all its members. [See the *Dynamic Sociology*, vol. 2, pp. 593-619.]

There is only one point that seems to call for special emphasis, and this is the one to which the most strenuous objection is likely to be made. I fancy I hear some one ask, Would you expect society to go down into the slums and bring out and educate all the worthless rabble—the *canaille* and the *gamins*, the prostitutes and criminals? The question is inapplicable except in so far as it relates to the youth of these classes, for no one supposes that society will undertake to educate adults, and the slums contain relatively few children. But it may as well be said that the denizens of the slums are the same kind of people as the inhabitants of the most respectable quarters. They are not fools by any means, but men and women of nominal minds, susceptible, if surrounded by the same influences, of becoming as capable and intelligent people as any. And as to the criminals, they are the geniuses of the slums. They have, and must have, in order to ply their vocation successfully, a large amount of true talent, and the only difference between them and other talented persons is in the field in which they exercise their talents. In a certain very proper sense society has forced them into this field and they are making the best use they can of their native abilities. The slums can never be broken up by periodical raids and the occasional punishment of a few of their inhabitants. This has been tried from time immemorial without the least success. Is it to be supposed that the persons who are seized and fined and subjected to other annoyances and discomforts are going to be thus reformed and made good citizens? They go back with more bitter hatred of society and continue to injure it and endanger it more than before, and they fully justify their attacks upon it, realizing that it is responsible for their condition.

But there is no need of having any slums. The people that make up the slums and the criminal classes of society are capable of being made good and useful citizens—nay, in the normal proportion of all classes, they may become agents of civilization and may contribute to human achievement. But just as you cannot tame a full-grown wild animal, but must take the young and surround them with proper conditions, so it is necessary to apply this principle to wild men and take them in their youth. This, so far from being an unreasonable demand, is the most pressing of all social duties. There is no other class in society whose education is half so important as this lowest and most dangerous class. Society ought to have, and will one day have, the wit to devise means of reaching this class without its becoming a very heavy charge. It must apply scientific principles that will render the work automatic and self-executing (see *infra*, p. 331), but whatever the cost, it is a work that must be done, and which when done will a thousand times repay the cost.

Written for The Humanitarian Review.

## EXPERIENCE WITH MEDIUMS.

BY SAMUEL BLODGETT.

**T**HE BEST of reasoners frequently get led astray. And I know this, for I myself make mistakes. We make sorry progress with our reason; but it is good to have, for we would make none without it. I know there are some who deride the idea that there are genuine phenomena connected with what is called Spiritualism, but I believe everyone who is trying to investigate it in a scientific way, admits that there is; the only question with them being, what produces it? I have had experience with spirit phenomena that I know is genuine, and I admit there is much chaff with the wheat.

In his article, "Wanted—a Spook," in the August Review, Austin Bierbower comes nearer to stating conditions as they are than he intended when he says that "evidences of the supernatural are not wanting; but what is wanting, is a conviction that these are real." In other words, the evidence does not produce conviction. I know this statement is true, because it took long years of evidence that I could not flaw, to produce conviction with me. On this question, no one will be convinced, no matter how good the evidence, till he is mentally qualified to receive it. I think it possible that many of The Review readers would be interested in what I have to relate.

My first experience was in or about the year 1850, when I was nineteen or twenty years old. A schoolmate of mine, of about my own age, whose true name was Noah, was developed into a writing medium. He, with myself and other schoolmates, boys and girls, were assembled at a neighbor's house to enjoy ourselves as young people do, and in a lull of exercises, I asked Noah if he was willing to try for what he could get from the spirit world. He said he was—if that was the mind of the party. They all agreed, and he sat down to a table, with pencil and paper. Pencil in hand, in a writing position he placed it upon the paper. In a short time his hand moved in a scraggly manner and wrote "Harry Baily." I asked, "Is the spirit of Harry Baily here?" and the answer was "Yes." We then began to ply him with questions as to how he found things in spirit life, and to all the questions there were intelligent and ready answers. Harry Baily was one of the neighbors who had died a short time before, in the orthodox belief that the most of people would "roast" in the next life. I asked, "Are all happy after death?" The answer was "yes," which hardly satisfied me. I then asked the medium if



he always got that kind of an answer to that question, and he said that he never got anything different. I had a desire to know if I could influence the answer; so I said I would like to ask that question again. I seated myself on the right of the medium and some four feet from him, where I could look directly on the medium's hand, and repeated the question—holding my eyes on the medium's hand and willing with all my might, "No, all are miserable." The hand was slow to make any kind of a move, but finally began to jump, slightly at first, but increased in the length and violence of the jumps till they were quite spiteful. Noah turned his head toward me and said: "Will you steady my hand a little?" I lost track of the little joke I was playing and jumped up and took hold of his hand. when it wrote right off as at first, "Yes."

This settled it in my mind that the medium in that writing was a negation—that his arm was being used by another mind than his own; and that when his arm was so controlled by another power I could, by the force of my will and desire operate on this negative arm in opposition to the mind which first controlled it, and be an equal director while I attended strictly to business. But where did the first controlling influence come from? Was it from the mind of some person among the sitters? or was it from an invisible source? I am not aware that there was a Universalist in the party, or and kind of a heretic except myself.

In 1891 I went back to my native place and made a visit to my mediumistic friend. He had been for many years a member of an orthodox church. In our talk I referred to his former mediumship. He said, "It has been a very long time since I paid any attention to it, and I will say this: I did not make it." He did not need to say this to me, for I was fully conscious there was no fraud on his part.

Hopkins, Minn., Sept. 12, 1908.

### Forethought as a Preventive of Physical "Shock."

Some novel and interesting observations on the action of electricity upon the human body have recently been contributed to Nature-Knowledge by Dr. Otto Pfordten. This German scientist affirms that the action of electrical currents upon the human body may be modified and even neutralized by the state of mind of the person in contact with the current. It is stated in the article that when electricians touch parts of electrical machinery purposely to ascertain whether there is any current in them a powerful current will do them no harm, but an unintentional contact with the same current will prove fatal.—*The Stellar Ray*, Detroit, Mich.

¶ There is truth poetically expressed in the ancient myth of the sun as the heavenly (astronomically) father and the earth as the mother of all living things.—S. W. D.

## The Exchange Table

Pertinent Extracts from Current Publications

### **Mrs. Julia Ward Howe Replies to Mrs. Humphrey Ward.**

Mrs. Julia Ward Howe, president of the New England Woman Suffrage Association, has sent a letter to the *London Times* in reply to Mrs. Humphrey Ward's recent attack upon the equal suffrage movement in America. Mrs. Ward said that the movement in this country was strong in the second third of the nineteenth century, but is now almost extinct, owing to the organized opposition of women.

Mrs. Howe says: "Nothing could be further from the facts. In the second third of the nineteenth century the movement was small and unpopular. It has grown steadily in numbers and strength ever since. The change of sentiment in its favor among women has been especially marked. The National American Woman Suffrage Association grows in membership every year."

Mrs. Howe quotes a large amount of testimony to show that woman suffrage has worked well in practice. She adds:

"Mrs. Ward ascribes all the defeats of woman suffrage bills to the organized opposition of women. In most of the States where such defeats have taken place, there was no anti-suffrage organization of women at all. In the few cases where these organizations existed there is no reason to think that their influence turned the scale. Whittier said years ago that the men who were opposed to equal rights for women merely used the opposition of a few women as a cloak for their own hostility. This is equally true to-day. The great obstacle to woman suffrage is the inertia of conservatism, added to the strenuous opposition of the liquor interest and all the vicious elements."



### **Correct Speech and Clear Thought.**

It is perhaps not too much to say that good grammar and clear thinking go hand in hand, and that much of the loose and confused thinking of our day is largely due to the lack of thorough training in the proper use of words. Freethinkers are unfortunately by no means above such a complaint, and some of the contributors to our current literature often startle us as much by their freedom from grammatical restraints as by their defiance of conventional ideals. The result is by no means reassuring.

There are probably no finer specimens of good clear English than



are to be found in the works of Spencer, Darwin, Tyndall, Huxley, Mill, Lewes and other scientists and philosophers of the past century. In our own day the works of the greatest scientists may be looked upon as among the best samples of pure English, while the productions of the pulpiteers, whose studies have taken them to the very antipodes of rational thought, are commonly among the very poorest. — *Secular Thought*, Toronto, Canada.



The Independent Religious Society of Chicago, of which Mr. Mangasarian is the lecturer, is trying to raise an endowment fund of \$50,000 to insure the perpetuity of the organization. This is a move in the right direction. Rationalistic societies and publications must be endowed and thus made permanent before they can be the resistless force they should be in combatting ancient error. They will only compel respect when known by the general public to be solid and enduring institutions.

The Humanitarian Review has been much enlarged and otherwise improved. We are pleased with this, for The Review is one of the very best of our Rationalistic publications and deserves prosperity.—*Ingersoll Memorial Beacon*, Chicago.



It is consideration for the feelings of those of our gentle readers who adhere to the form and ritual of religious service that causes us to be as mild as we are on the subject of "The Church." Just why individuals feel personally injured because of a just criticism of an institution, of which they are the victims, is something which we confess to being unable to solve, unless the hypnotism of the organization's methods has so sunk into their being as to have made them incapable of sensible, reasonable thought, but knowing that this is true, we control our desire to say something of what we think of the theologic corporation, and content ourselves with admitting that towards certain brands of it we entertain the same sentiment that Carrie Nation exhibits toward the saloons.—From editorial in *The Swastika*, Denver, Colorado.



What is at the bottom of nearly all the trouble we have on earth? Ignorance. Why are we ignorant? Because we lean on other people, and expect to have the other fellow see, feel, hear and look out for our welfare. We never try to inform ourselves; we use everyone else on earth as perambulating information bureaus. When the mind is really awake it can't be stereotyped, it must be *about its father's business*. A healthy, normal mind is inventive—it is constantly improving, moving forward, finding better ways of performing its work.—*A Stuffed Club*, Denver, Colorado.

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## EDITORIAL REMARKS.

¶ Belief is the root of the tree of human conduct. If the root is evil (erroneous), the tree (conduct) will be wrong and the fruit (results) thereof will be evil.

¶ If a tree be evil—if it bear only bitter fruit—shall we pluck off here and there a leaf or a twig, or should we not rather dig it up by the roots and plant in its place a good tree?

¶ If a line of human conduct be evil—if it yield only pain, sorrow, disappointment or remorse—shall we merely try to annul the pain, drown the sorrow, shut our eyes to the disappointment or sear the conscience against remorse, or should we not rather eradicate the false beliefs which prompt the evil conduct and install in their place true beliefs, the *truth*?—in the grand *faith* that the truth cannot be evil nor error good in the ultimate.

¶ Belief is the groundwork of nearly all human endeavor. Believing the soil is fertile, we plow; believing the seed will grow, we plant; believing winter approaches, we gather and garner; believing we may escape the penalty, we commit crime; believing in the vicarious atonement, we sin and pray for pardon; believing we shall live on after death, we neglect the present or procrastinate, or waste our time, energy and substance in the actual world of reality trying to "lay up treasures" in a mythical, unreal world of superstition's creating.



## IS LIBERAL FREETHOUGHT PROPAGANDISM MILITANT? OR IS IT EDUCATIONAL?

¶ What is the object of the Liberal Freethought propaganda? Many different answers to this question could be inferred or deduced from the addresses and writings of the many different professed Freethinkers or Liberals, or from the characteristic tone of the several periodicals and books published as professed representatives of Liberalism or Freethought. And then, unhappily, some of these are directly contradictory of others, which is a chief cause of the lack of unity of action and the weakness and indifference which prevail generally among the people who openly or more or less confidentially profess to be Liberals or Freethinkers.

At this time I am impelled to discuss this matter by the letter from Judge Parish B. Ladd printed on page 183 of this number of *The Review*, and I ask the reader of this to read that letter in connection with it. Whatever I say in these comments must not be taken as any reflection upon the personal character or motives of the Judge or anyone else. Judge Ladd is no doubt a man of integrity, noble motives and strong intellect, and I esteem him one of my personal friends; and in very many things we thoroughly agree. But I look upon no man as intellectually infallible, or as nearly approaching infallibility. You know the Christian's "omniscient" "Lord God," Jhvh of the Hebrews, acknowledged that he had made a mistake in creating man and "repented." So we are justifiable in believing the finite creator of Jhvh, man, not only blundered in making his gods, but is extremely liable to make other mistakes, be his motives ever so noble.

The Judge, as I understand his statements in that letter, takes the ground that the aim or object of Freethought propagandism should not be to dispel the illusions of the superstitious and educate them in the truths of science as substitutes for their erroneous, false beliefs, but solely to combat "the priesthood" in defense of our own liberty—that he, personally, pursues a course of "non-intervention with the beliefs of others," and he says "our fight against the priesthood and its church is not because of their belief, but in defense of our lives and liberties. On no other ground

could we be justified." This, to me appears to be a very narrow and shortsighted view.

Let us take a broad, comprehensive view of this matter. Let us "go to the root of the matter." Why do men pursue any particular line of conduct? Always because they know, think they know, or *believe* that it leads, first, to their own welfare, and second, to the welfare of others. Every act is an effect whose cause is a belief. Every right act is the effect of truthful belief or knowledge, every wrong act is the result of erroneous belief or ignorance; every righteous line of conduct is the effect of a combination of truthful beliefs, or knowledge of many facts, every unrighteous line of conduct is the result of false beliefs or much ignorance. These statements seem to me to represent self-evident truths—knowledge gained from universal human experience. If, then, the "devilish priesthood" and the church's membership are pursuing an evil-producing line of conduct, it is *because* of their ignorance and false *beliefs*. If so, what should be the true remedy? Should we "fight" the persons enthralled with the false beliefs to cure them of their crimes and immoral conduct? Is it not a well-founded scientific and common-sense axiom that to remove the cause is to prevent or stop the effect?

If the priesthood and the church laity are striving to abolish our liberties, what should we do in self-defense? "Fight" them? Denounce them with angry words, ridicule them, call them names, make faces at them?—and thus fan into flame their prejudices against us and stimulate their opposition to us? Is such a course liberal?—rational?—humanitarian? Can we adopt such measures and consistently profess to be Liberals, Rationalists, or Humanitarians? Would it not be more liberal, more reasonable, more humane, to kindly try to convince them of the falsity of their beliefs and opinions, and to educate them into beliefs well-founded on facts and the eternal truth—beliefs and knowledge that as causes of conduct *must* produce good effects?

If the former and not the latter course constitutes one a Liberal, a Freethinker, a Rationalist, or a Humanitarian, then I am not either of these and The Review is mis-named and without a good mission. Convince me of this, and I will suspend publication of this magazine instantly and "go off and die!"

The mission of The Review is to educate—to convince people



of their erroneous beliefs and opinions and teach them the facts of nature and science through logical reasoning, that they may develop out of low animal social and personal habits and conduct up into high human rational and humane life-habits and lines of conduct; hence it is *Humanitarian*.

Judge Ladd says further (referring, I suppose, to my book, *A Future Life?*); "As for the Christian belief, or faith, in a future life that is of no moment; but you hit another class—the Spiritualists." The statement that the Christian's belief in a future life is of *no moment*, is a surprising one to come from any thinker: that belief is the keystone of the arch of Christian theology—let me knock it out and the whole system will instantly tumble into chaos; it is the chief pillar in the Christian temple: let me put my shoulder to it and push it down, and the fall of the church will be instantaneous; it is the basis of the pilgrim's hope of heaven, where he is to receive his reward for his Christian faith and conduct (including his persecution of heretics); let loose the floods of fact, science and logic to wash away that sandy basis and the house of his hope will fall and his incentive to the peculiar faith and conduct of the Christian zealot will sink into oblivion, and he will no longer have a motive for trying to abridge "our liberties." Prove positively to the conviction of every Christian that death ends his individual personality, and within a moment there would not be one professed Christian in all the wide world! Did not Paul, speaking of the Christian's hope of a future life as based on belief in Christ's resurrection, confess that "if Christ be not risen, then we [Christians] are of all men most miserable"? Let us ply the ax at the roof of the tree.

Now, as to my "hitting the Spiritualists": I aimed not to "hit" them, or any other persons; but to show by facts logically set forth that the Spiritualistic phenomena are not adequate proof or demonstration of a future life, or of personality independent of a material body. I made no accusations of fraud, ignorance, or insincerity, as many have done, and I have had letters from many liberal, free-thinking Spiritualists, such as the late Prof. J. S. Loveland, Mrs. C. K. Smith, Prof. C. P. Holt, and others, assuring me that however much they disagreed with my conclusions, they considered my attitude and method of discussing the subject were inoffensive, eminently fair and even admirable. I have had no complaint from any Spiritualist: it was from three or four non-believers in Spiritualism, like the Judge and W. H. Kerr, that have come protests: on the one hand, for my trying to dispel admitted erroneous belief, and on the other, for not recording an illogical conclusion at the end my book and dogmatically declaring that

there is no future life—which I had not set out as my object to prove or to disprove, but that it was to "critically inquire into the scientific value of the alleged evidences," etc. (See title of the book and advertisement on first page of this Review.)

Judge Ladd speaks of the "unquestioned right" of the Spiritualists to believe in a future life, implying that any attempt to convince them of the fallacy of their belief was an attempt to deprive them of that "right." If such a principle is correct, *all* discussion of questions upon which men differ is an attempt to abridge the rights of others and is wrong. If this were true and men should cease discussion of questions upon which they disagree in opinion or belief, human progress in everything, from growing potatoes to measuring the stars—from tracking 'coons to discovering continents, would immediately cease. The Spiritualists themselves repudiate this principle (or rather, policy), as shown by their zealous propaganda labors. They have the "right" to try to convince others of the truth of what they believe and error of what they do not believe; and they cheerfully grant their opponents the same right and privilege. The "right" to believe cannot be destroyed—it is *the right of free discussion* that may be destroyed or abridged, and this right I claim for myself and grant to all others, though a learned judge be disposed to deny me of it. The Judge is noted for his labored efforts to destroy the Christian's belief in the historicity of Jesus. Have Christians no "right" to believe in Jesus and "derive comfort from such a belief"?

And even if I should convince the Spiritualists that their belief is erroneous, why should they not still be "our friends, and our allies in our great fight against the devilish priesthood," as the Liberal Judge puts it? Would they not be more than allies—be "one of 'us' "? And why should they be deprived of "comfort" in abandoning a false belief (if it be false) and becoming members of "our" Liberal army in "our great fight against the devilish priesthood"?—are "we" uncomfortable in our 'unbelief in false doctrines? Speaking for myself, I am quite comforted in the hope that my dear ones, myself and the whole human family are destined at death to rest in peace forever and not doomed to an eternal hell, a monotonous holiday heaven, or to a shadowy, dreamy repetition of this life. The "fight" to continue in this world is enough for me. When this fight is ended, let it be said over my grave:

"Soldier, rest, thy warfare's o'er;  
Sleep the sleep that knows no breaking,  
Dream of battlefields no more—  
Days of danger, nights of waking."



### ANALOGY NOT PROOF OR EVIDENCE.

¶ On pages 179-80 is an interesting letter from A. E. Wade, headed "Hope of a Future Life Based on Analogy," and ending with the request that I give the letter my comment. I can do so only briefly here, and refer the reader to my book, *A Future Life?* for a quite full discussion of the inadequacy of analogy as *proof* of anything, though it may be useful as illustration *after* the analogy has been proven, by facts, to exist. It will not do to assume that analogy exists—that is begging the question. We must first prove that analogy exists, and when we have done that there is no need of analogy as proof, though we may use it to make our meaning clear to others. It is not "the analogies of nature," but the *facts* of nature, that "go to prove that everything is constantly changing," etc. That "all the primary elements are eternal" may or may not be true; there may not be more than one, or none at all. They are at present merely hypothetical. A so-called primary element is only a substance which the chemist has never, in nature or his laboratory experiments, observed to disintegrate into two or more distinct components; but no chemist will say positively that, under certain conditions, oxygen, carbon, gold etc. may not so disintegrate or assume identical properties as one and the same substance. But admitting that *simple* or primary elements are eternal, we know that compound bodies are not eternal—are extremely liable to disintegration. To show that the human soul is analagous to gold or oxygen in being not capable of disintegration, you must first *prove* that the soul is a primary element. If it is compound or complex, the preponderance of evidence is more than a million to one that it is *not* eternal, for all known complex bodies are known to be not eternal.

Furthermore: admitting that the substance of the soul is a primary element, you are yet bound to prove that a body of it may not separate into a million smaller bodies and unite with other small bodies of the same kind to form other larger bodies similar to but not identical with the original body; or that the form, attributes and character may not change as carbon changes from gas to coal or a diamond, or the reverse. Take a nugget of gold and make a coin of it; take the coin and make a ring of it; take the ring and make gold leaf of it; take a portion of the gold leaf and fill your teeth with it, and with the rest of it letter your window; and then gather it all together, make a chloride of gold solution of it and with that tone a thousand photographs and scatter them over the whole world. Now tell me: does your nugget still exist?—or the coin, the ring, the gold tooth, or window sign?

## NOTES AND BRIEF COMMENTS.

¶ In the beginnig man created the gods in his own image. He looked upon his work and pronounced it very good. After a time, his gods failing to keep up with the progress of his reason and ideals, "it repented him that he had made" the gods; so he caused a great "flood" of knowlegde to cover the whole earth and all were drowned except Jehovah and his family whom he saved in the ark of the church. But Jehovah soon got "drunk" on the wine of error, and he and his progeny were given to much other immoral conduct, so man hath reserved them unto the "great day of judgment" when Reason shall condemn them and Science, the Son of Reason, shall cast them into his fiery crucible and destroy them and all the remnants of the pantheon of superstition.

¶ In reply to the critical remarks of Mr. Smythe in his letter on page 184: That way might be right if there were no better way. But under our republican form of government all have agreed upon another way, which they have chosen as the better way, and have impliedly contracted to use that way by their adopting it in general and accepting the benefits and willingly surrendering to a degree some of their personal or individual liberty for the sake of other benefits from association (co-operation), of that copartnership. That better way is by education, rational discussion and popular suffrage. In the case referred to the law was good to a degree, but imperfect: it needed not breaking, but amending.

¶ Special attention is requested to be given to the article by Mr. William Plotts on "Two Kinds of Classification for Rock Strata," page 133. Mr. Plotts is a live Freethinker, and a free thinker in matters geological as well as theological, and the article should interest everyone interested in the advancement of science. A hundred extra copies of this number of the magazine will go to as many prominent scientists, and any of them so disposed are at liberty to comment upon this article in The Review.

¶ I waited till the last moment before closing the last type-forms for a report of the conventions of the Buckeye Secular Union and the Materialist Association held early last month at Canal Dover, O., but none has yet arrived, though there were quite a number of Review readers in attendance and I thought they would be glad to have their proceedings published in a magazine they would not be shamed to show to either friends or opponents. I *may* have a report for next month's Review.

¶ The Review is still growing: August number, 60 pages, September number, 62, and (this) October number, 64! Do you want this kept up? Yes? Then, rustle up some new subscribers. The more subscribers the more pages and the better the contents.

¶ Why not send 25 cents or more for an assortment of back numbers of The Review, to read yourself or give to your friends. 12 for only 25c.

¶ A letter from the publishers informs me that *Altruista*, a Liberal magazine started a few months ago in New York, has temporarily suspended.



## BOOK REVIEWS AND NOTICES.

**Radiant Energy and Its Analysis, Its Relation to Modern Astrophysics**; by Edgar Lucien Larkin, Director of Lowe Observatory, Illustrated, cloth binding. Baumgardt Pub'g Co., Los Angeles.

The author of this beautiful book recently called at The Review office and kindly presented me with an autograph copy of it. After I have given it such a thorough reading as it evidently deserves, I shall give it such a review in this department as I may think its merits and importance demand.

**A Little Land and a Living**, by Bolton Hall, author of "Three Acres and Liberty," and other books. Pp. 287, cloth, price \$1.00. The Arcadia Press, 150 Nassau st., New York.

The author's aim is made quite plain by the title of his book; and the character of the work is pretty clearly shown in just a few lines of his "Foreword," as follows: "Interest in the 'little lands' from which men may make a living continues to grow and spread. \* It is because of this growing desire on the part of the people to know what can be done with small areas, that the author has written this book. \* \* Those who are facing the problem of rearing a family on a weekly wage, with the purchasing power of the dollar decreasing, will find much in this book to encourage them to reach out for a better, saner living, through cultivating the little lands." The titles to the chapters give a fair idea of the scope and contents of the book, and run as follows: Introductory Letter from William Borsodi; Life not merely making a living; Buying a garden; Vacant-lot gardening; Reasonable prospects; Record yields; Ways of working; Money and time required; Growing under glass; Animals for profit; Fruit growing; Horticulture; Co-operation in operation, etc. The book is full of valuable information for the kind of people who need it and have the taste, spirit and gumption to put it into practice.

¶ *Received.*—From the Progressive Literature Co., New York: "Living Ideals," by Eugene Del Mar (New Thought); "Jesus of Nazareth as a Type," by Margaretta Gray Bothwell; "Experiences and Mistakes," and "Affirmations and Denials," by Eugene Del Mar; "Motherhood," by Margaretta Gray Bothwell. From To-Morrow Publ'g Co., Chicago: "Stepping-Stones to Heaven—Three Lectures," by C. L. Brewer (cloth, 50c.); "The Elder Brother," by Brewer (cl. 50c, pa. 25c.). From the Free Speech League, 120 Lexington ave., New York: "Due Process of Law in relation to Statutory Uncertainty and Constructive Offences," by Theodore Schroeder. From R. F. Fenno & Co., New York "Entering the Kingdom," by James Allen. From Edwin C. Walker, 244 W. 143rd st., New York: "Sketch and Appreciation of Moncure Daniel Conway"—an Address before the Manhattan Liberal Club, by Edwin C. Walker; price 15c. From A. E. Wade (the author), Urbana, Ill.: "The Almighty Eternal Spirit." From Samuel Blodgett (author and publisher), Hopkins, Minn.: "The Scientific Skeleton." From the Balance Pub'g Co., Denver, Colo.: "Siderial Sidelights, a Medley of Dawn-Thoughts," by C. L. Brewer; price 50c.

## CURRENT PERIODICALS.

*The Truth Seeker*, "a Freethought and Agnostic Newspaper," published weekly at 62 Vesey street, New York, at \$3.00 a year. E. M. MacDonald, editor and proprietor.

The number for Sept. 5th opens with an important article by John E. Roberts on "The God of Wrath: a Merciful Christ the Christian's Apology or Erratum for the Vengeful Jehovah." But the title contains a gross error of language: *erratum* is literally Latin of the English "error," not of "correction of error," as is apparently meant. The number for Sept. 12th contains an article on "The Twelve Apostles," by John J. Riegel; one on "Religious Instruction Impairs Morality," by Austin Bierbower; some good editorial stuff, and a "Freethought Sermon Delivered in the Universalist Church at Sharpville, Pa.," by Rev. Clarence J. Harris, who is a subscriber to *The Review*. Also letters, etc., as usual. Issue of Sept. 19th contains an instructive article entitled "Jew and Gentile: a Lesson for Each in the Science of Tracing Myths to their Source," by Nummus; the Remsburg series on "The Christ" is continued in Chapter X on the "Sources of the Christ Myth—Ancient Religions."

*The Freethinker*, a weekly in journal form, edited by G. W. Foote and published by The Pioneer Press, 2 Newcastle st., Farringdon st., London, E. C. (England). Price, twopence; per year, 10s. 6d.

Issue of Sept. 6th contains excellent articles as follows: "The Great Detective," by the Editor; "Good and Evil," by C. Cohen; "A Desperate Hunt for God," by J. T. Lloyd; "Acid Drops," editorialettes, presumably by Mr. Foote, and other interesting matter. In the number of Sept. 13, may be found an editorial leader on "Divine Benevolence," an article "In Defence of the Eighteenth Century," by J. T. Lloyd, one on "The 'Cottagers's Monthly Visitor'," by F. J. Gould, and the "Acid Drops" followed by "Sugar Plums." Also, "Wanted—A Spook," duly credited to Austin Bierbower and *The Humanitarian Review*.

*Secular Thought*, "a monthly Journal of Rational Criticism in Politics, Science and Religion." Published by C. M. Ellis, at 185 1/2 Queen street, W., Toronto, Canada. Price, \$1.00 a year. J. S. Ellis, editor.

September number contains the first half of an article on "Faith as Evidence," by Austin Bierbower, "Public Speaking—a Suggestion to Amateurs," by B. F. Underwood, able editorials and other good things.

*The Stellar Ray*, a monthly magazine "devoted to a solution of the practical problems of life in the light of science, religion and philosophy." Astro Publishing Company, Detroit, Mich., H. C. Hodges, editor, \$1.00 a year.

September number contains an article on "Scioahape," by Prof. Edgar Lucien Larkin, Lowe Observatory (near Los Angeles)—an explanatory and approving comment on the so-called new Bible intitled *Oahape*, a mystical book claimed to have been written "automatically" in 1881



by the hand of Dr. John B. Newbrough, then of New York. "He usually read papers or books at the time, not knowing what his hand was writing." Another, on "The Origin and Nature of Consciousness," by Hereward Carrington.

*The Searchlight*, monthly, J. D. Shaw, editor and proprietor, Waco, Texas. \$1.00 a year. A very liberal Freethought journal.

This journal for neither August nor September has yet appeared at this office, and I fear Friend Shaw has met with serious obstacles, but it is to be hoped not, and that my copies have only been lost in the mails.

*The Liberal Pulpit*: Sermons preached by Rev. Clarence J. Harris, and published by the Trustees of the Universalist Church, Sharpsville, Pa.

This is a small, 8-page, occasional publication, of which Mr. Harris has kindly sent me several copies. The publication is radically liberal for a church paper, and is well worth reading by non-church Liberals.

*The Blue Grass Blade*, Lexington, Ky., weekly, \$1.50 a year, J. E. Hughes, manager, John R. Charlesworth, editor.

The issue of Sept. 13th contains a report of the proceedings of the recent convention of the Buckeye Secular Union at Canal Dover, Ohio, written by Editor Charlesworth, who was in attendance; and the number for Sept. 20th contains his report of the convention, at the same place, of the Materialist Association inaugurated by Mrs. Eliza Mowry Bliven, of Brooklyn, Conn., and an editorial commenting upon the conventions and adding other notes of the editor's observations.

*The Balance*, "a monthly magazine devoted to higher ideals, monistic philosophy and advanced thought." Olive A. Killin, editor. The Balance Pub'g Co., Denver, Colo. Price, 10c. or \$1.00 a year.

September number contains "The Monistic Conception of Man," by J. Howard Cashmere (associate editor); "The Quest for Truth," a sermon by Rev. J. Monroe Markley; "Some True Views of Life," by Robert T. Bentley, and some sentimental semi-Christian-New-Thought articles.

*The Flaming Sword*, "the monthly magazine devoted to the science of being." Organ of Koreshanity. Prof. U. G. Morrow, editor. Published under the auspices of the Koreshan Unity by the Guiding Star Publishing House, Estero, Lee Co., Fla. Price, 10c., or \$1.00 a year.

This is the most artistically-printed magazine that comes to this office. But I consider the Koreshan cosmogony the most "artistically" chimerical of any I am acquainted with except, possibly, the Mosaic! The issue of September contains "The Mystery of Mind and the Mental Spheres. How Spirit and Matter are Related in all Activities of Thought and Life," etc., etc., by Koresh, and a large quantity of other matter by lesser lights.

*The Open Court*, Dr. Paul Carus, Editor. Open Court Pub'g Co., Chicago, Ill. Price \$1.00 a year. "Devoted to the science of Religion and the extension of the religious parliament idea.

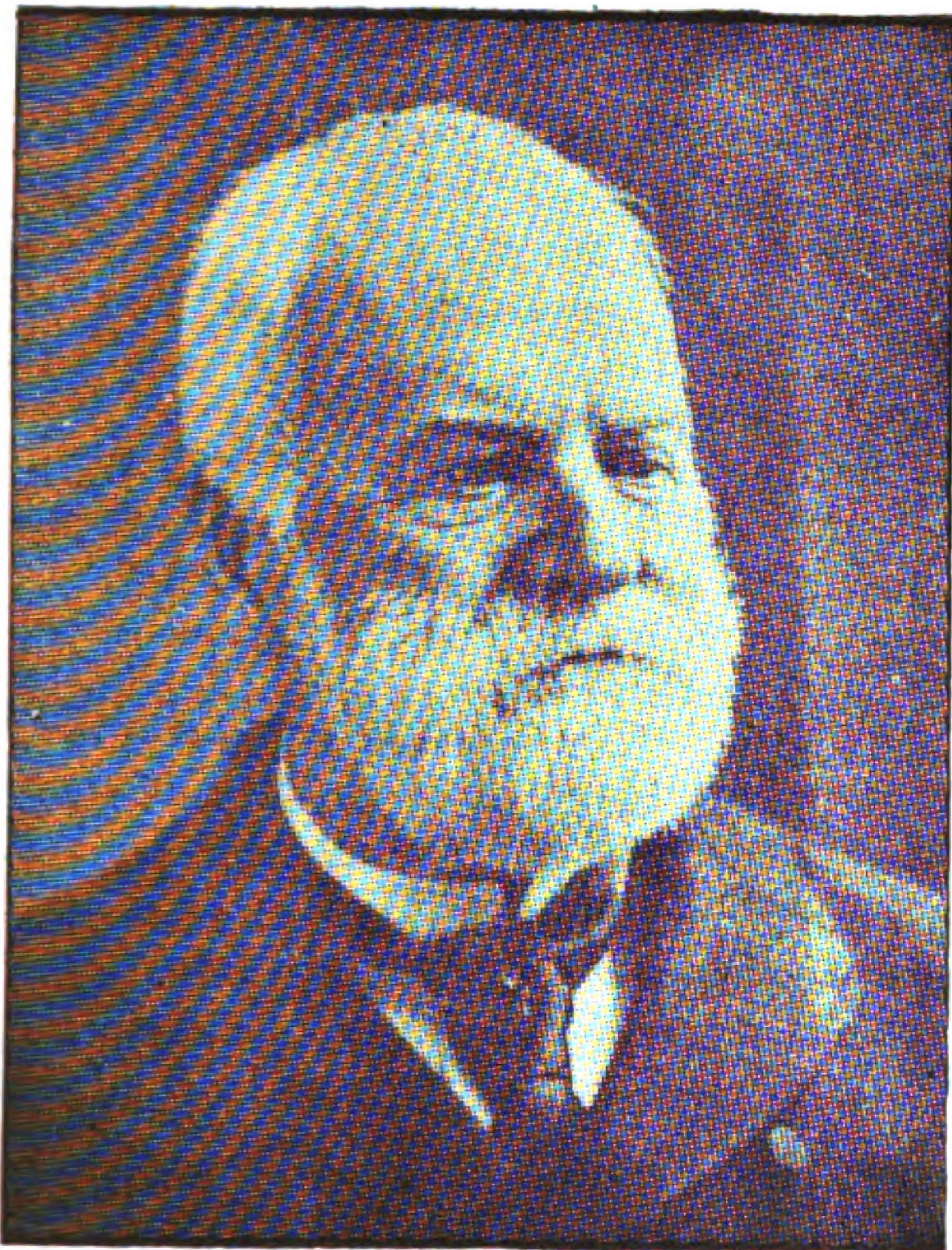
September number not yet to hand. August number has for its leading article, "A Perfect Liar," by Geo. T. Knight, D. D.; "Ethnology of Greek Mythological Terms," by Hon. Willis Brewer, is specially valuable.



## DEATH OF A CENTENARIAN HUMANITARIAN

## JOHN JAMES GREENOUGH.

¶ One of the most highly esteemed friends of The Humanitarian Review, more deserving of veneration and the title, "Reverend," than any Christian priest or preacher that ever lived, has finished a grand life of ninety-seven years and laid down to "sleep the sleep that knows no waking," according to his own conviction, and is at rest. Only last month I printed in The Review a letter from this grand old man, in which he said: "I am delighted to know you can enlarge The Humanitarian Review. \* \* I enclose two dollars to aid the cause, and wish I could make it a hundred. \* \* Although I am 97 years old, I still keep writing." Thus did John J. Greenough, 64 Alton Place, Brookline, Mass., show his faith by his works up to the very sunset of a century of noble life. Farewell, most noble Friend!



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century of noble life. Farewell, most noble Friend!

From the *Springfield (Mass.) Republican* of August 27th, I copy the following account of the life-work of Mr. Greenough:

John J. Greenough, inventor, scientist, lawyer, student of medicine, philosopher, author of a book on the origin of superstition, and a man credited with having made \$100,000,000 for other people, died late Tuesday night at the home of his daughter, Mrs. William L. Chase, in Brookline, following a brief illness. He was in his 97th year. Mr. Greenough during the past few years had made his home with his daughter in Brookline, and for 15 years prior to that he lived with his son, Col. George G. Greenough, United States army. Up to the last he was remarkably active, mentally and physically.

He was born in Boston, January 19, 1812, and was the son of William and Mary Harrod Greenough. His early schooling was obtained



in the public schools of Boston, and when a young man he took up the study of medicine in a doctor's office. He later turned his attention to law and passed the bar examinations successfully. Still later he became devoted to the study of mechanical engineering, and his inventions then followed one after another in quick succession. He was the first American to receive a patent on a sewing machine, the inventor of the shoe pegging machine, the rights of which he sold for \$20,000, and the value of which is greater than \$5,000,000 today. He assisted in the mechanical construction of the first locomotive engine run by electricity, and with a noted scientist operated it from Washington, D. C. He was former superintendent of the United States patent office at Washington and an eminent writer on scientific subjects.

Two years ago he finished an essay on the origin of superstition and the advent of the religions with which the world has been filled from prehistoric times. In his extreme old age as a part of his activities in his numerous mechanical investigations the subject of aerial navigation held his attention. He had a patent for a device which he believed contained the basis for successful flight. He condemned all the devices to fly by dirigible balloons as a waste of time and means, and declared that the first step toward successful flight must be a device that will rise from the ground with the motor with which it is propelled and the operator. All attempts that require a send-off or extraneous propulsion at the start are fallacious, according to Mr. Greenough.

In 1832, in conjunction with his brother, he established a stereotype foundry on Water street in Boston, and in 1833 published the Penny magazine, a reprint of the English publication, with additional American matter. This was the first pictorial magazine published in this country. In 1837 he was offered a position in the patent office at Washington, on its restoration after the fire which destroyed it in 1836. He held the position of superintendent until 1841, when he resigned. He then established himself in the practice of law at Washington. Prior to entering the patent office Mr. Greenough invented a sewing-machine, which his connection with the patent office prevented him from patenting. After his resignation, however, he secured a patent, it being the first granted in this country for a sewing-machine.

Subsequently a partnership was formed with Prof. C. G. Page and Mr. Greenough, and Page's electro-magnetic engine was brought out. This was the first illustration of the practical mechanical power of electricity to the world, and Congress appropriated \$20,000 in aid of the experiment, and in addition to this sum Mr. Greenough expended \$6000 of his money. A locomotive car was built that ran from Washington to Bladensburg on the Baltimore and Ohio railroad, at a speed of 19 miles an hour. The power was furnished by a battery carried on the car. In 1853 Mr. Greenough and two other men started the publication of the American Polytechnic Journal, in which the claims of all current United States patents were printed with illustrations. At the close of the year Mr. Greenough sold the illustrations to the commissioners of patents to illustrate their report. This was the beginning of the illustrated reports issued by the patent department.

## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Miller City, O., Aug. 31.—I enclose P. O. order for \$1.00 to renew. I am well pleased with the new form of The Review. It is grand.

Louis E. Deuble, M. D.

Chicago, Ill., Aug. 18.—Your magazine is certainly a strong publication, and some of the articles are classics of Freethought literature.

To-Morrow Bunch,

Los Angeles, Sept. 3.—I think that the September number of The Review is the finest Freethought magazine I ever saw. You have some excellent Spiritualist writers. I like your correspondence department. I am sorry I have not touched the right chord to get my articles in so excellent a magazine. It is a magazine to be fond of. May you have abundant success is the desire of, Yours with respect, S. F. Davis,

St. Paul, Minn., Aug. 19.—I am in receipt of the August number of The Humanitarian Review, and I am very much pleased with it. The mechanical arrangement is well worthy the skill and ability of its capable editor, and gives it an appearance equal to any first-class magazine of the present day. Its reading matter is of a high order of excellence, and every truly liberal-minded person should support it loyally and royally. If you will allow me to suggest—it seems to me that if some of the writings that often appear in this, as well as other liberal periodicals, could be eliminated, it would be vastly better for it and all such others. I wish you great success in your endeavor to give the public a good, strong, rationalistic magazine.

C. W. G. Withee.



### Hope of a Future Life Based on Analogy,

Urbana, Ill., Sept. 10.—There is an important mission for The Humanitarian Review in removing error and superstition, and more important yet, in establishing our hopes on a firm foundation. Hope is the sustaining power that gives to life contentment and peace; hence, we should not destroy anyone's hopes—we should only remove the false foundation of error and give them what we know to be facts, the eternal truth, on which to build their hopes, not only for "the life to come" (if there be a future life), but for "the living present."

It is a fact that "we live and move and have our being" in *this* world, which furnishes everything for our welfare, peace and happiness, if we only know how to obtain it; and that, we are fast learning daily. Aside



from the wonderful works of nature adapted to the use of man, we behold the works of art, the inventions of today, that mankind are fast finding out. No doubt, in the near future we will have all the elements of the earth, of the air, and of water, under our control to do all of our work, and we will be able to correspond with our friends thousands of miles distant without the aid of telegraph wires or any machinery, and be able to fly through the air like birds with the speed of the "lightning express." Neither is it certain, or even probable, that this is the only life, that we shall live on this earth. If it has not been proved to the satisfaction of everybody that there is a future life, it cannot be demonstrated by science, or otherwise, that this is the only existence we shall have or ever have had. All the analogies of nature go to prove that everything is constantly changing from one state to another and back again to the first state; that all the primary elements are eternal (nothing can come from nothing, and no thing will ever go to nothing or cease to exist)—and is man, that wonderful being, the "crowning work of creation," an exception to the universal order of nature? Has not the hope of a future life, or a continued existence, a solid foundation in the analogies of all nature? Let us cast out all pessimistic doubts and unbeliefs, and study the analogies of nature; and the more we learn of nature, the more we will be convinced of a great and glorious destiny for all mankind. Please give this letter your comment.

A. E. Wade.



Philadelphia, Pa., Aug. 25.—I send to you today an engraving for a portrait of James Lick, a man who put into his practice the religion of Thomas Paine—"to do good"—by founding the Lick Observatory, in California, endowing the lecture course and contributing \$20,000 to the building of Paine Hall, Boston; the California School of Industrial Arts, the Old Ladies' Home and the Lick Free Baths, at San Francisco. I am indebted to the Report of the California School of Industrial Arts for cuts for portrait and autograph, both of which are extremely rare, nearly everything of the kind pertaining to Lick having been destroyed by the great San Francisco earthquake fire.

James B. Elliott, Sec. P. M. A.



New York, Sept. 9.—I regret to say that I was not one of the party accompanying the Ingersoll and Brown families on their recent trip abroad. I have been very ill since early in June and am only now just able to be up and about for a few hours each day. I have sent your letter to Mrs. Walter H. Brown, [Col. Ingersoll's married daughter] Dobbs Ferry, N. Y., in hopes that she or her daughter may like to write an article on their trips abroad for your magazine. Mrs. Brown's daughter—a miss of seventeen—gives much promise, I think, of unusual literary ability. She wrote for the Paris edition of the New York Herald while in Paris, and she received a prize for a contribution to the St. Nicholas magazine. I want to congratulate you on the fine appear-

ance as well as the valuable contents of The Humanitarian Review. Long may it live to do battle for the Truth and Liberty.

Very sincerely, C. P. Farrell.

Santa Ana, Cal., Sept. 2.—It is about time you had a dollar from me. Here it is. I have intended to call upon you each time I have visited Los Angeles for the past three months but time has not been given me to attend to all my business and visit you the same day. One of these fine days I'll go on purpose to look upon you and make you twice glad—once when I get there and once when I get away.

The "Review" is fat and hearty—thanks for continuing it when the dollar was not forthcoming.

I "love Jesus" and Buddha and Confucius and John Brown and Singleton W. Davis. There was (is) another Davis—Andrew Jackson Davis—he, too, did some good on earth.

I notice that it is reported that Mrs. Robert G. Ingersoll is trying to get into communication with the great iconoclast, if indeed he still exists. I think he does exist and will second her efforts to commune with him. Success to her efforts; and success to you and The Humanitarian Review.

C. P. Holt.

St. Louis, Mo., Sept. 7.—That is a very fine magazine you are printing—enlarged and beautiful. I enjoyed the company of the ancient philosophers as we met and conversed in your California groves. (Referring to the editor's article on the "Origin of Ethics.") Hamurabi was like Moses and Socrates like Christ. You are getting them into my hemisphere, and when time closes these on their own equator, the whole story of man will be seen at a glance.

James F. Mallinckrodt.



### Are the Labor Unions "Trusts"?

Los Angeles, Cal., Sept. 3.—It is an indisputable fact that the methods adopted by the labor [Unionist] organizations all over the country are menaces to the prosperity of business enterprise, as well as causing loss in dollars and cents to every man who obeys the dictates of an irresponsible walking boss sent out to retard public business and disrupt private contracts.

No one doubts the right of labor to organize for the betterment of their condition, but they have no right to disbar men who need the proceeds of their labor, in order to spite some contractor, or satisfy the dignity of some paid walking delegate, who, in order to earn his wages, assumes an authority which is more autocratic than the ukase of the Czar of Russia.

It is an undeniable fact, that these trusts demand the same



wages for an unskilled workman that they do for a skilled mechanic, for the simple reason that he belongs to the union. Such a policy is an imposition to the employer, and is no encouragement to a skilled workman.

Should a contractor discharge an incompetent workman, the rest quit, and a strike is the consequence. When a strike is ordered, every man is obliged to throw up his job and lose his wages. Do strikes pay?

Suppose for instance, 1000 men are out on a strike, at even \$2.50 per day there is a daily loss to the laboring men of \$2500 for every day they are idle, besides the loss to the general public or contractor.

The union boss says: "We pay the men when on a strike." Yes, but only a part of their own money that they have paid into the treasury.

One union man informed me, that in one month he had been assessed \$13.00 which he had to pay. Then again, the union assumes the prerogative of dictating to the young men of this free republic, as to how many boys shall be permitted to learn a trade. No such power is granted by the constitution of the United States, or any State in the Union. If the labor "trusts" have a legal right to cause contractors or the general public to suffer loss, they should be compelled to be incorporated and backed up by a capital sufficient to be held responsible for any loss incurred by their arbitrary rules.

There has been hundreds of thousands of dollars lost to labor and the business community in many of the States, and apparently the end is not yet. Strikes are a dead loss to labor, capital and the general public. Under the rules of the unions, there is no encouragement for a man to rise in his profession, and the old adage that the "laborer is worthy of his hire," is a misnomer. Until the labor unions modify the methods mentioned, they need not expect the sympathy of the general public, or to expect to always succeed in their arbitrary demands.

They have no legal or moral right to dictate to any man or corporation, as to whom he or they shall employ, or who they shall not employ, and a sympathetic strike is only a request for one man to meddle with another man's business. Until they correct their methods, they are injuring the cause of honest labor, besides taking the bread out of the mouths of wives and children of the men they have forced out of employment.

The laboring men have certainly lost more in dollars and cents than they have gained, and the sooner they realize that fact the better for themselves and the whole country. Should the labor unions obtain the same power in Los Angeles as they had in San Francisco,

and should you have employed a non-union printer in your office, you might have been liable to have had your office demolished unless you complied with their demands. The public sentiment of Los Angeles is opposed to such methods, and will not tolerate mob laws.

This is the settled opinion of an old Knight of Labor.

G. MAJOR TABER.



### **Is Freethought Militant, or Educational?**

Alameda, Cal., Sept. 5.—The September Review is before me, and in it I see the comments on your book, "A Future Life," are still on, and they are well deserved, for you handled the subject in a masterly manner, as you are wont to do in all other matters on which you embark. Some of the readers of your magazine may wonder at my silence on your able treatment of that question. The reasons for my silence are purely personal, due to my views of non-intervention with the beliefs of others.

As far as the Christian belief, or faith, in a future life, that is of no moment; but you hit another class—the Spiritualists. While they differ from us on the question of a future existence, they are our friends, and should be our allies in our great fight against the devilish priesthood, who ever have been and ever will be the enemies of free thought. For a thousand years they tortured and finally put to death all who dared think aloud. This they would do today if they had the power. Our fight against the priesthood and its church is not because of their belief, but in defence of our lives and liberties. On no other ground could we be justified. Now, as to the Spiritualists, we have no ground for a quarrel. If they believe in a future life, it is their unquestioned right so to do; and if they can derive any comfort from such a belief, I am the last one to seek to deprive them of it.

As Freethinkers, we should never quarrel with others for exercising a right most dear to us, so long as they do not interfere with our freedom. For these reasons, I have at all times abstained from attacking the question of life beyond the grave, or those who believe in it. And it is seldom I read any discussions on that subject. It is a matter on which we have no proof, and in the very nature of things, never can have any proof. The sciences, so far as they touch on that question, with our every-day observation, most certainly negative the theory of life without an organism. When life ceases the organized body returns to its former elements, to be remodeled into other forms. But the priesthood without evidence and the Spiritualists on claim of ocular evidence maintain that there is a something bound up in the organism that controls it during life and then departs to live on in an independent life. While it does not look that way to me, others may, as they have the right to do, think



otherwise. In any event, let us not quarrel with the Spiritualists, but rather court their friendship and alliance, and move in one solid phalanx against the priesthood—the enemy of all mankind.

The Humanitarian Review is now the best appearing of all the Freethought publications. PARISH B. LADD.



Brooklyn, Conn., Aug. 19.—The Materialist Association now has enrolled 317 members and 31 secretaries. Your own State (California) is away ahead—97 members. We may decide to change the application blanks enough to please the Agnostics and try to combine them and the Materialists. At least, I hope we may combine our efforts in the propaganda work needed. The churches are made up of women mainly. As long as they believe the church doctrines the children will be taught it, and the churches will flourish. Their **philanthropies** are **right**, their **worship** is **wrong**. To teach them better is the task before us. I propose that we choose about a dozen subjects for leaflets and all try to secure the ablest writings on those subjects, raise money enough to print and mail several thousands of each and send them to all who will distribute them. The object is, especially to reach and convince the women so as to free them from the Bible preaching and praying, and yet to continue and increase their philanthropic works and intelligence. I hope you will co-operate with us in this.

ELIZA MOWRY BLIVIN,

1st Sec. Materialist Association.

Edgcor, Neb., Aug. 25.—Your August number of The Humanitarian Review received. It shows progress and a great gain in favor, which I am glad to see. Its attitude against the doctrine of a future life—or rather against the adequacy of the alleged proof of a future life—is as interesting to me as the attitude of any other journal can be for it. While I am strongly hopeful of continued existence, like you, I have for many years contended that the proof was lacking. The fact that the evidence is convincing that there are two manifestations of human personality, the objective and the subjective, and that the depths of the human personality is far away beyond all human power to conceive of or understand, is of itself strong presumptive evidence that the human ego is distinct from the material organization, which seems to be simply a machine for its use. I am doing what I can to interest people here in The Humanitarian Review, as I am much interested in it.

T. E. CASTERLINE, Editor **Edgar Sun**.

Laguna Dam, Ariz., Sept. 8.—I must say that The Humanitarian Review, always good, is now better than ever—in fact, a “regular cracker-jack” for the cause of Free Thought. I don’t agree with you on all of your editorial ideas, however, and when you take the stand that the Socialists did not do right to break a law in order to have it repealed, I disagree with you. I think a bad law should not only be broken, but torn all up the back. SIDNEY A. SMYTHE.

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BY SINGLETON W. DAVIS.

**¶** TO SAY that we "know" is one thing, but to *know* is another thing, and it is still another thing to *know* that we *know*.

**¶** Conscience is not the judge of our conduct, but the executive officer who rewards or punishes us accordingly as Reason, the judge, decides our acts to be right or wrong—good or bad.

**¶** The testimony upon which Reason arrives at his decisions, whether or not we be conscious of it, is the personal experience and observation of the individual and the accumulated and inherited experience of the human race.

**¶** Reason may err in deciding this or that act or line of conduct to be right or wrong, yet Conscience will approve or disapprove in accordance with that decision, regardless of the error or its evil consequences.

**¶** The fact that certain acts are approved by the conscience of one man and disapproved by that of another, does not prove that one or the other is right; it does prove that one or the other is surely acting upon an erroneous decision of his reason.

**¶** No greater mistake can be made than that of concluding that our acts are right because our conscience approves. It approves because we *think* we are right, not because we *are* right.

**¶** It is said that reason being fallible, we must accept a supernatural revelation of what is right or wrong; but we cannot decide that such a purported revelation is a revelation and more reliable than our reason without an act of reason to render such a decision, and therefore, after all, reason is the final arbiter.

**¶** That which is to be desired above all else is an enlightened reason, in order that conscience may approve or disapprove, not what we merely believe to be right, but what *is* right, and we *know*, as far as possible to our finite reason, to be right.

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A MONTHLY MAGAZINE DEVOTED TO THE

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[Whole No. 71

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## 'APPLES OF GOLD IN PICTURES OF SILVER'

SELECTIONS FROM ROBERT G. INGERSOLL.

¶ BELIEF is not subject to the will.

¶ Let us be merciful in our judgments.

¶ Every man in the right is my brother.

¶ Reason is the highest attribute of mankind.

¶ I regard marriage as the holiest institution among men.

¶ Logic is the necessary product of intelligence and sincerity.

¶ True religion is not a theory—it is practice. It is not a creed—it is a life.'

¶ It is not enough to say fine things; great things, dramatic things, must be done.

¶ To plow is to pray; to plant is to prophesy; and the harvest answers and fulfils.

¶ Morality is the harmony between act and circumstances. It is the melody of conduct.

¶ Most of the intellectual giants of the world have been nursed at the sad and loving breast of Poverty.

¶ The higher you get in the scale of being, the grander, the nobler and the tenderer you will become.

¶ We are the heirs of habits and mental customs. . . We are molded and fashioned by our surroundings.

¶ Every effect must have had a cause, and every cause must have been an effect: therefore there could have been no first cause.

¶ Everything is right that tends to the happiness of mankind, and everything is wrong that increases the sum of human misery.



Prepared expressly for THE HUMANITARIAN REVIEW.

## THE ORIGIN AND EVOLUTION OF ETHICS.

**Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?**

BY SINGLETON W. DAVIS.

### SECTION II.

IDEAS OF ANCIENT SAGES—THE CYNICS AND CYRENAICS.

(ARISTOTLE, Concluded.)

HE defines man's supreme happiness, as other philosophers had done, in such phrases as "good of the mind," "living well and doing well," etc. ; that it consists in virtue, as taught by the Cynics; in practical wisdom, as taught by Socrates; in philosophy ; or all of these things connected with pleasure, as taught by Plato. But in agreeing with these definitions, he states his own definition to be superior in that his theory requires virtue to not be a mere *possession*, but virtuous *action*, and that "to the virtuous man, virtuous performance is itself pleasurable." He says the only true basis of happiness is "the active manifestation of mental excellence, which no ill-fortune can efface from a man's mind."

Aristotle confined his ideas of happiness to *this* life and *this* world, apparently regarding speculation as to the means to the end of after-life happiness as "useless—such means being unavailable in this life." Presumably, he considered that the wise course was to take "one world at a time."

Here I shall refer briefly to Aristotle's famous definition of the difference between intellectual excellence and moral excellence. He says the former is "chiefly generated and improved by teaching, whereas the latter is a result of habit (*ethics*);" that "moral excellence is no inherent part of our nature ; if it were, it could not be reversed by habit, any more than a stone can acquire, from any number of repetitions, the habit of moving upward." He held that moral excellence is neither a part of nor contrary to human nature, that we are by nature simply adapted to take

it on and to bring it into habit through which it attains to its consummation. Moral virtues, he taught, are acquired only through practice. Just as the mechanic learns to build by building and the harpist learns to play by playing the harp, so men become just, etc., by the practice of the moral virtues. And on this principle he justifies government as effecting morality; for he says "all lawgivers shape the characters of their respective citizens by enforcing habitual practice." And again, as to the effect of compulsion as establishing a life of moral rectitude, he refers to the importance of enforcing good actions upon the young habitually from the beginning—"the permanent ethical acquirements are generated by uniform and persistent practice." As Bain remarks, this is the earliest statement of the philosophy of *habit*.

Many modern opponents of reform movements in which the force of law is called for, contradict this principle, but, I think, without just grounds in the facts of human nature. One of the common expressions of these people is that "you cannot make men moral by law." This is often accepted as a self-evident fact, whereas I deem it a gross fallacy. Indeed it is upon this principle of forming moral habits by compelling the practice of moral conduct that parents generally resort to compulsion in bringing up their children; and we see on every hand the evil effects of failure to train children compulsorily to do right, and of the good effects of the opposite course, in the formation of the habits and moral character of the grown-up men and women. One of the chief objects, then, of criminal law should be the formation of fixed habits of moral conduct by *enforcing* the practice of right conduct. This is nothing more nor less than the universally-recognized principle of exercise as a means of development. The physical culturist *compels* the practice of his muscles in the line of action which results in the development of strength and agility.

Aristotle, therefore, takes pains to emphasize his doctrine by frequently declaring that his purpose is not only to teach what virtue *is*, but to teach what are virtuous agents. And he says we are to know of what this practice should be, not by the edicts of the gods, but by the exercise of *reason*. But he explains that as in the case of rules for the promotion of health, no universally-



applicable rules of practice for the development of virtuous habits can be laid down. The rules and methods must be more or less varied to suit individual differences.

Aristotle sets forth a curious but reasonable means of knowing when a course of moral conduct has really become established as a fixed habit of character. It is this: That the performance of virtuous acts from a fixed habit gives no pain—no fear or remorse. "He that feels pain in a brave act is a coward." So he defines a virtuous education as one which "makes men feel pleasure or pain at proper objects and on proper occasions; punishment is a discipline of pain.

Aristotle insisted persistently upon the principle of the necessity of a man's habitually performing acts from a proper motive to constitute him a moral man; and that the only way to acquire these character-habits was by practice, which not only develops the habit but also the mental state back of it which takes cognizance of the *intention*.

Finally, to give concisely Aristotle's definition of virtue, it is thus stated: "Virtue is an acquirement or fixed state, tending by deliberate purpose (genus) toward a mean relative to us (difference), determined by reason as the *judicious man* would determine." This he sets out as a rule for recognizing an authority for moral conduct, but at the same time he refers all rules of moral conduct back ultimately to their original source in the authority of the *society* or *State* of the time and place.

He lays much stress on the *mean* in the practice of virtue, but recognizes the difficulty of determining in practice what that mean is. He lays down some general rules for assisting in this determination: "Avoid the worst extreme; keep farthest from our natural bent; guard against the snare of pleasure". In particulars of practice, however, all must be left to the judgment of reason.

Aristotle taught that both virtue and vice were voluntary—that is, that man *willed* to do virtuous or to do vicious acts. He does not seem to have traced the line of causation back so far as to discover that the will is determined by peculiarities of hereditary organization and the life-environment of the actor. It may be truly said that men act virtuously or viciously because they

will to do so ; but we are justified by facts in going further and saying that men *will* to do one or the other kind of acts by the character of their mental organization influenced by their environment—their circumstances. He says “man must be admitted to be the origin of his own actions,” but that is only a part of the truth ; for man *cannot* be admitted to be the origin of *himself*, and the selfhood of man is what constitutes him an individual person, and the sum of his acts—good and bad—constitute the characteristics of his individuality and personality and character. Hence, we may truly say that the *proximate* cause of virtuous or vicious acts or habits, is man’s will, but that the *ultimate* causes of those acts *and* the will are hereditary organization and environment.

And again, he says “legislators and others punish men for wickedness, and confer honor on good actions,” implying that in this we have evidence that those actions are causelessly voluntary—that the will to do thus and so is itself without a cause. But the Determinist’s answer to this is that the punishment of men as a means of correcting their actions is nothing more nor less than supplying them with an environment which *determines* their will to act differently from what they would in an environment of pleasure. Further, he says “our character itself, or our fixed acquirements, are in our power, being produced by our successive acts,” which is another half truth, for to say that there is no cause back of the will to produce a certain line of successive acts is to say that man is himself a “first cause,” or a causeless effect. But he makes a distinction between individual acts and fixed acquirements or habits, by saying that the latter “are not in his own power in the same sense or degree in which his separate acts are.” That is, speaking correctly, the habit is, really *determined* by a certain line of conduct. But that line of conduct, though determined by the will as a proximate cause, is determined by heredity and, largely, by environment—the causes of the will itself.

Of Aristotle’s doctrine of the voluntary control of both virtuous and vicious acts, Alexander Bain remarks :

“Aristotle is happily unembroiled with the modern controversy. The *mal-apropos* of ‘freedom’ had not been applied to voluntary action. Accordingly he treats the whole question from the inductive side, dis-



tinguishing the cases where people are praised or blamed for their conduct from those where praise and blame are inapplicable as being powerless. It would have been well if the method had never been departed from; a sound psychology would have improved the induction, but would never have introduced any question except as to the relative strength of the different feelings operating as motives to voluntary conduct." [*Moral Science*, p. 74.]

Aristotle classifies the virtues into those of Courage, Temperance (moderation), Liberality, Magnificence (a "grander kind of liberality"), Magnanimity or Highmindedness, Mildness (a state in which one is not impelled by passion but guided by reason), Good Breeding, Modesty, Justice (the social virtue by pre-eminence), and the Intellectual virtues or excellences.

The Aristotelian moral philosophy may be summarized thus: 1, The judgment of the wisest and most highly cultivated minds constitute the standard; 2, Happiness is the *Summum Bonum* or Chief Good; 3, Virtue in particular is distinguished from excellence in general; 4, The individual is the moral pupil of society—i.e., each takes his lessons in moral conduct from the general edicts and practices of society; 5, Morality is wholly apart from theology.

### SECTION III.

#### THE STOICS.

Zeno, of Citium, who lived from 340 to 260 B. C., was the founder of the sect of philosophers called the Stoics. The Stoical philosophy was an outgrowth of the Cynical, and was the direct opponent of the Epicurean. It flourished for about 400 years, and has more or less permeated and influenced nearly, if not all, thought and literature relative to ethics, at all effected by the Greek philosophies, ever since. The name *Stoic* means a *porch*, and was applied to Zeno and his pupils because their school was originally opened in a building or porch called the *Stoa Pæcile*—"painted portico,"—in Athens. Cleanthes, a noted pupil of Zeno, wrote the *Hymn to Jupiter*, which was a remarkable production and the earliest authentic writing of the Stoics that has come down to us. This hymn sets forth the unity of God (Jupiter)—that is, the monotheistic idea—his omnipotence and his moral government of the world. Another pupil was Chrysippus, who wrote voluminously and somewhat modified the original Stoical system of Zeno. About the time of the beginning of the Chris-

tian era, the Stoic philosophy began to be accepted in Rome, and through the Roman literature, doubtless, it has affected that of the English and European languages.

A writer on the Stoical philosophy, Sir A. Grant, apparently demonstrates that the system is more closely related to the ancient oriental systems than to early Greek ideas—that it is largely of Asiatic origin, and he shows that nearly all the earlier Stoical philosophers were of Asiatic birth.

In Rome, Stoicism was early presented by Cicero in his treatise, *De Officiis*, which was based on a previous work of one Panætius; and by Cato the Younger, Seneca (6 B.C.—60 A.D.) Epictetus (the Slave), and Marcus Aurelius Antoninus, the Emperor (121–180 A.D.). There, two opposing philosophies, Stoicism and Epicureanism, flourished side by side.

The Stoics taught a theologico-moral system—really a sort of religion. Their system may be summerized under four heads:

1. Theological—the system of the Universe and man's relation thereto. It was, in a sense, monotheistic, but critically speaking really not so, for while it taught that the Universe was ruled by one Supreme God, it taught also that he was assisted by numerous subordinate, inferior deities. It emphasizes the dogma that the good and wise God governs the world in such manner that the good are rewarded with happiness and the wicked with misfortune and misery. The idea of divine revelation through omens, prophecy and certain forms of divination, was embraced, so that the Gods thus revealed to man that which they had fore-ordained. In the Stoic theology, God, the Supreme God, was anthromorphous in body and spirit. It essayed to account for evil in a world governed by an allwise, omnipotent God, as modern theists yet do, by a series of axiomatic assumptions, as follows: *a*—"God is the author of all things except wickedness; *b*—the very nature of good supposes its contrast [or opposite], evil, and the two are inseparable, like light and darkness; *c*—in the enormous extent of the Universe, some things must be neglected [virtually admitting the finiteness of God]; *d*—when evil happens to the good it is not as a punishment, but as connected with a different dispensation; *e*—parts of the world may be presided over by evil demons; *f*—what we call evil, may not be



evil." (Bain's *Moral Science*.) The First Cause was said to be Zeus, "the primal fire," from whom emanated the souls of men as "warm ether." God was thought to be material substance, as "nothing incorporeal could act on what is corporeal."

The Stoics were undecided as to man's immortality, teaching that at death the individual soul was absorbed by the divine essence; and yet that we should consider this as undecided and "leave it to the pleasure of God." Their argument for the existence of God was the old ones (still in use) of *design* and *analogy*—"that a greater power pervades the Universe as the intellect pervades the human system."

2. In the Stoical Psychology there were two chief doctrines—the theory of "freedom of the will" and that of "pleasure and pain." In regard to freedom of the will, Epictetus and others of the Stoics taught that such freedom extended to a class of "things in our power," as our desires, affections, aversions, and even our opinions about things; while it did not extend to such things as were "not in our power," as authority, honor, rank, wealth, death, and even our bodies. They thought the freedom of the will in relation to the latter was unimportant, and "the want of them should not give us pain nor mar our happiness. The force of deprivation of wealth, rank, etc., and of death, was thought to be wholly in the idea of them, and our freedom of will enabled us to control this idea to the point of indifference.

Though I have here used the term *freedom of the will* for this Stoical doctrine, it must not be understood as extending back to the *cause* of the will, as now discussed by the Determinists. It referred exclusively to our freedom to do or acquire, or prevent things. The free volition was not discussed in this discussion; it was a matter of things our free volition could not control. But Chrysippus went back of this and argued with his opponents that the will itself was *always* determined or controlled by antecedent motives—that is, causes. He denied the doctrine of Aristotle that there existed within the soul an automatic, self-initiating or spontaneous power, which was irregular (not governed by natural law). In decisions of the will in cases of apparently equal conflict, he declared that the balance, or exact equality did not long continue, "because some new but slight motive slipped in

unperceived and turned the scale on one side or the other." (See Plutarch *De Stoicorum Repugnantiis*, c. 23, p. 1045.)

The *practical* application of this doctrine was, that man should train his mind to adapt himself to will to acquire or do things "in harmony with the schemes of Providence," which they thought were always planned for the good of the entire world, as a whole in extent and duration. The bad man who did not so regulate his conduct to harmonize with these providential schemes, suffered for his error, while the good man who did so regulate his will and conduct, escaped with less pain or none at all.

But Determinism was a doctrine of philosophies and various schools of philosophy long before Chrysippus. For Socrates Plato and Aristotle, and, as Bain says, "all the ethical teachers of antiquity," taught that the decisions of the will depended upon natural causes, and not upon an initiating power of the soul. Epicurus also taught this doctrine.

These moral philosophers all aimed to originate new habits and a "new type of character," though they disagreed as to exactly what that new type should be. But the general end was the same, the formation of a type of character able to regulate the desires and aversions with reason, and to temper the susceptibility of the will to different motives or causes. This aim could not be consonant with the idea that the will is "self-originating and unpredictable."

3. The Stoical theory of Happiness was that it depended solely upon the Good; that mere pleasure was no part of good, and pain no part of evil, and therefore relief from pain was not necessary to happiness. Still, to maintain their defense of a moral life, they were obliged to, in part, modify this theory.

4. The theory of Virtue held by the Stoics, was, in brief, that it consisted in a "life according to nature;" subordination of the individual to the general interests of the family, country and humanity, and even "the whole Universe." The highest character of virtue was "to consider self as absolutely nothing in comparison with the universal interest," and to regard this interest as the sole purpose of the individual life.

They were humanitarians, regarding with kindness not only all mankind, but the animals and even inanimate things. They declared there was "no difference between the Greeks and the Barbarians," and antedated Paine's famous declaration by saying that "the world is our city."



Written for The Humanitarian Review.

## RELIGIOUS RELICS IN UNBELIEVERS.

BY AUSTIN BIERBOWER.

**I**T IS strange how unbelievers hesitate about discarding religion altogether. Most of them save certain relics and names. While rejecting all gods they use the name of God for the force in nature. There is no reason for this whatever. According to their views this force might as well be called matter or water as God. It is not conceived of as anything intelligent, and a god without intelligence is no god at all. It does not correspond to the deities of Christianity or paganism. The deity is always alive and knowing, above nature and working as a supernatural being. To call anything else God is a misnomer and unbelievers give away their cause in keeping a god even though explained as something wholly natural. There is no reason for retaining the name except to conciliate believers. They want to make their unbelief a kind of belief. They dislike the term atheist and wish to get a substitute. If unbelievers repudiate the idea of God they have no reason to keep the name, which implies an intelligent and living being. There is no use for God in any other sense, and no need of one in the idea that nature is all and that the laws are universal. God is wholly different, and if he is discarded no divine functions are needed.

So unbelievers retain the word religion as applied to various moral, artistic or ambitious ends. Religion has to do with the supernatural and with a revelation. Its meaning is fixed in our language and cannot be changed. To call anything else religion is like calling turnips or memory religion. We can call anything by its name, but cannot get usage for the term, nor is there any reason for it. They who do not pray or have any ceremonies of God, who do not believe in the supernatural, have no need of anything called religion. When they reject everything religious they err in claiming that they have the thing. This word never means culture or art or anything else but what has to do with the supernatural, and to force the meaning of the term into some-

thing else is not to serve any purpose. Unbelievers are here stealing from believers. They must think there is good in religion if they take its name and pretend to have the substance. They give away their case in their unwillingness to be known as irreligious. They want a religion for purposes of deception, holding to popular opinion which they hope to satisfy with a term. The unbeliever, to be honest, must call himself an atheist and unbeliever. He can reject the name of infidel as it seems to imply some faithlessness, but he ought to adopt words which principally designate him. If he is a Rationalist he will want no substitute for prayer, religious ceremonies, God or anything pertaining to the church

So the unbeliever retains the name of "sacred" and claims to observe all the proprieties of religion. His use of the word merely confuses the public. He may call marriage or contracts sacred, and he usually does, and the word carries with it something pertaining to God or the supernatural. There is nothing sacred to the unbeliever, but everything is secular. There being no God or supernatural there is nothing which implies them. Other terms express the character of the bond which unites men and women in marriage, and other terms express duty and everything moral. No need exists of using sacred by persons who do not believe in sanctity. These terms imply so much religious that they cannot be used to designate the absence of all religion. Unbelief needs a terminology. It has hitherto made itself too dependent on religion for its words, having borrowed the believer's language. There is nothing good, in the unbeliever's view, in anything pertaining to religion. All practical good is conceived as issuing from unbelief, so that there is no reason for any of the words, any more than for the things, which are used by the believers. There is the same reason why unbelievers should have clearness in their views as believers, and if they have not a language which expresses their opinion they should get it. It is not honest to use words which imply the opposite of their meaning, and it is not politic to use words in one sense when their meaning is taken in another. No one can hope to change the sense of words by using them differently from the common people. We can at the same time have a secular and a sacred set of things, and we should keep the terms apart, and the meaning distinct.

Chicago, Ill., September, 1908.



Written for The Humanitarian Review.

## **"WORDS, WORDS, WORDS."**

By MRS. C. K. SMITH.

**"Over 225,000 Words In the English Language."**

**W**HAT can we do with all these words  
If we can't rhyme them into swords?  
Swords two-edged, which cut both ways  
And pierce delinquents or delays?

The sword that hung by just one hair  
By no means will with this compare;  
The modern sword which by a chain  
Hangs pendent from the people's brain!

The people's verdict galling is  
To one who dares assert as his  
The privilege of saying what  
Is truly his own honest thought.

Away with prosy words and cant;  
Away with things we do not want;  
Give people scientific facts,  
That truth may govern all their acts!

I for one will not object  
To having every word protect  
Each person in his struggles for  
Expression true as true thoughts are.

San Diego, Cal.

Contributed to THE HUMANITARIAN REVIEW.

## HUMAN NATURE AND HUMAN CHARACTER.

A Lecture Delivered in The People's Church, Washington, D. C.

BY REV. ALEX. KENT, PASTOR.

**M**UCH of the confusion of theological thinking, and much of the skepticism touching the possibility of improved social conditions, grows out of the failure to distinguish between human nature and human character. So commonly have the words "nature" and "character" been used as synonymous and interchangeable, that even Webster defines them in substantially the same terms, viz.: "The sum of qualities and attributes which make a thing what it is, as distinct from others." Now this will do very well for a definition of character, and also for a definition of *nature* in things that have a fixed or constant character. If one is speaking of pure water, for instance, from the standpoint of the chemist, he is speaking of something in which nature and character are always the same. But suppose he wishes to cover by the word "water" all kinds of water; water as he finds it, with whatever admixture of foreign elements it may have. The nature of water, as defined by the chemist, is quite different from the character of the water as presented to him for analysis. Water as we find it in our springs, streams, lakes and oceans, is never pure; has always some foreign elements held in solution, which change, in greater or less degree, its character. The water of any particular spring has, of course, a character of its own; but "the sum of qualities and attributes which make it what it is as distinct from others" is not the sum of qualities and attributes that belong to water *per se*, or in its essential nature. Now, human nature is not the sum of qualities and attributes which make man what he is, or men what they are, but that sum of qualities which make it possible for men to *become* in character what they now are not; to attain to heights of goodness and greatness which have never been reached, but the promise of which is contained in the very essentials of their nature as moral beings. All moral beings have a common nature. No matter at what stage of their development they may be, or what character they have formed, in their essential constitution they are one and the same. They have the same divine possibilities of growth and outcome, the realization of which have constituted the grandeur and glory of their kind. The universal imperfection of character, therefore, is no evidence of depravity of nature, or essential constitution. That the best of all peoples have always recognized and mourned this imperfection, in themselves and others, is the best possible evidence of the unstained integrity of our nature. It holds us forever to the highest obligations, and



demands that we be perfect, even as our Father in heaven is perfect, because, in its essential constitution, it is one with His. It has always been a mystery to me how men could build an argument for the depravity of human nature on the universal defects of human character and still profess to hold to the idea of man's original holiness. If your sin and my sin are sufficient to prove the depravity of our nature, then the sin of the first pair is equally good proof of the original depravity of their nature. If they could be tempted and yield without any original depravity of nature, why may not we also? If sin does not prove depravity of nature in them, why should it be held to prove depravity of nature in us?

Sin shows imperfection or depravity of character, but not depravity of nature. It is sin because it is contrary to nature; because it is forbidden by the law written in the very constitution of our being. If our nature were depraved and fallen it would demand what we now call sin as the condition of its well-being. It would not only delight in what we now call evil, it would thrive on it. Evil would be its good. But evil is not our good. We cannot make it our good, however much we may try. Selfishness, cruelty, lust, are harmful to us. We cannot as men and women thrive on them. They degrade us in our own esteem; they carry us toward the brute just in the degree of our indulgence, and there is no possibility of escape. How could this be if selfishness, cruelty, and lust were the legitimate expression of our nature? They are contrary to the human. They do violence to it, and tend to debase even the animal. Human nature demands a character at one with the Universe—a character in harmony with those laws which are wrought into the very structure of the Universe and into the constitution of the human soul. This divine type of character is the thing contemplated as the issue or outcome of the human constitution. Human nature, therefore, finds legitimate expression only in Godlike character, a character that puts man at one with himself, at one with the good in his fellows, and at one with the Universe.

Let me take another illustration, which may serve to make this distinction between nature and character still clearer, and help you to grasp the essential truth I desire you to get. It is the nature of a clock, for instance, to mark perfect time. This is the idea in the mind of the maker. The plan contemplates this, and the idea of the maker is realized only in the degree in which the clock accomplishes this end. But it is the character of all clocks that they fall short of this ideal in greater or less degree. It is the character of some clocks that they fail so utterly to fulfill the purpose for which they are made as to be practically worthless. The skill of the workman fails to match the thought of the inventor. The cunning of the hand is not equal to the wisdom of the mind. But who ever thought of a clock as having a depraved nature because it failed to keep good time? Clocks, indeed, are called good

or bad as they serve or fail to serve the purpose of the maker, but the goodness or badness is never attributed to the *nature* of the clock, but to the quality of the material or workmanship.

Now man is a being planned to keep time to the thought of the Universe. This is the intent of his nature. It can find full and legitimate expression only as the heart of man beats responsive to the heart of God. To speak in human phrase, man fulfills the purpose of his Maker only as he does his Maker's will. But you say, "This reflects on the skill and workmanship of the Maker. The plan is all right, but the execution is at fault. The human clock does not keep good time." The answer is: God makes men as he makes oaks or worlds. They are not made in a day. We do not see them finished, but only in the making.

Character or virtue is something that even the Infinite has no power to create. It is a product of moral being under circumstances of trial and temptation. It is something to which even infinite power has no relation, unless we admit the element of time. Men talk a great deal of foolishness about the power of God. They say nothing is impossible for Him. Paul said "It is impossible for God to lie". If there be any such thing in this universe as a perfect moral being, it is impossible for that being to do other than he does. Only the wisest and best thing is open to the Infinite Wisdom and the Infinite Goodness. The infinitely wise cannot choose the not-wise, nor the infinitely good the not-good. The freedom of the All-Perfect is freedom to choose only the wisest and best. And the wisest and best are not dependent upon his will, but upon his nature and character, which in the All Perfect must be in perfect accord. The freedom of God therefore, is the freedom of necessity; freedom to pour forth the streams of his power along the lines of eternal and immutable law—law which has its root not in a will which may be one thing to-day and another to-morrow, but in a nature which is eternal. "the same yesterday, today and forever". And all true human freedom comes through moral resemblance to God. So long as we are free to choose the evil, we are not free in the true sense of the word. Freedom comes to us only through the loss of this liberty—only as the doing of evil becomes morally impossible. Many of us have already reached this state of freedom in regard to some things. In regard to murder, theft and arson, we no longer have conflict. It is not now possible for us, in our right minds, to do these things. And because it is not possible we are free as we never could be free if it were possible. This is the freedom of perfected moral being—freedom to choose the wisest and the best without hindrance or friction. This is the only kind of freedom that can belong to the Infinite. There was something more than wit, therefore, in the reply of the child when the Sunday-school teacher told him that nothing was impossible to God. "I know one thing he can't do", said the boy; "he can't make a two year old colt in a minute". And this brings me back to the statement that there are



some things to which power has no relation. They are as impossible to the Infinite as to the finite.

The creation of virtuous beings is one of these. Virtue is something acquired or achieved under trial and temptation. It implies self-restraint, self-discipline—the formation of right habits, the cultivation of right affections. It is, therefore, something that cannot be given, it must be wrought out. Or, to approach the matter from another point of view, we may say that in the very nature of things, finite, moral being must have a beginning. We may leave out of the account all speculations as to the time or manner of this beginning. We need not discuss the question of pre-existence or re-incarnation. What I mean to say is that the individual moral being, with his separate and distinct moral consciousness, must have a beginning. There is a point in his career where he begins to distinguish between things as right or wrong, as before this he began to discriminate other things as hard or soft, light or heavy. At this point he has everything to learn. Only the germs of the faculties and powers that are to give him knowledge of the Universe, and mastery of himself, as yet are his. All that is below him is in him. All that is in the Universe about him is seeking expression through him. He is the Microcosm or little world. The Universe is the Macrocosm or great world. He comes to consciousness as a moral being because he is conditioned by a moral order. Nothing can find permanent manifestation through him, unless it be first in the Universe. This is only another way of saying that man is a child of God, made in his image; that is, endued with his own powers of mind and heart and will, and put to school in his Universe that he may grow into sympathy with the mind of God, learn to think his thought, love what he loves, share his purposes, and work together with him in the unfolding of his life, and this process, I hold, is a necessary process. Men must start in imperfection. They must learn wisdom through experience. Violations of moral law are as inevitable as violations of physical law. In view of the dominance of the animal and the undeveloped condition of the higher human, sin is as inevitable as error. That is, men will do, for the sake of temporary gratifications, things which they know to be wrong, or against their higher and permanent interests. And it is not in the power of the Almighty to prevent it. The only possible way of preventing the continuance of these wrongs is to hold men steadily under this moral order until they learn the lessons it is fitted to teach. You cannot make scholars in one school term. And even the Almighty cannot perfect the race in a generation or a century. The wisest and best method of growing goodness is the only one open to the Infinite. It is entirely reverent, therefore, to say that God is doing the very best he can for us, and that the reason that man is not differently conditioned is that present conditions are the best and only possible conditions. Do not misunderstand me here. I do not say, or mean to say, that the

wrongs and injustices of the present are the best and only possible conditions.

What I mean to say is, that the laws of individual and social life, as wrought into the very nature of man, and into the constitution of the Universe, are the best possible. What we call wrongs and injustices are violations of these laws. The very language we use recognizes a divine standard of right and justice in our own nature, more or less clearly perceived, to which we fail to conform. It is our departure from this standard that constitutes the wrong and injustice. The fault, then, is on our side, not on the side of the Universe. Our failures, however, do not in the least affect the intent or operation of the laws. The same beneficent purpose is behind them and working itself out through them, and age by age the race is learning the lessons—however slowly—they are fitted to teach. And right here we may see the value of a large faith in human nature. If man, in his essential nature, is made in the image of God; if the laws of the moral order are not only without him but within him, holding him forever to the standard of the Highest; if even the pains and penalties of violated law are among the forces of this moral order working toward the education and perfection of the human, then the matter of individual and social improvement is no longer a matter of doubt, but only a question of time. The truest and grandest ideal of human society which the most enlightened imagination can picture is sure to be realized sooner or later. Even that kingdom of God, or reign of love, proclaimed by Jesus is destined to come.

When men say to us "Your ideal society is very beautiful and attractive, but you will have to work a great change in human nature before it can be realized," we can reply: "No! so far as its beauty is a divine beauty—in so far as its attractions are the attractions of a higher righteousness, a purer justice, a mightier love, human nature is on its side, human nature is pleading for it." Human nature is outraged by the wrongs and injustices of the present. All that is truly human in us cries out against them. The *man* in us is weary and sick of them. It is only the selfish animal instincts in us, dominating and ruling the human, that perpetuates these wrongs. Even the language of the objector is an admission of this. Why does he say that the ideal we picture is beautiful and attractive? Because it is beautiful and attractive to his higher nature.

It is not beautiful to the animal. It is attractive to the *man*, and because it is attractive to the man the man will realize it more and more as he comes to the throne. Observe here, I do not say this of any particular ideal society which has yet been sketched. But I do say that human nature, just in the degree in which it finds expression is demanding more and more a practical recognition of our common brotherhood.



It is tired of strife and bloodshed. It wants peace on earth among men of good will. It does not want the peace that comes from the menace of standing armies, but the peace that comes from a genuine reverence for man, and a brotherly regard for every neighbor.

I read recently a work on "The Impossibility of a Social Democracy", by Dr. Schaffle of Germany, a writer of great repute on sociological subjects, in which a low view of human nature vitiated the argument and greatly detracted from the permanent value of the book. Perhaps, however; it may have all the greater temporary value on this account. Many will read it who would not read a book advocating the possibility of a Social Democracy. And no one who reads it carefully can fail to see how inevitably and necessarily society is moving toward a larger co-operation, and how absolutely certain it is that what Prof. R. T. Ely of our own country calls "the natural monopolies" will have to be taken possession of by the people and run in their own interests. Remember this German student of Sociology writes from a standpoint of hostility to Social Democracy. He has a low view of human nature, and therefore little confidence in the people. I do not mean simply little confidence in their present fitness to grapple with the great political and social problems of the time. This we may readily enough concede. But he has no confidence in their capacity for education or training in these matters. Man as he knows him is all the man he believes in. He sees him a selfish, grasping, neighbor-disregarding creature, utterly incapable of that mutual consideration and regard which are involved in a Social Democracy. He does not see that this grasping selfishness is foreign to the real man; that it has no real root in human nature, and that it must lose its power more and more as the human comes to animate and rule the animal. Hence he has no great hope pulsing in his heart and illumining man's future. While regarding his view of the immediate future as having a solid basis in the facts of general selfishness, ignorance, and indifference, I see clearly that he does great injustice to those undeveloped powers of the people, already manifesting themselves in marked degree in considerable and steadily increasing numbers. Human character is, indeed, too low, on the average, to justify any great hopes for the future, if it had reached the limit of possible improvement. But our hope is in human nature, and in the perpetual improveableness of human character. Because human nature is what it is—a transcript of the divine—human character must become what it now is not, the legitimate expression of human nature. When man reaches a point where attainments match ideals; where the life expresses the highest thought and noblest feeling, then we shall begin to despair of further progress; but so long as man is able to cherish ideals which transcend his attainments; so long as his thoughts and aspirations are so far in advance of his actual life, inviting and leading him ever onward and upward, we shall continue to believe in the better time coming, and to hope for the triumph of truth and love. May we all do our part in hastening that triumph.

*Written for The Humanitarian Review.*

## HOW CHRISTIAN TEACHERS ARE MADE.

BY MANLY ABBOTT BRIGHAM.

**T**HE remarkable circumstance that nearly all the young women graduates of the Maine Normal schools, where public school teachers are trained, are seriously tinctured with Christian doctrines at time of graduation, led me to investigate the cause.

Formerly there always appeared a fair number of teachers in our public schools whose minds were natural and ideas rational; often passively, but now and then actively so.

Of late years there has appeared an alarming similarity in the religious ideas of the girls acting as teachers. They seem to be oblivious of the fact that there was any question concerning the truth of the general Christian proposition.

The word Christian is used by them to signify goodness and morality. Of the true meaning of the word and the history of the church, even the Catholic branch, they are profoundly ignorant.

I looked up the law that was enacted when State normal schools were established, and much to my surprise, found a provision in the enactment for teaching the "principles of the Christian religion." Here, then, was the cause for the "cut and dried" rule-made Christian teachers.

It has been recently commented upon that scholars graduating from the grammar and high schools were lacking in the elements of natural education that formerly characterized our public school graduates and from among whom Wm. Pitt Fessenden, Thomas B. Reed, John D. Long, Minot J. Savage, and similar able and natural thinkers were sent forth to enlighten mankind.

However well educated, in a technical way, boys or girls may be, if their minds have never become acquainted with the real facts concerning Christianity, there is a weakness in their intellectual armor that will always prevent them getting at the bottom facts in life, or climbing to the intellectual and moral heights.

The harm has been done, and how it is to be undone, is hard to say. Sure it is, if rational men and women do not keep on the firing line and sharp-shoot all such laws when proposed, the splendid victory that now perches upon the Freethought banner throughout the world, will have been in vain; and the return to the thumb-screw and rack will be speedy.

Rumford Falls, Me., October, 1908.



Written for The Humanitarian Review.

## REPLY TO "THE PREACHERS AND THE PEOPLE."

BY. REV. CLARENCE J. HARRIS.

I AM interested in Prof. Jamieson's article in The Humanitarian Review of September. I would like to hear the whole of his address. He asks, "what does the preacher and the public want?" and replies, "the truth;" nevertheless, the preachers and the public have long since formed a partnership to suppress the truth. I fear the public does not want the truth; if it did, it would first strive to get it, and next support those who are trying to teach it. Here, in this city, I preach in a strong church, and about me, within 25 minutes ride on street cars, are about 20,000 people. I have preached here over three years, and I never preached anything save the most liberal thought. My sermons range from "Freethought" to "Socialism," and Ingersoll never said anything more liberal than what I have said in numbers of my sermons; in fact Ingersoll inspires me to say what I often do say. In this city alone large numbers of men and women take Freethought papers; yet in spite of this, only *one* Freethought man ever entered my church, and it was through him I came in touch with national Freethought workers. Why don't these "liberal(?)" men come? It's easy to answer: I am known as almost an "infidel;" I "never preached the *truth*" to my people since I came here—so it is said. I "am leading people astray with false doctrines," I "ought to be in hell," I "ought to be swept off the face of the earth". My reputation is that of a man who "denies "Jesus," and heaven only knows what else. Where are these "liberal" people? They are skulking about, wont enter my church for fear of what "they will say" and when they get Freethought literature they hide it in their pockets. These people are "people," and yet they don't want the truth enough to encourage a man occupying a large field of work to preach it.

Among these 20,000 at least 15,000 of them got "Billy" Sunday here and about 5000 were "saved." I was the only minister in this section held up for ridicule, and was held up before large

audiences and in one instance my "entrance into hell" by an elevator was described and also my final damnation.

The average minister who is up-to-date is more anxious to preach the truth than the average people are to hear or sustain it. Superstition is the keynote of present day Christianity, and intolerance is the prevailing spirit of the day, notwithstanding the optimism of many who call it the golden age of thought. After 2000 years of study and teaching of the Sermon on the Mount, the people haven't yet learned the spirit of the first beatitude, and after 5000 years of Mosaism, humanity hasn't learned the first principle of practical morality, and today it is common to hear what has been taught here during the past few months, that "morality is the enemy of Christianity, and Freethought the enemy of progressive religion." They tell the truth, too, for when present-day Christianity is compared with the principles of morality, what is there left? When present-day Christianity is subjected to the analysis of true reasoning, what is left? There is as much popery today in the Protestant churches as in the Roman, and popery of a worse type; it is covered under the cloak of freedom of thought.

I am preaching Freethought as freely as it is preached in Freethought societies, but only loyal supporters of my church are there to pay and sympathize; but the "people"—I don't know where they are; but I know that the Evangelical churches are enlarging their audience-rooms, and over 1500 have joined the churches here in the past few weeks. They are all "people," and went wild over preaching such as was heard in Whitfield's day, and preaching that was flavored throughout with the narrowest bigotry, bitterest intolerance, most barbarous cruelty toward liberal people, and was handed out in a spirit of ridicule and sarcasm that would make one think he was not in the midst of a Christian environment; and all this was done amidst the "a-mens" of many preachers, the "halleluiahs" of thousands of people and the jingling of coin to the extent of \$25,000 and more as a slight token of the confidence the "people" had in the most signal movement in this section for years, or since time began in this valley.

I speak of this to show that the "people" that I have seen in



this section do not want truth, and also to show that one preacher who cares to preach his convictions is not only not supported by "Freethought and Liberal-minded people," but the "people" prefer lighter and more easily masticated and assimilated food.

I want to unite with men and women who are teaching and preaching true religion, namely, morality; for that is the only religion worth the name. I agree with Prof. Jamieson: "There is little room for original thinking in the churches," and I also agree with him that the time is ripe for the association of men and women on the free and broad platform of Humanitarianism. Think of it: all these years of thought since Emerson, and yet the simplest thought he expressed has hardly taken root.

I hope to hear of a society of the kind the Professor hopes to establish, and trust to be counted on as one "frosted" individual who is willing to be unfrosted, if necessary, to support such doctrines and persecuted if need be to stand for my convictions.

In this great, glorious and magnificent Universe there is no place for narrowness and bigotry, and as the insect poisons the heart of the flower, as the worm eats out the vitality of tree and fruit, so with bigotry and intolerance; and so long as they exist they will weaken the vitals of society. Narrowness and bigotry are the results of not going out into the world where men live.

Sharpsville, Pa., Sept. 5, 1908.

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Written for The Humanitarian Review.

## HE DID THE BEST HE COULD.

BY S. F. DAVIS.

"**I**N THE beginning God created the heavens and the earth." We are not told what "beginning" is here meant, therefore, it is not as plain to me as it might be; but I suppose that God did the best he could under the circumstances.

"The earth was without form and void." I suppose that God must have known the meaning of this conglomeration of words, but the human mind can not grasp the idea of an earth without form and void.

Now, this God is unchangeable, yet for millions of ages he had existed, surrounded entirely with nothing. Did he weary of this useless kind of existence? Did he change his inactivity and become a worker? If his former do-nothing life was right, why did he change? Had the immense quantity of nothing he had on hand reached just the right condition to make worlds of?

"God formed man out of dust"—not like the earth, out of nothing—and he pronounced everything good and very good. Was the devil alive at that time? If he was, did God know it? We suppose that God did the very best he could to make a perfect race and keep all things just right; but in a short time everything went wrong—mankind became so sinful that God, unchangeable, repented that he had ever made man.

The man formed directly by his own hands, in whom he breathed a soul direct from himself, soon fell by getting an education! The first-born murdered his innocent brother; God did not protect Abel, the innocent, but he did protect Cain, the murderer. A Christian can of course understand the justice in this, but it puzzles a person who has nothing but reason to guide him.

Was there any failure in all this? Did man make himself weak, liable to sin? Did he place temptations before himself? Who was running things at that time? Could not God have made man to so abhor sin that he would have remained perfect?

Now, things at this time were in such an awful shape that God in his greatness of power and wisdom resolved to kill off the race that he had made such a failure of and try it all over again. But his second effort was worse than the first, for he could never again say, "All was good and very good." This undoubtedly must have been very discouraging, but God did not give up at two failures, and from his repeated efforts we would judge that he was very much in earnest, and at all times did the very best he could.

It looks to my darkened mind that a being with all power and perfect wisdom could have done better than that. Man, even the godless, worldly man, can take the most vicious brutes, and by careful breeding make them loving and kind. If God had only known the secret of thus producing a perfect race, it would have greatly relieved his mind. He would soon have had a race so prone to do good that all the hosts of hell and numerous other places could not even have tempted him to sin. Will not some Reverend please make this suggestion to God? Explain it fully so he can understand all the principles involved.

Now, I am not trying to find fault with God. He surely is doing the best he can, but we do most heartily wish that he could do better. Just think of it; a big hell and a little heaven for his own creation.

For a long time God accepted the blood of beasts as a sin offering, but he at last became dissatisfied with that, so he sent his only Son and took his blood to try to better the condition of his



own work, his own creation, but so far it is a failure. Nothing but blood, blood, will ever satisfy this loving God. The Reverends think that they have a few safe—very few in the church to-day that are not sinful. Perhaps a conservative would place the figures at one in a million. Remember that only a few of the professed Christians even claim to be without sin. (None but the holy, shall ever see God.)

There are about twice as many people who worship Buddha, Mohammed, Brahma, etc. etc., as there are Christians of all kinds, Catholic, Greek, Protestant, etc. combined. Then there are few, very few, who walk in the straight and narrow way, compared to the millions who never make a profession of religion of any kind. There are hundreds of different divisions wrangling and striving to convert each other, each claiming that their little "ism" is the only right, God-established "ism". Oh, what an awful failure! Yet if God is good, he has done, and will do the very best he can.

The only time that God's people really reigned supreme affords a record of crime so great that it is referred to by all as "The Dark Ages." Do you think that we had better let them try it again? The more people we have who forsake the supernatural and make a study of the natural, the better it is. So it seems to me; but you should remember that I do not spiritualize; I see with the naked eye, only. Everything is as God planned it, willed it; or God has failed, Which is it? Could God have done better? How much worse could he have done?

East Los Angeles, October, 1908.

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Written for The Humanitarian Review.

## AN EXPLANATION AND CRITICISM.

BY SAMUEL BLODGETT.

**I**N THE eighth chapter of *A Future Life?* the author speaks of a communication received by him through a psychic, purporting to come from his mother, which he believes the medium received from his subconscious mentality, and he attempts an explanation which he believes makes this view a reasonable one.

I believe it is much more reasonable to suppose it was a real visit from his departed mother. He admits the facts stated were true, and unknown to any person present but himself; that the number of his near relatives that had died was true, as he discovered by counting, but that he had no remembrance of ever having counted them before, or of thinking of them in numerical form. Because the number was stated to him and for no other

reason, he thinks it likely he had done so on some former occasion. He is sure he never heard his mother in life use the term "God bless you". I believe he may be in error about this, and that if she did not use it often, he is as likely to have forgotten a circumstance like that as to have counted the number of dead relatives and forgotten the count. It would be interesting to know what term she did use when he went into the army, or was going away and not expecting to see her again for years. It is likely she made some remark indicating her desire that he might be prosperous and happy in the interim. Also, if he never heard her use the expression, she might have learned easily to use it in imitation of her husband, when they were speaking of him in his absence. But this matter is not important. Provided the psychic had used an expression characteristic of his mother it would not have been one whit more convincing to him; for he would have reasoned, and reasoned rightly, that if she could get the rest from his mentality, she could have got his mother's expression of good wishes for his welfare.

I believe the law of mental communication is the same, whether this mind has left the fleshy garb or continues in it; and therefore, the medium might have got the information from him *if* he had been in the giving mood; but as he was not, it seems impossible. Let us reason carefully and not let a mental cog slip.

This is a world of law. Thought transference is subject to law, and cannot take place except in accordance therewith. What is the prime law? I affirm it is that the giver and receiver must co-operate to get results. I have never heard of a well-authenticated case in which this was not so.

In the case we are considering the sitter was averse to giving himself away in any particular; as averse as a Free Mason would be to giving away the secrets of his order. *A psychic has never been able to filch them.*

Yet the writer assumes that he believes the mind of the sitter is like an open book to the psychic, even more than it is to himself, being able to bring up incidents in his life which he had forgotten, even beyond recall after being related to him. Scientific findings up to date are wholly against such a conclusion. I believe that all the readers will conclude, and that the writer himself will take the view that he has made a serious mistake; that his supposed explanation does not explain.

Hopkins, Minn., Sept. 21, 1908.



## PROCEEDINGS

### Of the Buckeye Secular Union's Convention at Canal Dover, O., September 6, 1908.

**T**HE Buckeye Secular Union met in its sixth annual convention in the Hardesty Opera House, Canal Dover, O., on September 6, 1908. Mr. Samuel Toomey gave it greeting in an address of welcome which served to inspire the delegates for the work before them; and Mr. Otto Wettstein not having arrived, a response was made by Mr. J. R. Charlesworth, who rang the keynote of labor, hope and success, which resounded in the hearts of all to the close of the convention.

At this juncture, the reports of the Secretary, Treasurer, and various committees were read and acted upon. An election of officers to serve the Union for the year of 1909 resulted as follows: President, Geo. O. Roberts, of Denison; 1st Vice-President, W. S. English, of New Philadelphia; 2nd Vice-President, Wm. Christian, of Scio; Secretary, Lou Lawrence, of Barnesville, and Treasurer, J. W. White of Midvale.

The question of a place for holding the next convention brought out the merits of several points; but it was finally decided that it should be held at Columbus, O., on the first Sunday after the first Tuesday in September, 1909.

The Union hopes to arrange for a number of lectures in places where there are a few good local workers between now and its next convention; and where there are friends who would like to start a local branch it will be well for them to communicate with the Secretary.

A Round-Table discussion of the "Bible in the Public Schools" brought out a variety of opinions. A number favored the study of the Bible in the schools for the purpose of discrediting it; while others opposed the practice because the reverential spirit in which it is read precludes the probability of criticism; others, because it contains nothing essential to good citizenship—nothing which cannot be gotten with greater facility from some other source.

At 1 o'clock p. m., Mr. A. C. Naragon, of Canal Dover, took the platform and discoursed frankly and fearlessly on the question, "Why I am a Freethinker." This was one of the most opportune numbers of the convention's program.

The session was attended by a very considerable number of the residents of Canal Dover, many of whom, no doubt, were of the nominal Christian class, and Mr. Naragon's lecture was of the exact type best calculated to awaken thought and investigation. In an easy, colloquial

style, he pointed out in their order, the various phases of Christian theology and "sacred history," which had bidden him "pause," and which, it is to be hoped, will have a like effect upon some of his hearers.

Mr. Wm. McCarthy, also of Canal Dover, followed with some "Lessons from the Life of Thomas Paine." Mr. McCarthy is a clear, terse, decided speaker, and gave very general satisfaction. Mr. Jesse F. White, of Alliance, handled the question of "Industrial and Economic Evolution" in brilliant and truly eloquent form. While this lecture did not deal with the subject of religion, *it was free thought* in its broadest sense, and was frequently and warmly applauded.

The last lecture of the afternoon session was delivered by Dr. T. J. Bowles, of Muncie, Ind. This gentleman is so well known to Rationalists throughout the country that it is almost needless to say that this lecture was thoroughly scholarly, and was delivered in the earnest, enthusiastic style for which the doctor is noted.

At the evening session, Mr. Walter C. Hardesty, of Canal Dover, pointed out the beauties of practical "Idealism." Not a word too many, not a word too few—a perfect little literary gem, evincing a talent which Mr. Hardesty, who is a quite young man, would do well to put in frequent practice. Mrs. Eliza Mowry Bliven, of Brooklyn, Conn., who thoroughly knows her ground, followed with a paper on "What Women Should do Instead of Church Work"; and Mr. John R. Charlesworth, of the *Blue Grass Blade*, (Lexington, Ky.), closed the convention with a masterly comparison of "Secular Philosophy Versus Christian Faith." The interest of the audience which had been very satisfactory throughout, was at white heat during Mr. Charlesworth's address; and the applause might well have satisfied our sainted Ingersoll.

Why should not this man and our many other able lecturers be given a hundred calls to lecture during the coming season? Echo answers, Why not?

The size of the evening audience was beyond the hope of the most sanguine, and to the credit of Canal Dover, be it said that the Rationalists were given a courteous hearing and a splendid hospitality.

The Buckeye Secular Union now stands on a firm foundation. About 44 per cent was added to its membership during the Secretary's trip to this meeting, and prospects for greater gains are before it. For the success of this convention, the Union is largely indebted to the efforts of President Geo. O. Roberts, aided by Messrs. Samuel Toomey, A. C. Naragon, and others of the Canal Dover people.

The Materialist Association held three sessions on the Monday following, at which Dr. J. B. Wilson, Messrs. Otto Wettstein and Parker Sercombe, as well some others, did themselves credit in their addresses.

Lou Lawrence, Sec'y B. S. U.



Written for The Humanitarian Review.

## OUR FUTURE LIFE.

BY JOHN T. BAYS.

(*Note.*—Written as a reply to the question, "Shall we live again?" asked by a friend who is studying for the ministry in the Ottawa University of Ottawa, Kan.)

○ YES, my friend, we sure shall live and have existence still  
When these pale forms return to clay and death no more can kill,  
For in each virtue left on earth, our life shall never end,  
But live through all the coming years, and righteousness extend.

For all our spirits live beyond, unless in sin they pine  
And dwindle down to nothingness and leave no good behind,  
But every bud of good we leave shall bloom in life anew  
And we shall live proportionate to all the good we do.

Our foolish ego let us drop and live for right alone,  
And then there's nothing left that dies, but sinew, flesh and bone,  
For nothing dies but evil things and things discordant here,  
With all that's true and right on earth, and all that's really dear.

And so our spirits live beyond, as we now shape them here,  
In all we leave upon the earth with those to whom we're dear;  
In all the good we do on earth—in all we leave to man—  
In all that e'er perpetuates our memory on time's sand,

In every deed—in every word—in all we do or say:  
Thus shall we live our future life in what we do today.  
And if on earth we live for right and leave our record clear,  
Our lives shall graft on other hearts and live forever here!

Beverly, Neb., October, 1908.

Contributed to THE HUMANITARIAN REVIEW.

## " THE TEN COMMANDMENTS."

BY J. FRANTZ.

These Ten Commandments were adopted by the " Free Discussion Society " of San Francisco, Sept. 27, 1908, for the use of the progressive generation—the 20th-century thinking humanity.

1. Thou shalt love thy life and live it.
2. Thou shalt love the truth and say it.
3. Thou shalt love mankind and be it.
4. Thou shalt love to know and learn it.
5. Thou shalt love to learn and spread it.
6. Thou shalt love liberty and get it.
7. Thou shalt love health and have it.
8. Thou shalt love justice and demand it.
9. Thou shalt love nature and study it.
10. Thou shalt love thyself, for thou art it.



J. FRANTZ.

San Francisco, Cal., Oct. 10, 1908.

¶ **Tastes Differ.**—I never see a woman that would chaw tobacco or a man that would kiss a poodle dog.—*Judge.*

¶ **Omniscience.**—Four-year-old Harry was spending the day with his aunt. Dinner was late, and the child began to grow restless. "Auntie," he said finally, "does God know everything?" "Yes, dear," answered his aunt. "Every little thing?" he persisted. "Yes; every little thing," was the reply. "Well, then," he said in a tone of conviction, "God knows I'm hungry."—*The Sunday Strand.*



## Views and Reviews

By The Editor

### Carnegie's Rationalism.

A reporter who interviewed Mr. Carnegie about a year ago reported some of his language in a dispatch to the press, as follows: Out of the fulness of 70 years, which he says have been crowned with more sunshine and shadow perhaps than are given to most men in the allotted span of life, Andrew Carnegie clings to one recollection which he holds dearest of them all.

"My happiest day," he said, "was when I persuaded a certain young lady to become my guardian angel."

"What is your recipe for happiness, Mr. Carnegie?"

"To obey the judge within and make others happy. If the judge within gives us a clean verdict, we have no other judge to fear here or hereafter. But after satisfying that judge, above all else the way to be happy is to make others happy."

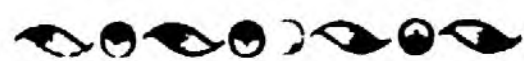
"Can a man accomplish as much at 70 as at 40?"

"More, bless you, more," replied Mr. Carnegie. "All things being equal, a man's efficiency is increased at 70. He is equipped with greater experience. The world is growing better and it follows that the men in it grow better as they grow older."

"There will come a time when wars will be no more. The peace conference at The Hague is speeding this end. Men are realizing the duty which they owe to their fellow-man, and with this realization comes the knowledge that it is not right to kill."

Mr. Carnegie says he found that the best way to spend a joyous birthday is by following his own motto: "Make others happy."

¶ This motto is an Ingersollism, though Mr. Carnegie may not have borrowed it. To a high-minded man there is nothing can give such intense felicity as an act which makes others happy. That is true Humanitarianism.



### Lost His Faith.

A dispatch to the *Times* of this city, dated Raleigh, N. C., Sept. 27, says: "The Rev. John W. White, living near Elizabeth City, dreamed last year that an angel appeared to him and told him to sell everything he had and go to Egypt and preach the gospel. The next day he told his dream to relatives and neighbors, and said he must obey the angel's injunction. They tried to dissuade him, but he was determined. In

January he sold his farm and other property, and with the proceeds, left with his wife and children for Egypt."

"Two months ago a letter was received by his relatives saying that his mission was a failure, that he was penniless, and that his sole desire was to get back home. They at once sent him funds, and last week he and his family arrived. Mr. White says that in the future he will not be guided by dreams."

¶ Mr. White acted upon suggestions which he received from his Bible; in it much is said about the will of God having been conveyed to his prophets and others by means of dreams; and usually the message was brought by "an angel of the Lord," it is said. The experience of Rev. Mr. White should teach him that not only *his* dreams and the angels that appear to him in dreams are wholly untrustworthy, but that the same is true of the dreams and dream angels of the semi-civilized ancients who professed thus to get revelations from a Supernatural being.



### A Cardinal's Gall.

In the newspaper reports of the late Catholic parade in London which caused such disturbance of the public peace as has not occurred before for many years, Cardinal Gibbon is reported to have remarked in his sermon on that occasion as follows:

"I esteem it a great honor and privilege, that members of the hierarchy of the United States should unite with their brethren of the British Isles, and of the continent of Europe, in celebrating among you this love-feast of the Eucharist."

¶ A Roman Catholic hierarchy in the United States is an element foreign to the fundamental principles of its government. There is no room for a hierarchy—"a government by authority of a priesthood"—in our country governed by the people—no room for a religious hierarchy within a secular Republic. The serpent is slipping into our garden!



### Ridiculous Assertions of a Preacher.

A short time ago Rev. Hugh K. Walker, of Immanuel Presbyterian Church, of this city, addressed the Y. W. C. A. in a speech on "The Importance of Bible Study," in which occurred the following un-American and glaringly false and ridiculous assertions:

"The Bible is not only up to date, but ahead of date. It has anticipated every scientific discovery of any consequence; and little is taught in science today that may not be found outlined in the Bible. The order of creation, for example, is now found by science to be identical with the method revealed in this holiest of books." "He hoped," he said, "the time would soon come when the study of God's word would form a part of the curriculum of all schools supported by people."

¶ The statement that the Bible "has anticipated every scientific dis-



covery," etc., could not be matched for falsehood in all the records of the "Liars' Club." If that statement be true, why has the church all along so vehemently denounced the scientists for their statements of facts in opposition to the supposed revelations of the Bible? If true, why did not the devout Christians of the middle ages have railroads, the telegraph, telephone, photography, automobiles, rapid printing presses and linotype machines? Why did they not know that the earth was a globe, revolved upon its axis, and swung around the sun as the center of its orbit? Why did they not know that the earth was millions of times more than "6000" years old? Why did they not understand all about chemistry, electricity, the laws of gravitation, the nature and movements of the heavenly bodies, the circulation of the blood in animal bodies? "The order of creation" has *not* been found by science "to be identical with the method revealed" in Genesis. If it was "revealed"—*made plain*—why did not Bible readers know the truth of evolution thousands of years before Darwin? No! to say that the earth was "made" three or four days (or "ages") before the sun was "created" is about as unscientific an assertion as it is possible to make. The truth is, the Bible reveals absolutely nothing of the truth as revealed by modern science. Science has made a grand revelation and now the theologians are adapting, as best they can, the "sacred" revelation to conform with that of science. That is the exact status of this case.

Dr. Walker's hope that the study of the Bible would "form a part of the curriculum of all schools supported by people," is a sectarian hope. The "people" are not all believers in the same biblical creed—there are hundred of conflicting Christian doctrines—and besides there are many people who reject the whole of them. Their money should not be filched from them to pay teachers for teaching their interpretation of a revelation that does everything else but reveal anything of practical value.



### Advice of "A Blind Leader of the Blind."

In an address before the Catholic Society called the "Knights of Columbus," in this city, Oct. 11th, Bishop Conaty used the following language, as reported in the daily press:

"That the customs and the times are sadly out of joint, spiritually, was his thought. 'Like will-o'-the-wisps men flit here and yonder,' thundered the bishop, 'following any chance light in spiritual things. No religious idea so empty but has its little hour; no conception so atheistic, but wins its following'."

"'There are those even in the Catholic church that are of little faith; not only Catholics that have drifted from the old safe moorings. Unfortunately many of our so-called practical Catholics are unable to tell, when called upon, the fundamental doctrines of our religion.'"

"Of the home surroundings of such churchmen, the bishop said: 'There are books there, of course, but is there a history of the church? There are works of art, perhaps, but where are the pictures of a spiritual or religious nature? There are magazines and newspapers, but is there a Catholic journal? There is, perhaps, a Bible, but is it ever read? That Bible is usually gold-edged and occupies a prominent place on the parlor center table. It is opened only to record a birth, christening, marriage, or death. Of its sacred message too few among our practical Catholics know what they should.'"

"The speaker exhorted his hearers to prepare themselves to lead blind men to the truth. 'Religions come and go, but the Catholic church goes on forever because it is Christ's church and imparts His message of blessed salvation. Every practical Catholic should make it his solemn duty to inform himself of the truths his church teaches, and should stand as a rock against the agnosticism of the hour.'"

¶ The bishops reference to the customs and times being "sadly out of joint," is *naïve*. If so, and there is an all-wise, all-powerful, all-good being ruling the events of the Universe, why does this condition exist? Is it possible for it to exist under such a supervision? If things are "sadly out of joint," God must be limited in his power, his knowledge or his goodness, or in all of these attributes.

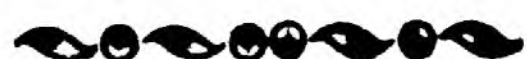
As for men "flitting here and yonder after chance lights in spiritual things," there is a good reason for it: Men have been trained from infancy up to follow "chance lights," among which the Catholic priesthood, including the pope, is the most prominent and most like the will-o'-the-wisp. As corroboration of this we have in the above remarks the bishop's confession that there are such "flitters" in the Catholic church—"many practical Catholics."

If the Catholic laity are so lax in reading the Bible and observing the church's requirements, whose fault is it? The bishop intimates that it is the fault of those Catholic people. But I think it is the fault of the Catholic theology itself: It is so manifestly a fake that sensible people simply *cannot* accept it seriously. They hold their membership in the church by force of habit, for fear of social ostracism, for the social enjoyment, for recreation from business and labor, for the sake of "seeing the show" embodied in the grotesque priestly practice of ritualistic formalities. Not alone the "practical Catholics" know not what they should of the sacred message of the Bible, but the priests, the bishops and the popes are equally ignorant—"blind leaders of the blind."

The bishop says "religions come and go, but the Catholic church goes on forever." That is only an assertion; we might say the same thing of the devil. As long as the end of "forever" has not been reached, how can the bishop know that the Catholic church will still be going on? Gush proves nothing. Even if true, it is equally probable that "sin goes on forever," and, Catholic authority for it, "hell" goes on forever!



The "practical Catholic," says the bishop, "should stand as a rock against the Agnosticism of the hour." But rocks are not invincible. Even the winds and rains and dripping waters in time wear away the hardest rocks. But, also, to stand as a rock against anything does not imply that the one so standing is in the right. Does not "the devil" stand as a rock against the Catholicism of the hour—according to Christian theology? Has not the great mass of humanity stood as a rock against the propaganda of the Catholic church for a thousand years?



### The Pope Censors American Publications.

An exclusive dispatch to the *L. A. Times* dated Washington, D. C., Sept. 16, says :

"The first victim of Pope Pius X's crusade against modernism is the *Catholic Review* of New York, the official organ of Dunwoodie Seminary and hitherto enjoying the cordial support and outspoken admiration of Archbishop Farlay. The *Review* has suspended publication and the number containing articles specifically condemned by the Congregation of the Index must be withdrawn from orthodox Catholic libraries. That this intimation has caused a tremendous sensation in Catholic ecclesiastic circles was generally expected. The editors of the *Review* are three learned professors of Dunwoodie Seminary."

¶ "Modernism" is the proverbial red cloth which infuriates the "bull." Shake it before the pope's eyes, and the attack immediately begins. But it is consistency of a kind, that the Catholic church, to be strictly orthodox, must cling to the traditions of the past, be they ever so erroneous, and reject all "modernism"—all that pertains to human and humane progress. Only after a majority of its membership have accepted any phase of "modernism" does the powers of the hierarchy suddenly see a light and gravely announce that the church has all along held and propagated the same doctrines. It is easy to "interpret" a mystical doctrine to mean anything that is suited to the occasion.

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"O may I join the choir invisible  
Of those immortal dead who live again  
In minds made better by their presence; live  
In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end in self,  
In thoughts sublime that pierce the night like stars  
And with their mild persistence urge men's search  
To vaster issues."—George Eliot.



### **A Tribute to William Lloyd Garrison.**

Speaking of an address by Mrs. Cobden-Sanderson before the Contemporary Club of Philadelphia, the *Public Ledger* says:

"The assemblage, a brilliant one, included many of the well-known literary and cultured folk of the city. Mrs. Cobden-Sanderson is a daughter of Richard Cobden. She became at an early age a hard student of State affairs. As she grew to young womanhood her knowledge increased and with this knowledge came a desire that women of England should be emancipated from political bondage and given the rights enjoyed by men.

"Whatever the large audience thought of her views in general, all were thoroughly impressed with the sincerity of the speaker. Woman's rights she declared to be woman's duties, and a woman who took no interest in politics in England, she said, was looked down upon. For the final movement that brought emancipation in a very large sense to women in England, she gave the credit to our own William Lloyd Garrison, whose visit to that country gave the movement so much impetus."

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### **Romanism as a Power in American Politics.**

Roman Catholics are the only religionists who demand and get political recognition on account of their church affiliation. A few years ago they were like the solid South, all Democrats, but the word escaped from the inner circle, why not work both ends of the game, and so the bargaining for Catholic votes commenced, until now, with the balance of power ready to flop to either side whenever the word is given, this foreign parasite, this undemocratic yellow dog of the dark ages, has gained the highest point of vantage in American affairs. The utter failure of the Catholic system of teaching morality (the dogmatic method), is seen in the tremendous preponderance of criminals who are of that religion, and following the trail into politics four-fifths of all the boodlers and grafters throughout the country for the past fifty years have been Catholics. While according to population the Catholic inmates of jails should not be more than one-seventh of the entire number of criminals, the fact that from New York to San Francisco in all the jails throughout the land everywhere, Catholics number three-fourths of the



inmates—instead of 143 they invariably number 750 to 800 out of every thousand criminals—should cause the government to look into the system employed in parochial schools and insist that they either disband or adopt the “inductive” in place of the dogmatic system of education. —*To-Morrow Magazine*, Chicago.

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From an editorial on “Religion in Politics” in the September *Searchlight* of Waco, Texas, I clip the following:

“One feature of this campaign would be really amusing were it not suggestive of a very serious possibility. I refer here to the fanatical opposition now being urged against Mr. Taft because he is a Unitarian. The publication of that fact has had the effect to call forth a perfect storm of protest from the extremely orthodox ministers of the Protestant churches. I have before me some campaign literature that causes the mind to go back in history and contemplate the Dark Ages, when religion and politics were truly one and inseparable.

“A four-page pamphlet, issued from Washington, D. C., by one Rev. W. A. Cuddy, is headed: ‘The Paramount Issue.’ And what is the ‘paramount issue’ in this gentleman’s estimation? It is whether or not God shall be insulted by the election to the presidency of a Unitarian. Here is the sub-heading to Mr. Cuddy’s pamphlet:

‘The religion of Jesus Christ at stake in the coming election. Will our nation turn anti-Christ? Will the priests and preachers be true to their creed? Are the politicians following Judas?’

“A second pamphlet from the same author, containing this one with some additions, has this for its title page:

‘The prophetic alarm. Woe! unto this nation if it insults God by electing Taft, with his foot on the blood of Jesus. His religion also makes the blessed Virgin Mary a harlot and Jesus a bastard and dead in the grave. America! Heaven and earth await your decision.’

“Now, that is what I call religion at work, religion of the true Christian brand; religion unhampered by reason, common sense or morality.”

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“It may seem strange, but it is nevertheless true that, so far as any man knows, man is himself the highest intelligence in the universe. Other worlds may be inhabited, and by beings superior to man in knowledge, but if this is true we do not as yet positively know it, and may never know it. Angels, ghosts and personal gods: where are all these, outside the imaginations of men?”—*Ingersoll Mem. Beacon*, Chicago.

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The following appeared in *The Detroit News* of October 9, 1908:

“Humanitarian Review, printed in Los Angeles, Cal., contains in its October number discussions of geology, materialism, theology, etc., of a highly informing nature.”

# THE HUMANITARIAN REVIEW

A Monthly Magazine Devoted to the  
Study of Life, Mind, Ethics, Religions etc., by the Scientific Method,  
and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

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[Whole No. 71]

## EDITORIAL REMARKS.

¶ One more issue of The Review will complete the sixth year of its existence. It was born as a very small infant, but it has grown steadily and healthily from that day until now.

¶ Now is the season when the most of The Review's subscriptions are "ripe," and renewals for 1909 are in order. Please do not wait for the publisher to send you a notice that your time has expired.

¶ Remember, Mr. Subscriber, that a ruling of the Postoffice Department a few months ago does not allow the publisher of a monthly to send his magazine as *second class* mail to those who are over *four months* in arrears.

¶ After a subscriber has become four months in arrears, the publisher must place a stamp (2 cents on The Review) on each copy sent to him, instead of paying one cent per pound bulk weight as to paid-up subscribers. This involves not only additional expense to the publisher, but a waste of time and labor in keeping the accounts separately and placing stamps upon the single copies.

¶ Many copies of this issue will go as samples to non-subscribers. To such is offered not only the premiums as mentioned in Publisher's Notices, but the December number free, if subscription is sent in before the first day of that month.



## A CRITICISM AND AN EXPLANATION.

¶ On page 218 of this magazine begins an article, by Mr. Samuel Blodgett, headed "An Explanation and a Criticism." Inasmuch as the criticism is of a certain writing by this editor, I think I am justifiable in here making an explanation with comments on my opponent's criticisms. I will only preface, that all I shall say is to apply not to Mr. Blodgett or anybody else in anything like personal reflections, but strictly to the facts, principles and methods of argument involved.

In the first place, I will refer the reader to the chapter of *A Future Life* (the eighth) cited by Mr. Blodgett, page 93, and ask that he carefully read the *whole chapter* before reading this article. For the benefit of those who have not the book I will herein refer briefly to specific portions of the chapter applicable to the case in point of controversy:

The record which Mr. Blodgett specially refers to is in § 65 on page 105—"A Remarkable Platform Test." Mr. Blodgett makes an unwarranted assertion when he says that "because the number [of my dead near relatives] was stated to him and for no other reason, he thinks it likely he had" counted them or thought of them "in numerical form" "on some former occasion." I nowhere asserted that I thought it likely I had done so for *that* reason. I said simply that I thought it "possible and quite probable," because of my knowledge of certain psychic principles referred to on pages 108-9.

Mr. Blodgett says I may not be sure I "never heard his [my] mother in life use the term 'God bless you'." But granting that I was not *sure* that I *never* heard her use the term, I am absolutely sure that it was not *characteristic* of her to use it, while, as I said on page 106, "of my father it would have been eminently characteristic." And here is the point: That to identify *her* personality, my mother would not have used an expression seldom if ever used by her in life but one that was "eminently characteristic of my father," who was a preacher and of course habitually used this eminently ministerial phrase. My conclusion from this was that the medium got the name of my mother, the number of my dead relatives and the characteristic phrase from my subconscious

memory, where these things were held subject to re-collection by the objective mind of myself or of another person of the so-called "psychic temperament." The idea being that though I may have had the memory of my mother's name and the characteristic expression of my father properly dissociated in my subconscious mind, the "medium" may have imperfectly re-collected them and improperly associated them—a thing readily admissible, since no one believes any psychic *perfectly* reproduces the subconscious memories of another.

Another error of Mr. Blodgett is in his assumption that if I had really ever heard my mother use the quoted phrase and had forgotten it, that such would weaken my argument. Not at all. We never "recollect" anything which we have not forgotten—we *remember* it. It is that which we have forgotten, in every case, that we recollect (re-collect.) And a psychic re-collects from the subconscious mind—the *forgotten* facts of the subconscious memory only. The point specifically made here was, that the things re-collected were mingled and attributed to *one* personality while they should have been attributed to two different personalities, to be proof that they did not emanate from the one personality of myself.

Again: Mr. Blodgett errs in saying that "the sitter [I] was averse to giving himself away in any particular." The fact is, I had not applied for any demonstrations from the medium, but while sitting in an audience of probably 150 people she suddenly approached me and made the statements referred to before I had time to place myself in a repelling attitude, even if I had desired to do so. I was not then, and have not been since, positively and stubbornly bracing myself against accepting any facts that might corroborate the Spiritualistic theory. I have always (and do yet) hold my mind in an agnostic and scientific attitude on this question. That is, I hold my mind open to the reception of *facts*, come from wheresoever and prove whatsoever they may.

Mr. Blodgett says: "I affirm it [the 'prime law' of thought-transference] is that the giver and receiver must co-operate to get results;" and he adds that he has "never heard of a well-authenticated case in which this was not so." I affirm the exact opposite of this, and I refer to the records of the Psychical Research Society for corroboration, and to my own experience as narrated on pages 195-7 of *A Future Life? Effort* on the part of the "giver" to transmit his thoughts (to co-operate with) to the psychic or mind-reader, is well known to mar if not wholly prevent results. In my own case no effort to receive a message or announcement was ever made, or even thought of or expected.



They came as sudden surprises in every case. And I have every reason to believe that the simple-minded country folk from whom the announcements apparently came, did not make any effort to "give up" to me anything, or ever dream that such a thing was possible. Both parties, the transmitter and the receiver, were in a negative relationship to each other. In fact, I was unaware of their presence in each case until after the announcement reached me. The most convincing "tests" of so-called mind-reading have always been such involuntary cases. Whenever effort on the part of either giver or receiver has taken place there has been either total failure or trickery, as a rule. The only particular where effort has given good results is cases wherein the "subject" makes an effort to *concentrate* his mind on some one thing or thought while the psychic (receiver) makes an effort to hold his mind in a "negative" or "receptive" mood. But even this slight co-operation has never produced the wonderful and convincing results that have come from transmission of thought involuntarily on the part of one or both parties concerned.

Mr. Blodgett's belief expressed in his last paragraph is wholly groundless. My investigations have been far too extensively and carefully made to be so readily overbalanced. I *do not* admit that I "have made a serious mistake," or any kind of mistake, or that my "supposed explanation does not explain." I believe I am as familiar with the various Spiritualistic phenomena and literature, and with the facts and theories of the psychic researchers, as are the believers in the Spiritualistic hypothesis. And I am convinced that there has never come under my own observation, or within my reading, any facts that so satisfactorily explain all psychic and Spiritualistic phenomena as do the facts upon which is based the hypothesis of mental induction—thought transmission without the usual objective means of words or signs.

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### THE KICK OF THE SALVATIONISTS.

¶ Some months ago the city of Los Angeles had an ordinance intended to prohibit the holding of public meetings upon the streets and side-walks within a certain business section of the city. To this the executive officers had power to make exceptions by granting certain parties (notably the Salvation Army) the special privilege of holding such meetings. During the past summer the Socialists and their sympathizers resented this "class legislation" by defiantly violating the ordinance and going to jail

in default of bail which they refused to give. The opposition to the ordinance became so strong that the Council finally repealed it, but soon enacted a substitute which forbade *all* meetings upon the streets of the business district. To this the Socialists, I believe, did not seriously object—at least they did not violate the new ordinance. But now “the shoe was on the other foot,” and it pinched hard. The Salvationists, who like a spoiled child, had grown to feel that they were the pets of the city and had rights which others had not, were now prohibited from making their fantastic demonstrations on the streets, and they soon followed the example of the Socialists and openly and defiantly violated the new ordinance; and a large number of them, male and female, went to jail in default of bail which they refused to give. The city papers did not defend this action of the Salvationists, nor did the public sympathize to any great extent; so the “Army” had to declare a truce, and cease from holding their street meetings in the prescribed district until the validity of the ordinance could be decided upon in the courts.

From my point of view, the ordinance is now a good one. The public streets and sidewalks are not set apart and improved for the purpose of supplying auditoriums for religious, political or other societies or individuals, but for public travel. Such meetings in them seriously and dangerously impede the travel and traffic within the city. The proper place to hold public meetings is in a church, hall, or upon the commons.

The Salvation Army has long been a notorious offender and nuisance in this way, and it is right, regardless of whether or not their work is beneficent, that they be compelled to cease from obstructing the public streets, sidewalks and parks.

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### BELIEF IN A FUTURE LIFE AS A MORAL MOTIVE.

¶ In the Correspondence department of this magazine can be found an interesting letter from my highly-esteemed friend, Mrs. C. K. Smith, of San Diego, in which she mildly criticises some editorial remarks of mine, in the October Review, on belief in a future life as an incentive to good conduct in this life.

Observation of the conduct of people who believe in a future existence (after death), even of those who believe in a heaven of eternal perfect happiness and a hell of never-ending inexpressible misery, and that of those who have not such a belief, and careful comparisons made, has convinced me that such belief has, as



a rule, little or no influence in inducing people to lead good, moral, humane lives on earth. I have not said that a *knowledge* of a life after death would not beneficially influence human conduct, but that *belief* in it does not.

Mrs. Smith, as I understand her, professes to *know* that man is destined to continue to live on as a conscious personality forever after the death of the physical body. If she does actually know this, and it is to people who know this that she refers in claiming that they lead better, more moral and humanitarian lives than those who profess that they do *not know*, or do *not believe*, in such a future destiny, then her criticism of my remarks are misapplied. But, though my friend professes to *know*, and Spiritualists generally profess to *know*, that the conscious personality continues to live after the death of the material body, and though I think she and they are honest in their *belief* that they *know*, I cannot admit that they *do know*, or that they *know* that they *know*.

One thousand years ago every man on earth, probably, would have professed positively that he knew that the earth was flat and that the sun, moon and stars were comparatively small objects and passed over the earth from east to west every day and night—and most of them would have clinched their arguments with physical combat or murder of their opponents. As an instance, witness the burning to death of Giordano Bruno by the Roman Catholic church only three hundred years ago! These same people, so far as they were members of christendom at least, just as positively professed to *know* that man is destined to live after death as do the Spiritualists today, but without having the alleged evidence which modern Spiritualists think they have. But a few years ago the most intelligent man living and all others would have boldly declared that they *knew* it would be impossible for a human being to ride in a car moving at the rate of only forty miles an hour; that it would be impossible to send a message along a wire thousands of miles over land; and that they *knew positively* that it was the ravings of a maniac to talk of sending messages over a wire across the ocean or for hundreds of miles through the air without a wire; or of speaking, as one speaks to another face to face, over a wire so as to be heard at many miles distance. The lesson is, let us be cautious how we profess to know.

But *does belief* in a future life, or the belief of one that he *knows* there is to be such a life, cause him to lead a better life on earth? I think not. Many such believers live comparatively good moral lives, I admit; but I think they are moved to do so by other causes than a belief in a future life. This I will admit: That

many religionists perform certain acts under the influence of this belief, such as offering prayers, giving alms and gifts to the priests and the missionary institutions, etc. But is this morality? Is it really good? Are such acts really beneficent in results to humanity? But further, do these people make these sacrifices because they believe it to be right, or because they *fear* punishment if they do not? A good moral life is not merely external—not a mere mechanical act—it is a line of conduct based upon a firm conviction that it is *right* and will result in good not only or even chiefly to one's self, but to one's neighbor or to humanity.

The person who perfunctorily goes through the acts of churchly performances and who gives alms and gives "gifts to God" in order that he may escape severe punishment and enjoy undeserved happiness, is not an integrally moral man. He is simply in the position of the prisoner in the penitentiary; self-interest only *forces* him to outwardly observe certain rules of conduct.

Now, I assert, and I think common observation bears out the truth of this assertion, that people who live immoral lives are almost universally believers in a future life. Almost all criminals, including the most cold-blooded murderers, believe in a future life. Is it not proverbial that the murderer standing upon the fatal platform of the gallows accepts the ministrations of a priest and mutters a prayer himself for his *own* soul's salvation, and declares that his sins are pardoned and he is going "straight as a string" to paradise? Does such a one ever pray for the salvation of the soul of his poor victim who died without the supposed benefits of priestly ministration or even a moment to beg for forgiveness of his sins "for Christ's sake"? No. He is still the supremely selfish, immoral man that he was the day he committed the crime. Who are the suicides? Do they not almost in every case where they leave behind a note of explanation or farewell assert that they hope for forgiveness, and even, often, append to their notes, "May God forgive me"! Are such not often professed Christians, even priests and preachers?

As to Spiritualists—who profess to *know* they shall never die—they are "good, bad and indifferant," like other people, *according to their inherited organization and the influences of their life-environment*. Many of them have been among my most respected and loved personal friends; people who were as near perfect morally, perhaps, as is possible to human nature at this stage of race evolution. Yet I have known Spiritualists who led lives that were notoriously immoral.

A belief in a future life so far away has little influence. Even a belief that one shall live next year, next week or tomorrow,



does not so very greatly dominate his acts. Men are extremely prone to "take chances" for the sake of mere present personal pleasure. The temporary looms up like the foreground in perspective while the future and permanent gradually recedes into a hazy, dreamy, indistinct uncertainty.

I believe that the *knowledge of the truth* as to the existence or non-existence of the conscious personality of man after bodily death would be very desirable and beneficial to mankind, regardless of whether we should learn positively that there *is* to be or is *not* to be such a life. I have implicit confidence in the ultimate beneficence of the *truth*.

But, as quoted by my critic, I averred that a belief in a post-mortem life was not only not a moral incentive but had a deleterious effect on the believer, inasmuch as it led him to "neglect the present, or to procrastinate, or waste time, energy and substance in the actual world of reality trying to 'lay up treasures' in a mythical, unreal world of superstition's creating."

It seems to me that this is eminently true, as evidenced by the facts of everyday observation. Do we not see an immense throng of priests, preachers, evangelists and lay-church members neglecting their legitimate worldly business and devoting their time, energy and money to the propagandism of the theological dogmas of Christianity? And are not these dogmas based upon, and dependent upon, the belief in a future life? Are not their efforts professed to be to "save the souls" of men from a future-life hell, and to lead them to a future-life heaven? Take away this belief in a future heaven and hell from Christianity, and what have you left? Would not these devotees quit the propaganda work and go to work for the good of man here on this earth and in this life, where we "know" men live and need supplying with an environment favorable to the development of their moral nature and incentives to live moral, useful lives?

And is Spiritualism an exception? I think only in degree. If its hypotheses of a future life are wrong; if they are mistaken and teaching that the "spiritistic" phenomena are demonstrations from a world of decarnate beings who formerly lived and died on earth, whereas the phenomena are only reflections of their own minds, thoughts and sentiments, are they not neglecting present-life duties and wasting their time, energy and money in propagating a doctrine, baseless in fact, of a "mythical, unreal world of superstition's creating"?

I believe, whether a future life be a fact or not, that the phenomena of Spiritualism are all of this-life origin.

## A BISHOP IN THE WRONG PEW.

¶ Though Christian bishops profess to have special relations with Deity as the messengers of his will to mankind, and hence might be supposed to be infallible in judgment under the inspiration of Providence, they often make most ludicrous mistakes. A case in point has just occurred in my experience. Not long since I got a letter from one Wm. M. Brown, Bishop of Arkansas, in which he says :

My dear Mr. Editor: I am sending you a copy of a reprint containing my 1908 official Address to the Annual Council of the Diocese of Arkansas in the hope that you will be interested in the part of it relating to the "Open Pulpit" legislation and my "Denominational Episcopate" suggestion, pages 40 to 50 inclusive. I would be glad to have your estimate of this scheme for the promotion of Christian Unity, which, according to a widely prevailing belief, is just now the greatest need of Christianity in this country. I realize that many will regard my suggestion as being so radical and visionary as to be unworthy of serious consideration, but I hope that this will not be your opinion of it and that I shall have a communication from you, either pro or con, which will be of help to me in the preparation of a book entitled *A United Church for the United States*, upon which I am at work. With every good wish for The Review, I am very cordially yours, etc.

Wm. M. Brown, Bishop of Arkansas.

¶ It should be explained that the "legislation" spoken of by the bishop is not State or National, but ecclesiastical—Protestant Episcopal; and that what is meant by the title of his proposed new book, "A United Church for the United States," is not necessarily a State church, but one he thinks is "the only ecclesiastical organization within the limits of the United States which can make a Divine claim to the allegiance of any English-speaking man or woman"—that is, the Protestant Episcopal church, "because it is the National Branch of our Racial Church," as he expresses it. Even from a Christian point of view, one cannot fail to see the supreme egotism and intolerant exclusiveness of the ideas here expressed. The bishop speaks frequently of his church as "the catholic church," which is plainly a gross misnomer, as a church claiming for itself such exclusive rights and attributes is as far from being catholic as it is possible to get. The bishop admits that other denominations may be justified in their church work in localities where the "regular" (he calls the others "irregular") church has no ministers, priestly or lay; but he says "that when the regular church ministry is, or can be made, sufficient, the continuance of the irregular becomes unjustifiable and more or less of an unchristianizing influence. Our



Saviour founded but one Church and Ministry and under all normal conditions it has a right to the whole field."

There is not a word of New Testament evidence that Christ ever founded the Protestant Episcopal or any other church. He is simply reported as saying that upon Peter he will found his church, but no church organization was effected until long after the time to which the life of Jesus is ascribed. Notwithstanding all this, the bishop is contending for more liberality toward other denominations than is usual in his own church. This with a view of ultimately drawing them into the "regular" fold, on the principle, as he says, that "you can catch more flies with molasses than with vinegar."

The bishop kindly asks this editor's opinion of his "scheme." Well, I as an agnostic and believer in science as the only real revelation, have no objections to stating my opinions of the schemes and doctrines of bishops when asked to do so; so I will briefly reply that I think that the bishop's scheme will have about as much influence with the "irregular" denominations as the bishop's prayers have in influencing the dispensations of Divine Providence!

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### HUMANITARIANISM.

¶ The word humanitarian as used in the United States has a broader meaning than it has as used in Great Britain, and it has a still more comprehensive meaning as used in this magazine. In the Old Country, the word is applied almost exclusively to mean *humaneness*—kindness and the absence of cruelty, especially to animals, children and criminals; in America, the word has this meaning and also that of the humanity of Jesus Christ—that is the doctrine that Jesus was not a god, but a human being, born of human parents the same as all others. In The Review, the word is made to cover the entire field of human interests as unaffected by any divine influence in the way of either supernatural revelations, or of providential interpositions to thwart the orderly course of natural events. It embraces the idea that to *man, humanity* is the paramount object of intellectual and moral interest, and that the evolution of human nature out of animal nature and civilization out of barbarism, is not effected by any "scheme of salvation," but by the regular and immutable laws of nature, and that we learn of these not through revelation, but through observation, experience and reasoning, the result of which is science.

## NOTES AND BRIEF COMMENTS.

¶ *Wanted*—A good solicitor to canvass the city for subscribers for The Review. To the right person, male or female, a very liberal commission will be paid. Directions how to find the right class of people will be supplied to anyone undertaking the work.

¶ Prof. T. B. Wakeman's article on "The New Cosmology, Introduced by Goethe's Celebrated Cosmic Poems," came to hand too late for this issue of the magazine, but will form an important part of the December number.

¶ Now that The Review has been enlarged and much improved otherwise, I think it is no more than fair that its friends should not only subscribe and pay for it promptly, but also exert themselves to induce others to do the same.

¶ In a private letter to the editor, Dr. T. J. Bowles truly says: "A concerted movement by a few good friends would give The Review an extensive circulation." And with this the Doctor sent in the name and dollar of another new subscriber.

¶ "What Do We Know About God?" is the title of an exceptionally strong article by G. Major Taber which is to appear in the December Review. The Bible's contradictory statements about the character of its gods are set out so plainly that there is no chance whatever to deny them. Every Christian and Jew in the world ought to read this article.

¶ The December number of The Review is expected to be filled with unusually interesting matter, and a larger than usual edition will be printed in order to furnish a good supply of sample copies. Those wanting extras to give or send to friends can have them in dozen lots at half price—that is, one dozen or more at 60 cents a dozen. Less than one dozen, 3 for 25 cents.

¶ In a note from Mr. J. Frantz, of San Francisco, in which he orders fifty extra copies of this issue of The Review, he says:

"I note Comrade Bliven's letter in the October Humanitarian Review and in relation to the same I wish to state that I have so far secured 140 members through my own efforts for the Materialist Association, and I wish you would allow me some space for monthly reports in the Review."

Yes: I will try to find a place for these reports in the Correspondence department of the magazine.

¶ A note from Mrs. Eliza Mowry Bliven, general secretary of the Materialist Association, informs me that she could not find time to write out a report of the proceedings of that society's late convention at Cana!



Dover, O. If the officials of the Association are not interested in having their proceedings published in *The Review*, I can hardly be blamed for not publishing them; hence, no report appears herein except that of the list of officers elected for the ensuing year, which are as follow: President, Otto Wettstein; Vice-Pres., Helen M. Lucas; Secretary and Treasurer, Eliza Mowry Bliven, of Brooklyn, Conn. Inquiries regarding membership should be sent to Mrs. Bliven.

¶ There is a whole sermon in the following four lines from *Hudibras*, mere rhyme though it be:

Big fleas have little fleas,  
Upon their backs to bite 'em,  
Little fleas have lesser fleas,  
And so ad infinitum.

Upon what principle of right, or justice, or mercy, or kindness, can anyone account for the condition of things in nature as here laconically described if the Creator was all-wise and infinitely good and omnipotent, and is yet a "heavenly father" who providentially cares for his creatures?

¶ The manuscript copy of the lecture on "Human Nature and Human Character" in this number *The Review* was obtained direct from Mr. Kent, the lecturer, by Stephen D. Parrish, Esq., of Richmond, Ky., and contributed by him to this magazine. In a note from him accompanying the copy, he says:

"In the enclosed manuscript there are only a few corrections by me; otherwise the manuscript is just as received. We may and doubtless do not, agree with the Doctor in his religious views, but I deem his vital and logical distinction between character—*human character* and *human nature* worthy of being promulgated. For that purpose, I know of no better medium than *The Humanitarian Review*, so closely connected with all that appertains to humanity."

¶ Dr. Joseph A. Thompson, of Hyattsville, Md., kindly sent me a copy of the following letter written by Col. Ingersoll to John G. Mills to express his sympathy in the case of a death in his family. It has not been published among the Colonel's writings, so far as I know, and it deserves perpetuation in print as showing something of his sympathetic character:

Washington, D. C., May 12, 1881.

My Dear Mr. Mills: I know how poor, weak, and worthless all words are, and forever must be, in the presence of death. I know from experience that human sympathy is "balm for hurt minds," and I want you to know that you have mine. After all, there is only the difference of a few beats of the heart between the living and the dead. A little more anxiety, a few more moments of gladness, a few more tears, and the universal fate will be ours. I know what it is to see a father dead and I now feel that I would like to press your hand. Yours always,

R. G. Ingersoll.

## OBITUARY.

¶ Lucy Saxton Northrup, wife of the well-known Freethinker, E. D. Northrup, Esq., of Ellicottville, N. Y., died on the 8th of October after a long and severe illness from paralysis of one side.

Mrs. Northrup was a descendant from people of creditable achievements and who have places in the history of our Nation. She was a great-granddaughter of Col. Joshua King who commanded the department of the Hudson during the Revolutionary war, and "who regrettably conducted the hanging of the British spy, Maj. Andre, who was clothed in a suit of Col. King's clothes at the time, having been captured by Williams, Paulding and Van Wert, three pickets of Col. King's own regiment, and, of course, then disguised in cheap, well-worn old raiment, unfitted to his rank as an officer." Mrs. Northrup was also a great-granddaughter of Elisha Webster Skinner of Albany, N. Y., who was the publisher of "Webster's Elementary Spelling Book," of national celebrity, and who served many years afterward as State librarian of New York.

The Ellicottville *Post*, from which I glean these facts of Mrs. Northrup's life, says of her character:

"Kindness, generosity, and charity, were ruling traits of Mrs. Northrup's character, and hers was a genial, happy, affable temperament, devoid of affectation and any fulsome pride or air of superiority—traits which she inherited from all of her ancestors. As she lay in death, in her casket, like one asleep, much emaciated by the terrible disease that sapped her life away, her girlhood beauty seemed restored, and attractiveness, with no repulsiveness, marked her appearance. Those who knew her best loved her most."

Mrs. Northrup was born August 19, 1852, and was therefore about fifty-six years of age. She married Mr. E. D. Northrup Oct. 12, 1870, and was the mother of seven children—six sons and one daughter, all yet living except one of the sons.

Mr. Northrup, who has been a reader of *The Review* from the first, and who has several times contributed to its pages, has the profound sympathy of its editor, and doubtless all of its readers who may see this obituary, in this time of his great sorrow. He, with us, can have at least this consolation, that the dear one who bore so much terrible suffering so long is at last free from pain and at rest.

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¶ Thomas Y. Crowell & Co., book publishers, New York, announce:

"Dr. William Elliot Griffis has been honored by the Emperor of Japan with the decoration of the Order of the Rising Sun, which is given only to distinguished foreigners who have aided in the modern civilization of Japan. It was received through the Japanese Ambassador at Washington. Dr. Griffis' recent book *The Japanese Nation in Evolution* (Crowell), has been placed upon the "best book" list by the New York state librarians."



## CURRENT PERIODICALS.

*The Truth Seeker*, "a Freethought and Agnostic Newspaper," published weekly at 62 Vesey street, New York, at \$3.00 a year. E. M. Macdonald, editor and proprietor.

The leading article in the issue of Sept. 26th is by Prof. Thaddeus B. Wakeman and entitled "Old and New Persecutions." In the number for Oct. 3, is re-printed from the N. Y. *Sun* an extremely interesting article by Goldwin Smith on "Triumphant Doubt—on the Increase of Skepticism." Goldwin Smith, Englishman by birth and Canadian by residence, is an author of world-wide reputation, and whatever he has to say on any subject which he attempts to discuss carries great weight. In the issue of Oct. 10, Prof. Wakeman again appears in a leading article, this time on "The New Science—Cure of Religious Persecution by the Apotheosis of Infinity, Humanity and Love"—a continuation of the very interesting series begun in the number of September 26th. Austin Bierbower discusses the "Sins of Saints;" "Does a Believer Exist?" by J. M. Gilbert, and an illustrated letter headed "A Sojourner's Notebook." are of much interest. In the number for Oct. 17, W. A. Hinkle, M. D., discusses "Bibles in the Making;" of considerable interest is an article on "The Historical Jesus," by A. Kampmeier, another on "Nissus, Issus, or Jesus," by "Nummus," and a letter from a visitor to Editor Macdonald's camp at Liberty, N. Y., with two photographic views of Mr. Macdonald and his tent-home, is of special though sorrowful interest to *Truth Seeker* readers, for Editor Macdonald is in a very serious condition of ill-health and is taking the "out-door" cure for tuberculosis.

*Ingersoll Memorial Beacon*, monthly, Wm. H. Maple, editor. "Ingersoll Beacon Co., 78 La Salle st., Chicago, Ill.. "Mental Liberty, Science, rational right-doing, good health, good homes and good government." A radical but rational Freethought magazine. Price \$10c., or 1.00 a year.

The September number is a good one, as usual. The editor discusses "Mr. Gates' Hypothesis,"—a criticism of an article on "The Inertia Hypothesis of Force," by Clarence C. Gates, printed in the same issue, and Mr. Mangasarian's interesting letter of July to the Free Religious Association of Chicago, and other valuable articles are contained in it.

*To-Morrow*, "for people who think," published at 139 E. 56th street, Chicago, Ill. Price, \$1.00 a year. Parker H. Sercombe, editor.

"Commencing with the January '09 number the price of *To-Morrow* will be increased to 15c the copy, yearly subscription \$1.50. The 1909 volume will be of new size, will be very particularly edited and proof read and will be a monthly exhibit of the printer's art of the modern school," is announced by circular from the publishers. The October number: among other things, an editorial on the "Public Prayer Monopoly," another on "The Cost of Catholic Schools;" a continuation of Joseph Steiner's "Fundamentals of Correct Thinking—Logic;" and E. D. Goodrich, writing on "A Co-Operative Commonwealth," gets in a good advertisement of "La Prosperidad Colony Association," of Los Angeles.

and Sinaloa, Mexico. As for this scheme, perhaps, like other things, "distance lends enchantment to the view," and from this close view, I feel disposed to warn all readers of *The Review* to put no faith in "circulars," but personally visit the headquarters of the concern in this city, and make inquiries outside of the association before investing in this so-called enterprise.

*The Open Court*, Dr. Paul Carus, Editor. Open Court Pub'g Co., Chicago, Ill. Price \$1.00 a year. "Devoted to the science of Religion and the extension of the religious parliament idea."

October number, very profusely illustrated with excellent engravings, contains the following articles which should be of special interest to Liberal thinkers: "God has No Opposite,"—a sermonette from the Persian—by Prof. Lawrence H. Mills, D. D.; "The Sixth Sense" (illustrated), by the editor; "The Philosophy of Sympathy," by C. L. Vestal; "The Independent Philippine Church," by R. T. House; "The Skeleton as a Representation of Death and the Dead," with ten fine illustrations, by the editor.

*The Freethinker*, a weekly in journal form, edited by G. W. Foote and published by The Pioneer Press, 2 Newcastle st., Farringdon st., London, E. C. (England). Price, twopence; per year, 10s. 6d.

In the issue of Oct. 11, specially interesting papers are: "Moral Instruction and Religion," commenting on the late First International Moral Education Congress, by C. Cohen, and to be continued in future numbers: "What is Truth?" by J. T. Lloyd; "The Nonconformist Press and the Great Betrayal," by H. W.

*The Searchlight*, monthly, J. D. Shaw, editor and proprietor, Waco, Texas. \$1.00 a year. A liberal Freethought journal.

September number has an article by Judge Parish B. Ladd on "The Vitalized Oneness of the Universe," and a long but interesting editorial on "The Bible,"—a review of a sermon printed in *The Baptist Standard*, and another on "Religion in Politics."

*The Open Road*—"official organ of the Society of the Universal Brotherhood of Man—a monthly magazinelet, edited by Bruce T. Calvert and published at Griffith, Ind. Price, 10 cents each or 50 cents a year. (See ad in *The Review*.)

The October number (No. 2, Vol. I) is wholly made up of editorial miscellany. Although it does not use the term, this magazine belongs to the order of New Thought publications.

*The Humanitarian*; the Journal of the Humanitarian League. Henry S. Salt, editor. Published at 53 Chancery Lane, London, W. C., England. Monthly, one penny, or 1s. 6d. a year.

In September number some important articles are "Criminal Law and Prisons," "Lord Churchill on Spurious Sports," "Imprisonment for Debt," by Joseph Collinson. "How to Prevent Wars," by G. W. Foote, and "Bloodless Sport," by H. S. Salt. The publishers have my thanks for numerous pamphlets and leaflets on various phases of the humane treatment of men and brutes sent me from time to time.



## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Philadelphia, Pa., Oct. 15.—I write to say that after reading *The Review* for October I hasten to congratulate you on getting out such an able array of talent. It seems to me *The Review* is getting better every number that appears. Your article in reply to our Judge Parish B. Ladd is *par excellence*. I have read it and re-read it, over and over. It has the true ring of Liberalism in every sentence. The truthseeker's motto should be "Hew to the line, let the chips fall where they may." You do not necessarily quarrel with the Spiritualists, or any other sect, by exposing the erroneous teaching of a life beyond the grave. Our cause should be purely educational, notwithstanding the bitter attacks of the priesthood. Yours, for

"The truth wherever found,  
On Christian, or on heathen ground."

George Longford.

Pentwater, Mich, Oct. 5.—For people in this age of the world to dogmatically declare "I am a Materialist, there is no God nor future life," is not philosophical. As I look at it, it is a narrow platform upon which to build a superstructure.

If I can induce people who believe in God, or future life, to co-operate in doing work for humanity, I am well pleased, especially as free discussion is in the field. There are very many Spiritualists who are liberal-minded, and labor for the good of humanity; and there are Christians who aim to do good, to educate and refine, despite their superstitions.

A great deal of Freethought advocacy for the past 15 years has been foolish and contrary to common sense.

W. F. Jamieson.

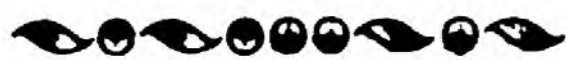
### It Appeals to Reason.

Anoka, Minn., Oct. 10.—I have read your book *A Future Life?* and rather like it. It is quite different from many books that I have read. It appeals to reason. I have read Hudson's works, but at the time I took things for granted. I have since dared to think consistently with reason, and have dropped my so-called orthodox religion. I have also found it necessary to sever my connection with my lodge (Masonic). I did this because I could no longer accept the Bible as the rule and

guide of my life and faith. I want something higher. I desire freedom and I wish others to be free also.

I have enjoyed your magazine. I want more of your writings and publications. I am sending two \$1.00 bills for the following booklets—

H. M. Faulk.



East Los Angeles, Cal., Oct. 16.—I am pleased to see that The Humanitarian Review is gaining ground; I am also well pleased to read the spicy articles written by Mrs. C. K. Smith, Mr. John Maddock, and Prof. W. F. Jamieson. Prof. Jamieson used to write for The *Freethought Ideal*, when I was its editor. I like the Correspondence Department wonderfully well.

S. F. Davis.



Chardon, O., Oct. 8.—I have secured five new subscribers for the Humanitarian Review. Let every reader do as much or more and Brother Davis and the cause of Freethought will be benefited. The Taft matter in the *Truth Seeker* of September 5th plainly shows that he is catering to the pope. Give me a Garibaldi, a Bradlaugh, an Ingersoll as defenders of liberty. Away with all who cater to a potentate in the cause of degradation.

B. O. Fenton.



### Anent Poets and "Poetic Poetry."

Fisher's Island, N. Y., Oct. 4.—When I commenced this letter I only thought to write a short business letter and square up my subscription to the magazine, but picking up a book that lay here on the table, "Dowling Essays," I read where it is claimed by the old critics that Lord Byron never wrote a poem. I don't understand what to make of such stuff. I find that the most of these critics were prose writers and could not write poetry. If the poets of this age should be criticised as they were in the days of Queen Elizabeth there would be a "hot time in the old town." All the poets then were Shakespeares, and they cared nothing for their intellects. The intellectual side of a poet's mind is an impertinence in his act.

Speaking of poets and poetry I find myself in a great puzzle. I have a work by an English prose writer, who says that Lord Byron never wrote a poem in his life. He says Byron was a "fine stage manager of melodrama, but to please no one—himself included—could he have written the play." Yet he does not directly accuse him of plagiarism. What he says is: "That whether Byron stole or not, made not the least difference in the world; he never by the aid of his gifts or his thefts wrote a poem." To prove this, he quotes another prose critic, which I will give: "Mr. Swinburne's poetry is almost altogether poetical. Not all the poetry of even the poets is so, and to one who loves this dear and intimate quality of which we speak, Coleridge, for instance, is a poet



of some four poems, Wadsworth of some sixteen, Keats of five, Byron of none, though Byron is great and eloquent, but the thing we prize so much is far away from eloquence. Poetical poetry is the inner garden: there grows the 'flower of the mind.'"

How do the critics dispose of Byron's *Childe Harold*, written in nine line stanzas? Mr. Warsley's translation of Homer's poems is written in the same strain; if this is not poetry, what is it?

I think I have read Homer's poems as translated by five different translators, and I like Mr. Warsley's much the best of all. Bryant and Cowper translated the poems in blank verse; this I could never read to make any sense of it. I wish that some of the smart writers that contribute to your magazine would please tell me what "poetical poetry" is.

October 12.—My Humanitarian Review for October came to hand last Friday, spick and span, and chock full of good reading. The make-up and arrangements of its articles is superb; don't see where I could improve it; I don't wish to. I wrote you five years ago that I thought you "were on the right track," and have not changed my mind since. I hope the magazine will be the means of doing much good. I notice that some of your *smart* writers and critics think they would change your way of thinking a little. Well, this is their privilege: free speech is our motto, but it is not always well to be too self-sufficient.

Jas. S. Casey.



### Do "the People" Want the Truth?

Sharpsville, Pa., Sept. 5.—Your courtesy in sending samples of your most excellent magazine is most sincerely appreciated by me, and seems to open a way to me to make new and very pleasing acquaintances. I enclose a short article in reply to Prof. Jamieson's in the last number, which may be of some use. I have hungered for a long time to come in touch with just such men as your class seems to be.

I do not know what field in the line of Freethought is open, but it has been a conviction of mine for months that I can be of large service to humanity if I could cast off my "Rev." and get out among the "people" and tell them the glories of life and the obligations of living.

The *Truth Seeker* will publish my last sermon on "Freethought the Boon of Every Man," and I trust to distribute some of them here. I can't be persecuted more than I am. Talk about the burning of Calvin! People do worse today; they do not burn your body nor rob your physical life of breath, but they would sear your soul and take from one his character and smirch his reputation; and beside the persecutions which many indulge in today Calvin's bonfire is little. Calvin only burned the lips that spoke—the fire did not touch the message spoken nor the character that inspired the message. Today they would leave the lips alone

but go to the back and strike a sword to the very vitals of life—the character—and thus destroy the message by robbing it of character.

I am an optimist, yet when I look backward I get pessimistic when I see the point that has been gained in thought by our growing civilization.

What can a minister do, who has preached since he was eighteen; preached in the Congregational church for twelve years and the Universalist for six, and longs to make himself felt for larger thought and life throughout the country? At one time I was editor and publisher of *Humane Christian Culture*, at another time professor in a theological seminary, and for a long time pastor; yet there is practically no encouragement for a free-thinking preacher in the church; then where will he go and what will he do? One thing is certain: I would rather rot on the church steps than preach that which I do not believe and work only for a salary.

I am anxious to get acquainted with you and others interested in Liberal thought. For the enclosed dollar send *The Review* and a copy of *Eternity of the Earth*, as advertised. [Rev.] Clarence J. Harris.



### Says it "Is Not Correct."

San Diego, Cal., Oct. 3.—J. S. Porter, in the *Woman's Home Companion* for September says no woman helped to write the Bible. He says also "that little can be said in serious praise of earlier women writers in America." That "it consists largely of moral tales, with more moral than tale, for the young."

It is related that Thos. Moore, the noted Irish poet, was once asked when he began to regret having written some of his poems, replied promptly, "When I had daughters old enough to read them." Anything immoral in its tendency should not be fascinatingly garbed and published for young or old readers. If old people enjoy immoral literature they should not be gratified any more than in the use of brutalizing spirituous liquors.

Children are properly taught to reverence their grandparents, and grandparents, as well as parents, should set examples worthy of imitation. So says one grandparent.

On page 167 of October *Humanitarian Review*, the editor says: "Believing we shall live on after death, we neglect the present or procrastinate, or waste our time, energy and substance in the actual world of reality trying to 'lay up treasures' in a mythical, unreal world of superstition's creating."

This is not correct, inasmuch as our welfare in the future is dependent upon the proper use of the present. The same as today and tomorrow. If we make gluttons of ourselves today either in eating or in



drinking, we feel the effects of it tomorrow. The law holds good in the future life; that is, after we have laid off the garment of flesh and continue the life that does not die in the spiritual body. This is not a belief, it is knowledge, that all may gain who really desire to do so. Belief or unbelief changes nothing. Facts are not dependent upon belief, nor are persons who know disturbed by what some others do not know.

Mrs. C. K. Smith.



Coscob, Conn., Oct. 10.—The copies of this month's Humanitarian Review came all right on Friday, and I congratulate you on its contents and fine appearance every way. Please to send me three copies more, so that there will be the same numbers of the Ward articles to go to friends. Do the best you can with the Goethe articles. There will be two more of them, "Biology" and "Sociology." Then I will try something "original" and very "fresh."

Thaddeus B. Wakeman.



Towanda, Ill., Oct. 1.—I am well pleased with The Review, and now want a copy of your book, *A Future Life?* for which I enclose \$1.00, to include two pamphlets and some back numbers of the magazine.

W. H. Reedy.


## A UNIVERSAL MONISTIC ALLIANCE

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An Address to the International Congress of Freethinkers at St. Louis, Mo., Oct., 1904  
BY ERNST HAECKEL [of the University of Jena, Germany]

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## CONTENTS

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It is logical and reasonable, and a good book to lend."—A. L. Hopkins, Oakdale, Neb.

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"You write in an interesting way, and with an evident intent to be fair. Your showing of the fallacies of Hudson is done in a masterly manner."—Samuel Blodgett, Hopkins, Minn.

"The depth of study, clear, logical power of deduction and practical treatment of the subject, excites my deep respect for you, and makes the articles of absorbing interest to me."—L. J. Moss, Superior, Wis.



"Your position on the future-life question suits me, as it is the common-sense stand-point."--F. B. Hall, Augusta, Mich.

I hope you have orders by the thousands for this book.---Geo. Longford, Philadelphia, Pa.

"It seems to fulfill the author's design, and to state definitely his own understanding of the subject in question. Those who differ with his conclusions agree that it is well done."--Mrs. C. K. Smith, San Diego, Cal.

Your 8th chapter, I believe, gives the *true* explanation of the phenomena of table-tipping etc., so much relied upon to prove the existence of spirits.--E. A. Fitch, Wilmington, Vt.

Proves himself one of the most effective idol smashers.. It is an intellectual refreshment to read an author like this. He gives the reader something on every page to think about, to read and re-read and even study.--Prof. Jamieson in a "Review."

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I have read and thought much on the question of a future life during at least three quarters of the *eighty-six* years of my life, but nothing else I have read on the subject has so convincingly shown the inadequacy of the alleged evidence to prove it.--B. PRATT, Los Angeles.

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Your very able and honest criticisms of prevailing theories concern-

ing a future life have also helped, in a great measure, to confirm the opinions I have concerning the same."--Gabriel Z. Wacht, Sawtelle, Cal.

Your review of the subject has been fair, scholarly and masterly. Your skepticism on a future life is just what the world needs, and nobody can state it in plainer and more acceptable than you have done.---T. E. Casterline, M. D., Edgar, Neb.

### Extracts from Reviews by Editors.

I believe with you, that it is time we looked at the question of a future life from a rational and scientific point of view.--I look for a large circulation of your book and believe it will do much good."--Reynold E. Blight, Asst. Ed. *Fellowship*, of Los Angeles.

The title explains the scope of the book. It is the work of a clear, rational thinker. The book is well bound and has a good portrait of the author.--*Altruria*, New York.

It's a mine in analysis, logic, reason, truth.--Dr. Tilden, in his famous *Stuffed Club*, Denver, Col.

A very creditable volume is *A Future Life?* by Singleton Waters Davis. The author in a kindly and critical way discusses many of the problems of life pertaining to the subjects of annihilation, metaphysics, re-incarnation, spiritualism etc. It is well worthy a careful reading.--*Progress*, Los Angeles.

It is a very fair and scholarly consideration of the question of personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated. It is a valuable work, and neatly bound.--*Ingersoll Mem. Bacon*, Chicago.

*A Future Life?* is the most interesting volume that has come to our desk during the month. .... Mr. Davis fearlessly attacks the greatest "authorities" on psychic phenomena. Dr. Hudson's book



"The Law of Psychic Phenomena" is torn to shreds. In fact, the author lays bare everything that in any way would lead the investigator to believe in a future existence. It may be interesting to the "psychic" and spiritualist to read the author's explanation of how their so-called "tests" are brought about. Here he enters new fields and furnishes another problem for the scientists.--*To-Morrow* magazine, Chicago.

Mr. Davis is transparently candid in his treatment of the subject. As an inquirer and lover of truth, he discusses mind, soul, spirit, energy, matter, as becomes a thinker and close observer. Well does he describe man as a being who "thinks in childish terms." A study of this book by Spiritualists, Materialists and Christians will be of incalculable benefit to them all; it will give them a good look into nature's mirror; it will incline them to modify, to polish angularities; it will broaden their view and help turn them into liberal humanitarians. The author of *A Future Life?* gives a beautiful description of a natural resurrection. He furnishes more food for thought in one page—more clear explanation—under the head, "A Revelation by the Sun-God," an evolution of the resurrection theory, that can be found in volumes devoted to the subject. It ought to be read by a hundred thousand clergymen before Easter. The author skillfully next poses of the "free will" problem of orthodox Christianity. He bows to no scientist as infallible authority, and with one sweep of his logic-scimiter convicts the great Haeckel to be not a monist, but a theoretical "dualist." The logic of the author along here is a ringing sledge-hammer on the anvil of truth. It is unanswerable. It has been said that science is the great iconoclast. Mr. Davis keeps close to science and proves himself one of the most effective idol smashers I have ever read.

Our author may not consider himself "an orator, like Brutus," but his cen-

tral paragraph on page 66 is eloquent. By his crystal-like reasoning, he shows that the strength of Hudson's logic is measured by its weakest link, confounding an appearance with reality. For his logical reasoning, Mr. Davis deserves the thanks of every thinking mind.

No Christian, no Spiritualist, no Materialist, can read *A Future Life?* without becoming a clearer thinker. This great book does what too many books fail to accomplish: adds to the store of human knowledge. Carefully he states the strongest affirmations of those believing in a future life and weighs them. His chapter X, "The Question of a Future Life from a Scientific Standpoint," is a gem in literature, the distinctions are so clear-cut. As he says, "We should continue our inquiry until we *know* that we *know*! That is science." That is what I call hardpan—a veritable Gibraltar of reason.—Prof. W. F. Jamieson in a review.

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"A readable and instructive work. The treatise was much praised by Mr. Davis's readers while it ran its course in THE HUMANITARIAN REVIEW".—"Truth Seeker, New York.

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## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ COURAGE is one of the first of the virtues recognized as such by every budding civilization; there can be no human progress without it.

¶ Courage is not mere passionate disregard of danger, but rather the cool-headed determination to persevere in the pursuit of a noble object in the face of threatening calamity.

¶ The truly courageous man weighs well the value of that which he is striving to achieve against all that he may lose in his effort.

¶ If the good results of an effort are not weightier than the evils that must befall one in attempting to bring them about, he is none the less courageous if he turn from that effort and undertake another of greater promise.

¶ Courage is not the dash and flash of a fiery mental meteor, but the glowing persistence and unflinching continuity of a majestic moral sun.

¶ It requires courage to face the cannon's mouth on the field of battle; but it also requires courage to face the evils which one meets in his daily personal career.

¶ It requires courage to say to threatening opposition, "I will," or "I will not;" and it requires still more courage to unflinchingly and uncompromisingly stand firmly up to a determination so expressed.

¶ But courage is not all in a stubborn persistence in an adopted course of conduct in the face of appalling obstacles; it requires a noble courage to withdraw from such a combat when one discovers that he has mistakenly embraced a bad cause.

¶ The courageous man is prudent as well as brave; he is reasonable as well as sentimental; he avoids useless effort as well as persists in fruitful labor; he fears not to retreat from an unconquerable foe, as well as to hurl himself against a mighty one that he believes may be and should be overcome.

# THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE  
Study of Mind, Ethics and Religions by the Scientific Method

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## SOME FIRST PRINCIPLES.

BY SINGLETON W. DAVIS.

¶ A revolution is in progress, in which the conflict is between reason, science, liberality and common sense, on the part of Rationalism, and mysticism, superstition and intolerance, on the part of Supernaturalism, as the respective progressive and conservative forces effecting the evolution of a scientific, humanitarian religion.

¶ The domain of reason and the field of science are co-extensive with all in the universe that is knowable, and all religions are parts of the knowable in so far as they contain truth and therefore are within the domain of reason and are legitimate fields for scientific investigation.

¶ Reason is the only Revelator of right and wrong—of good and evil; Wisdom is the only Redeemer from error and superstition; Innocence is the only Saviour from hell (suffering of penalty), Righteousness (right conduct) the only key which unlocks the gate of heaven (happiness of reward), and Nature is the only "Bible" (*the book*) and Science the only prophet of this new "religion."

¶ Whether immortality be a fact or not, the laws of morality are in force, and observance of them is good policy as well as correct principle for this life or any analogous post mortem life; as long as one has even but one more breath to draw he has before him a future life. The best preparation for any future life is a well-conducted present life. Nature neither forgives wrongdoing nor remits penalties: she relieves only by destroying consciousness or through restitution and reform.



Prepared expressly for THE HUMANITARIAN REVIEW,

## OUR NEW COSMOLOGY.

BY THADDEUS BURR WAKEMAN.

Introduced by Goethe's Celebrated Cosmic Poems, "God and World" (Gott und Welt), Rythmically, Literally and Linearly Translated and Explained.

### I.—THE COSMIC POEMS OF GOETHE.

#### 1.—GOD AND WORLD,

[*Fore-spirit and method.*]

**W**IDE world and broad life,  
Of long years the earnest strife,  
Always seeking, yet always grounded,  
Never finished yet often rounded,  
The oldest kept with care,  
Friendly caught up—the ever new—  
All with cheerful sense and purest aims:  
Now, one comes on well—a goodly stretch!

#### 2.—PROÆMION.

In name of One who, self-created  
From eternity, by creating impulse, on—  
In that Name, which weaves the faiths—  
Trust, Love, Activity, and Power;  
In that Name, which so often named,  
In Being's self ever remains unknown.

As far as ear, as far as eye may reach,  
Thou findest only the known with that to compare,  
And thy Spirits' highest fire flight,  
Has already of likeness, has of image enough:  
It draws thee on, it bears thee clearly forth,  
And where'er thou roamest adorned are way and place.  
Count of space no more, and heed no more of time,  
For every step is the Immensurable!

What were a God, that only from without impelled,  
In circles let the All about his finger run?  
Him it behooves the world from within to move;  
Nature in self, self in nature to cherish,  
So that what in him lives and weaves and is,  
Never his power, never his spirit may miss.

And us within there's a universe, too:  
Hence comes the people's praiseful use  
That each the best that he may know  
He God, yea his own God, he calls,  
Him fears, and when possible loves,

### 3.—WORLD SOUL,

To all regions disperse ye now  
From this our Holy Feast away!  
Inspired, rush through the nearest zones  
Into the All and fill it out.

In boundless spaces hover now  
As do the blessed dreams of gods,  
And beam at one with all the stars  
In all the space with light besown.

Then mighty comets, push your way  
Into the far—still farther on;  
Labyrinths of suns and planets  
Cut through as ye make your way:

Briskly reach for unformed earths  
And work there creatively young—  
That life—still more of life they have  
In their orbits off-measured swing.

Circling lead up to moving airs  
The ever changing flora forth,  
And unite for rocks in all their depths  
Their enduring fossil forms.

Now each and all with godlike zeal  
For self is striving to excel;  
The water makes the lifeless green,  
And every atom acts to live.

And so is chased in loving strife  
The damp'ning night of mists away,  
While vistas of Paradise glow  
In ever-varying splendor.

Now soon rises, the mild light to greet,  
A new host rich in changing forms,  
And ye, too, o'er this blessed scene  
Astonished now—as the first pair!

And soon is quench'd a boundless strife  
In blessed glance of love's exchange,  
So take, with thanks, the fairest life  
From All back to the All again!—

### 4.--ONE AND ALL,

In the boundless, one's self to find,  
Gladly will each pass away;  
There ends all weariness at last;



Instead of the hot wish, the wild will,  
 Instead of the burd'ning demand, the stern shall,  
 One's self to give up—that is bliss.

World Soul, come press us through,  
 For with the world-spirit's self to wrestle  
 Becomes our powers' highest call.  
 Sharing with us, good spirits guide,  
 Highest masters gently leading,  
 To that which all created and creates.

And the created to form again,  
 That not to the motionless it may arm,  
 Works the eternal living, Do.  
 And what was not, that now becomes,  
 Whether pure suns or many color'd earths,  
 In no case may it ever rest.

Its call is to ever move—ever creating act—  
 First to take form, and then to change;  
 Only in appearance stands aught a moment still.  
 The Eternal moves ever on in all;  
 For all must into nothing fall,  
 If it, in Being, were a moment still.

##### 5.—INHERITANCE.

No thing that is can to nothing fall !  
 The Eternal onward moves in All,  
 By thy Being think thyself blest !  
 For Being is eternal—since laws  
 Preserve ever the living treasures  
 With which the All itself adorns.

The True was found in part long ago ;  
 A noble brother-band has it bound,  
 To the known true hold firmly on !  
 Thank for more, son of earth, the wise one  
 Who showed the earth to circle the sun  
 And for her sisters marked their paths.

Then first turn thyself to that within,  
 The center there inwardly thou'lt find  
 Whereof the noble never doubt,  
 No rule will thou e'er find wanting there  
 For the self reliant conscience  
 Is the sun of thy moral day.

Thy senses then, wilt thou have to trust ;  
 Nothing false will they e're to thee show  
 If thy understanding keep thee awake.  
 With fresh out-look joyfully observe,  
 And rove safely because pliantly,  
 Through fields of our wealth-weighted world.

Use with measure plenty and blessing,  
 Let reason everywhere present be  
 When Life enjoys the zest of life;  
 Then firmly will the past be standing,  
 The future before us live ever on—  
 The Now be our Eternity!

And this at last hast thou grown to see?  
 And art thou by this feeling inspired—  
 "What fruitful is, alone is true"?  
 By that, then, test the common life of men;  
 After its own whims it rushes on—  
 Join thyself to the smallest band,

And as of old till now, silently,  
 His work of love, after his own will,  
 The sage or poet has formed,  
 So mayest thou win life's fairest grace,  
 Since noble souls before-hand to feel,  
 Is the call of life most worth of wish,

#### 6.—PARABASIS.

Joyful was it, long years ago,  
 Zealously the spirit striving—  
 To seek out, to really know,  
 How nature in creating lives;  
 And it's she eternally One  
 Who herself in many ways reveals;  
 The small the great, the great the small,  
 Each and All in ways its own;  
 Always changing yet fast holding,  
 Near and far, far and near;  
 So forming, yet form changing—  
 To be astonished, am I here!

## II.—SCIENTIFIC COSMOLOGY

### *The Infinite Foundation.*

**O**UR NEW world, made clear to us by science, gives us (1) a new Cosmology, (2) a new Biology, (3) a new Sociology and (4) a new Future Paradise, or better state of things on this earth as the permanent home of the human race. It is not meant that these things have newly been objectively caused to exist, but that they have evolved naturally, while mankind under the light and influence of science has just (or very lately) begun to discover and practically realize them.

Of course the possibility of these new human conceptions came



from the discovery and realization of the new heliocentric astronomy by Copernicus, Bruno, Galileo, Kepler and their successors. The date of the public knowledge of this greatest discovery may be fixed by the martyrdom of Bruno for the teaching of it, as 1600 A. D. Upon this discovery, consequent changes in the feelings and thoughts of mankind, which have given us a "new earth and a new heaven," became inevitable, and are still in progress.

Probably the three men most effective in bringing about these changes were (1) Thomas Paine, the English American "Revolutionist" who was such only to introduce the modern *democratic republic* which he had invented as "the way out" of the rebellion of 1775 in America, and which he spent the rest of his life in promulgating as the foundation of the federative Republic of Man and of the World, and which is now in the process of being realized. (2.) Napoleon Bonaparte, the Italian-French conqueror, emperor and statesman, who as "the armed soldier of the Revolution" in France, though largely moved by selfish and personal motives which ended his life as a tragedy to himself and millions of victims, yet removed the mass of obstructions which made republics and free institutions impossible. (3.) Johann Wolfgang Goethe, the great German poet, statesman, scientist, prophet and renovator, who foresaw and forefelt the new world of the New Era, and was the first as a whole man to move in, settle and make known the beginning of the new paradise there. And that he did with a harmony, breadth and depth of feeling, thought, and sweetness of poetic expression, which leaves him no superior among men. He touched not only to adorn, but to renew, reform and consecrate; and he touched every part or interest of the world that pressed with pain or joy upon the heart of man. The pain he shared to relieve and transform into a pleasure; the joy, to heighten and deepen, so that it might become a permanent source of health and blessing. He was the successor of Shakespeare—his soul and spirit come to reveal to us the new world, upon the threshold of which evolution had brought Shakespeare to stand, while premature death left him to stand forever there as a monument, silent, but pointing to the future, and its

real Prospero "so wondered and wise" that he could not fail to make even "this place paradise."

To this Goethe, it was a matter of supreme importance and interest to know that the foundation of his and our new world—that is, its cosmology and cosmogony, was there forever, immovable, invincible, inexpugnable—an (and the) infinite plenum—the endless All! This infinite foundation of an endless plenum of automatic, correlating changes is now the scientific ultimate. Man, individual and collective, is the conscious outflower of that correlation of rythms, radiations and changes which are equivalent, or so related as to be knowable to him to the extent of his faculties. It is always his "open secret." Thus far Goethe reached; and following after, science is now there. For us to reach the same heighth, and possibly to look farther, there is no better way than to use the poet's own record of the "God and World" poems which are before you. He kept at and at this problem of problems, till he believed that he had solved it, and now science is with him.

#### POEM 1.—GOD AND WORLD.

Reading in their order note that—

Poem 1 is the proem, fore-motto, spirit and method of the whole series, to which the title *Gott und Welt*, is given. The student and worshipper of nature are one, and always proceeds with the devotion, humility, industry and patience of a true neophyte or novice. Of those in the same class of nature-students, Lorenz Oken, F. W. Von Schelling and the Humboldts (Alex. and Wm.), may be named, and indeed all the Scientists and Spinozists of his day. Much great work was done by them—but perhaps the greatest was the discovery by Oken and Goethe jointly in 1800 of the "Urschleim," which turns out to be protein or protoplasm, and which is bringing consequences many seem to be now struggling not to realize.

These motto-lines were placed before the *Natural Science Review*, of which Goethe was the master spirit from 1817 to 1827, and the story of research they describe certainly reaches back as far as 1780, when Goethe composed his celebrated prose poem or rhapsody, "Nature," which ought now to be reprinted, as Huxley had done in his day. What could be more appropriate to the nature student than these eight lines of memory, admonition and hope?



## POEM 2.—THE PROÆMION.

The novice having been prepared in spirit and method now takes his place in the procession of those who seek the knowledge of the "open secret" in nature's temple of The All. The proper feeling for the approach to that temple is suggested by the word *Proæmion* (Greek, *pro* before, and *oimos*, way). The broad avenue or boulevard which in Egypt and Greece led up to the sacred edifice, where through lines of sculptured gods, heroes and sages, the new nature-inquirer would gather the earnest reverence and industrious patience of the past, while he was leaving their useless forms and illusions and superstitions behind.

This change to the new from the old is presented at once by the poem itself. The first two strophes\* are new, and describe the objective, impersonal, creative self-activity of the All—the Go, which is statically apprehended as matter when the action is, like "the sleeping top," so fine and perfect that it is beyond our perception, and so appears as simple resistance, which is "rest." To the endless All, any beginning, end, stop or limitation, is the unthinkable and impossible. The endless must ever remain unknown, and even unknowable, as a whole; and it is only in this absence of limitation that we find our certainty of liberty. But we, as the conscious correlate of the All, dare not say that any other of its correlates, that we can reach, are "unknowable." But because the All is an infinity of steps or changes "immensurable," it would be the highest blasphemy to think that the infinite Go of the All could possibly be as we could possibly think it to be.

Thus the novice reaches the proper state of mind that only can open for him the temple of the endless world, the infinite All. Then awe, reverence, knowledge as far as he can reach—that is truth, confidence, power and delight—take the place of the old ignorance, delusion, fear subjection, superstitions, incantations, degradation and misery. But this unity with and power of the Infinite comes only as the result of his own intelligent will—that is the only key to its endless world.

But before the temple opens the novice turns with a farewell of love, sympathy and regret to that old world, for it had been

---

\*Note.--These two objective strophes do not use the word "God" nor any personal or sexual pronoun referring thereto. In the German the words that might do so are the same whether masculine or neuter, except "der," which refers to "name," which is a grammatical masculine in German. In the second strophe *It* (*Es*) is distinctly used when the Go of the All is referred to in the fifth line. Judge from this, reader, how much the theologic, metaphysical and "poetic" translations of Goethe are worth.

his past, and still seemed indispensable to many he loved. How gracefully the last two strophes express this parting from the old—as time lays its symbols away, as it does the strata and fossils of mother earth, so that her children may always have a newer sunlit surface for their paradise? These subjective verses properly use the old subjective words and symbols descriptive of the imagined gods which were and still are realities to those who still believe that they “believe” the pre-Copernican astronomy, and still persist in personifying and sexualizing even the infinite All—thus ending in “fear and when possible also with love”?

### POEM 3.—WORLD-SOUL.

(*Weltseele.*)

The temple door opens itself—the veil that seemed to guard “the open secret” is withdrawn—or rather was only imagined there. The novice finds himself with open mind and heart at one and in “holy communion” with the powers of nature, and himself one of their processes, and his consciousness their interpreter. The highest touch of delight follows in the acquisition of knowledge and truth—the union of subjective and objective as one! If the poet has not described that ecstasy of “eureka,” it is because it is indispensible—and where he has not ventured, let none dare!

But now the ecstasy of the holy “feast” must end—is over! The unity with them realizes their functions as its commands, and speaks as “the world soul” itself. The poem which follows is its voice; and echoes back the endless formative and creative processes springing into all of the “nearest regions” from the numberless centers of infinity itself.

This is the ever on-going process of creation, unlimited and without beginning or end in space or time. This eternal “Book of Genesis” is given to us in nine short verses, and every word is confirmed by the science of today: for instance, by the aggregation astronomy of Sir Norman Lockyer, the greatest English astronomer—the Astronomer Royal—and by that epoch-making work, *Das Werden der Welten* (The Growth of Worlds) of Svante Arrhenius, of Sweden, the greatest solar chemist and physicist of celestial motions and processes. Of this great work the Harpers have promised an early translation from the German. The author on page 186 of this work, “replaces”, (*ersetzt*, is his word) the old nebular hypothesis by the processes of modern science; and on page 190, he concludes that the sun and its heat, and system of planets and comets, and balance of in-and-out-play of



matter and motion insure their continuance practically endless. These leaders of science today are sponsors for the cosmology of Goethe in these poems. Until they are disposed of any further words of exposition or defence are superfluous.

The sublime simplicity of this *Weltseele* poem has been compared with the Sun Chorus of the Angels at the opening of Faust which Shelley called "this astonishing chorus." This poem was set to music by Zelter, and with its companion poems, given herewith, was a highwater mark placed by the prophet Goethe at the beginning of the century for science to reach, which it has now done.

The omission of personal conscious immortality in these poems has been noted, and is a great relief from the illusory notions of the childhood of our race. All possibility of its being true was ended by the discovery of the "Urschleim" and protoplasm by Oken and Goethe in 1800. Of course, if life is the correlate of protoplasmic processes, it cannot come about or exist in any other way. The spook illusion and business is scientifically at an end forever.

#### POEM 4.—ONE AND ALL.

(*Eins und Alles.*)

This poem seems to have been suggested by a request for a further word about the continuance of the each in the All. So it is pointed out that the return to and in the All is a joyful relief of and from all ills that endless consciousness could not but entail, and for which only union with the All is the remedy, but through humanity. This last thought is developed in the next and in other poems.

In the second verse, the lesson of Bryant's *Thanatopsis* is improved, and in the two following verses a fuller statement is made of the continuance and correlation of the changes of matter and motion as one in the constant flow of existence. All forms of matter are now realized as modes of analytic and synthetic motion—differentiation following integration. The "star-besown spaces," as Goethe intimates, are the workshops where, in the "immensities," the radiations enable the ions and electrons to form, dissolve and reform the elements of matter out of which the suns and universes are by return built and sustained in their endless flow of radiation outward—afterwards to be returned as matter in mass by the "push" called gravity. In these days when matter is found to be modes of etheric, ionic, and electric motion,—destructible in form and reformable, so that the dreams of the alchemists are in danger of being realized, the verses of

Goethe are found to be the true expression of the present "scientific ultimate" as to the nature of the automatic and ever re- and self-creating All. But the immortality story of it has still another poem to answer for, to-wit:

POEM 5.--INHERITANCE,

(*Vermächtniss.*)

Goethe was not a machine poet, but a real honest man, and therefore always an occasional poet, as he used to say. There was always a real thing, a live person or an occurrence, of which his poetry was the expression of the joy or relief.

The occasion of this "Inheritance" poem was this: A meeting of naturalists in Berlin had printed in golden letters and largely circulated our last poem, "One and All," so as to give the impression that it was "the be all and end all" of the individual to drop into the endless World Soul or Go without any continuity of the human. But Goethe was the precursor of Comte's famous line:

"*Entre l'Homme et le Mond, il faut l'Humanité.*" Between man and the world there lies [and there is need of] humanity.

Goethe was greatly vexed at this use of his poem, which, as he said, made all concerned appear "stupid." Hempel's edition (vol. 3, p. 191), adds, "that the sage referred to in the second strophe was undoubtedly Copernicus, who showed to the earth her orbit's path, as described in Humboldt's *Cosmos*, vol. 2, p. 339." Thus humanity and the new astronomy were married together in Goethe's heart and mind.

This poem is, therefore, the human complement and supplement of the purely objective poem "One and All," and should always be printed and read directly after it. It is so placed in the Cotta and most other editions of Goethe, plainly following his own plan of arranging his poems. But Hempel's edition, otherwise the most informing and practical, has placed all of the later poems in a third volume, where this poem is out of place and not fully intelligible.

The title of this poem is its best interpreter. It shows the present as a continuous inheritance from the past and a continuous legacy to the future, as is illustrated by the extracts from Prof. Lester F. Ward in the last three numbers of *The Review*. It is also noteworthy that the causal order of the six or seven sciences presented by Comte and Ward, as the proper basis of all scientific world-knowledge, is also the order of these cosmic poems, where this order was probably for the first time presented.



These five poems concern only the new cosmology. We hope to follow them with the rest of the poems covering the other grand divisions, a diagram of which concludes this article.

The ripe and sublime wisdom of every strophe of this "Inheritance" presses to expand into a volume of comment, especially illustrative of the continuity and solidarity of the human race, which form the substance of the new science of sociology—but all that must now be left to the reader.

But let him note that the calendar of the New Era of Science and Man, (today, Oct. 4, 308 E. M.) was suggested by the Copernicus allusion in this poem. See Putnam's *Four Hundred Years of Freethought*, p. 532. It is also plain that the inspiration of this poem is the soul of the "Human Prayer" in *The Review* for May last, p. 220.

#### POEM 6.—PARABASIS.

Among the Greeks the parabasis was a sort of interlude in a play to allow the author to explain its purpose to the audience so that they might not get away without the meaning of it. Accordingly, right here between the cosmology and the biology, which will be the next act, the poet comes to the front to give the point of the first act of this world-drama, and the proper feeling attending it. The real point and result is the clear insight into the laws and processes of cause, effect and concomitance which the fact of constant change and correlation gives us. We must see and realize the least and the greatest as the parts and constant creations of the endless All, and ourselves as our center—living only, because every instant created by All! "O Nature, to be astonished hast thou brought me here!"

#### PYRAMIDAL DIAGRAM

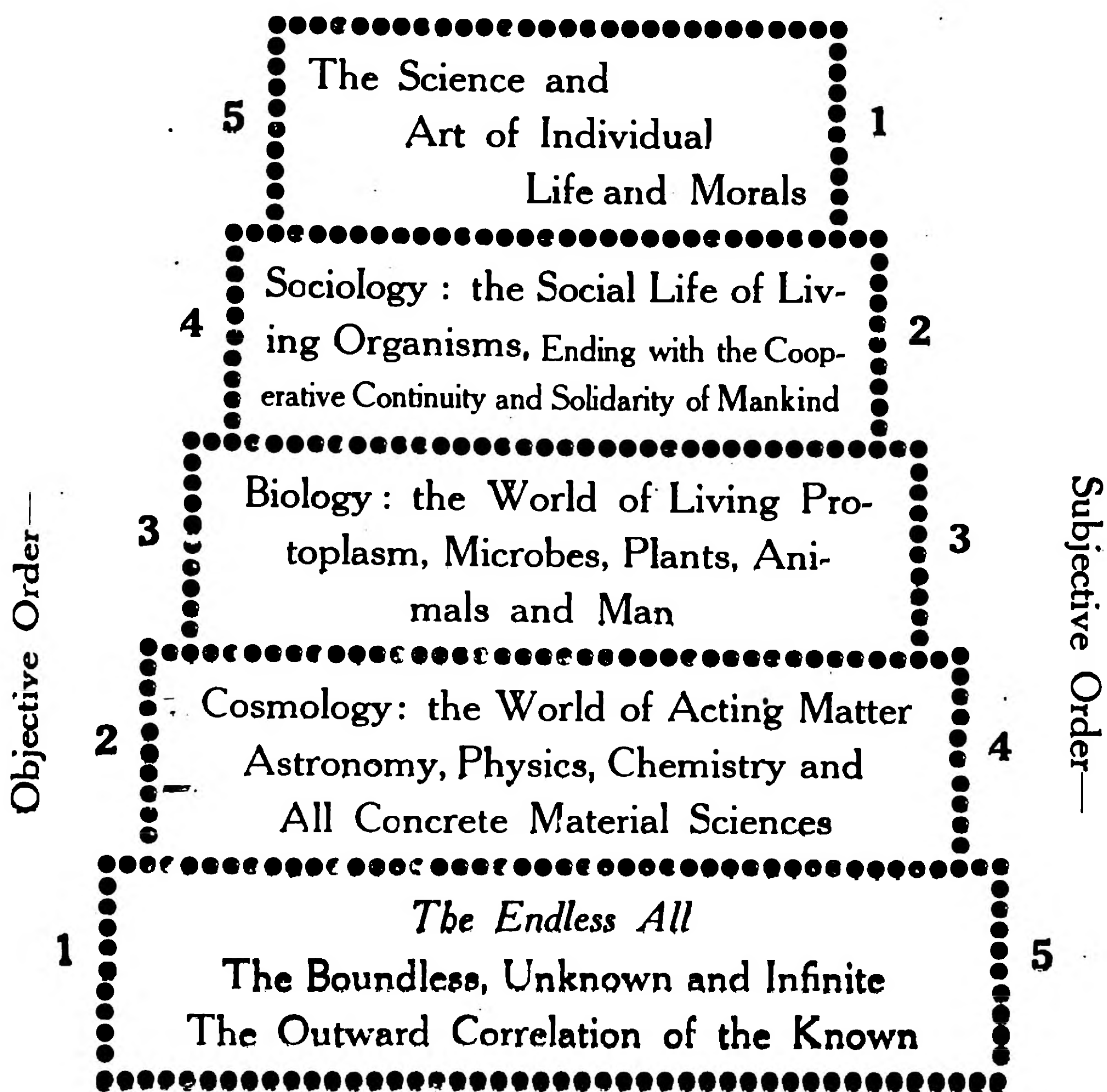
#### OF THE FIVE GRAND DIVISIONS OF THE MODERN SCIENTIFIC ALL.

(See Prof. Ward's Order of Sciences in *The Humanitarian Review* of September last.)

These divisions would be better represented by a circular or spiral pyramid growing out of Infinity and culminating in man, collective and individual. Each division is objectively the correlative, cause, and so creator of the one above and growing out of it: and each reacts upon each division below it; the 4th and 5th divisions also react subjectively. For convenience in printing, squares are used instead of circles or a spiral form. The cross and hand form may also be used. All should be read objectively up or in, and subjectively down or out.

PYRAMIDAL DIAGRAM  
OF THE FIVE GRAND DIVISIONS OF THE MODERN  
SCIENTIFIC ALL.

[Designed by T. B. Wakeman, to illustrate the foregoing article.]





Written for: The Humanitarian Review

## WHAT DO WE KNOW ABOUT GOD ?

BY G. MAJOR TABER

**T**HERE are millions of people who rely upon the Bible for their knowledge of God, and yet it is not known who wrote a single word between its covers. No biblical scholar pretends to know, and yet it is the source upon which all of the different religions are founded.

By a careful examination of the scriptures, the student will find a score of contradictions, and to decide which one is true and which false, would puzzle a philosopher. Let us examine a few of the passages, and allow each individual sect to judge for themselves.

I would refer the reader to the following quotations :

And God saw everything he had made, and behold it was very good. Gen. i:31. And it repented the Lord that He had made man on the earth, and it grieved him at his heart. Gen. vi:6. Dwelling in light which no man can approach unto. 1. Tim. vi:16. The Lord said he would dwell in thick darkness. 1. Kings viii:12. For I have seen God face to face. Gen. xxxii:30. No man hath seen God at any time. John i:18. And they saw the God of Israel. Ex. xxiv:10. Whom no man hath seen nor can see. 1. Tim. vi:16. He rested and was refreshed. Ex. xxxi:17. The Creator fainteth not, neither is weary. Is. xl:28. I am weary with repenting. Jer. xv:6. The eyes of the Lord are in every place. Prov. xv:3. And the Lord came down to see the city and the tower. Gen. ii:5. Thou Lord which knoweth the hearts of all men. Acts i:24. To humble thee, and to prove thee, to know what was in thine heart, Deut. viii:2. Is there anything too hard for me ? Jer. xxxi:27. With God all things are possible. Matt. xix:26. And the Lord was with Judah . . . but could not drive out the inhabitants of the valley because they had chariots of iron. Judg. i:18. A God of truth and without iniquity. Just and right is He. Deut. xxxii:4. Good and upright is the Lord. Ps.

xxv:8. For I am the Lord; I change not. Mal. iii:6. I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Ex. xx:25. And it repented the Lord that he had made man on the earth. Gen. vi:6, God is not a man that he should repent. Num. xxiii:19. And God repented of the evil he had said, Jonah iii:10. God is not the author of confusion. 1. Cor. xiv:33. I make peace and create evil, I the Lord do all these things. Is. xlv:7. Shall there be evil in the city and the Lord hath not done it, Amos iii:6. Those that seek me early shall find me. Prov. viii:17. They shall seek me early, but shall not find me. Prov. i:28. The Lord is very pitiful, and of tender mercy. James v:11. I will not pity or spare, nor have mercy, but destroy them. Jer. xiii:14. He doth not afflict them willingly. Lam. iii:33. Spare them not, but slay both man and woman, infant and suckling. 1. Sam. xv:3. His anger endureth but a moment. Ps. xxx:5. For ye have kindled a fire in mine anger, which shall burn forever. Jer. xvii:4. Thou shalt offer every day a bullock for a sin offering. Ex. xxix:36. I delight not in the blood of bullocks. Is. i:11. God cannot be tempted with evil, neither tempteth he any man. James i:13. And it came to pass after these things, that God did tempt Abraham. Gen. xxii:1. It is impossible for God to lie. Hebrews vi:18. The Lord hath put a lying spirit in the mouth of all these, thy prophets. 1. Kings xxii:23. Lying lips are abomination unto the Lord. Prov. xii:22. The Lord our God is one Lord. Deut. vi:4. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost. 1. John v:7. Thou shalt not kill. Ex. xx:13. Go throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. Ex. xxxii:27. At the hand of every man's brother will I require the life of man. Gen. ix:5. Whoso sheddeth man's blood by man shall his blood be shed. Gen. ix:16. And the Lord set a mark on Cain, lest any finding him should kill him. Gen. iv:15. Take no thought, saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed? Matt. vi:31. Take no thought for the morrow. Matt. vi:34. But if any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel. Tim. v:8. All



they that take the sword, shall perish by the sword. Matt. xxvi:52. He that hath no sword, let him sell his garment and buy one. Luke xxii:36. Give strong drink to him that is ready to perish, and wine to those that be of heavy heart. Let him drink, and forget his poverty, and remember his misery no more. Prov. xxxi:6. Thus saith the Lord, behold I will fill the inhabitants of Jerusalem with drunkenness. Jer. xiii:13. Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Prov. xx:1. Wine that maketh glad the heart of man. Ps. civ:15.

I might continue these contradictions and add some 60 more, but I only desire to show that the record is unreliable, and the writers, whoever they were, could not possibly be inspired. How is it possible from the records of such writers to learn the attributes of Deity, or what we term God? There are many different terms used, some call it the "great first cause," the untutored savage calls it "The Great Spirit", and it is often called "The Creator of the Universe;" The Infinite; the Supreme intelligence.

Different races have different names for God. In Hebrew it is Eloah; Chaldaic and Assyrian is Elah and Ellah; Turkish, Malay and Arabic, is Alah and Allah; Old Egyptian is Tuel; Greek is Theos; Latin is Deus; Italian is Dio; Flemish is Gold; Dutch is Godt; Danish and Swedish is Gut; Norwegian is Gud; Polish is Bog; Polica is Bung; Hindostanee is Rain.

If we were in Hindostan we would worship Rain, and in Poland it would be Bog, but if we resided in the Flemish dominions, we would, as in the United States, be worshiping "Gold." Truly there is nothing in a name.

All must recognize that there is a law which rules the Universe, but science is unable to come to a conclusion as to the origin of this wonderful law.

Outside of Mother Nature we discover no law,  
All her works are perfection, without even a flaw;  
From matter to spirit, from fine to the coarse,  
All governed by law—all from the same source.  
Where there's matter, there's law, be it ever so rare,  
And law is the Father, and governs with care.

Los Angeles, Cal., October 15th, 1908.

Written for The Humanitarian Review.

## PLANTS AND FLOWERS.

BY MRS. C. K. SMITH.

Yes, their interest to us is doubly enhanced  
By knowing that there is intelligence in plants;  
You speak to them and they will nod the head  
As if they understood just what you said!

Note that tendril reaching out to find support,  
As if it knew the lay of twigs it seeks to court;  
Intelligence that only vines will exercise  
And taking thought of sturdy strength likewise.

They seem to know when eyes bend o'er them lovingly  
And almost grasp the hand they do appear to see.  
Pet birds, also turn the back upon persons they know  
And with ruffled feathers their keen dislike will show!

Both plants and birds know much more than people think  
Estimating the same by what they eat and drink,  
For they do need nourishment somewhat as humans do,  
And they wilt and fade for the want of it, also.

Cruelty to animals has justly been a theme  
Calling in the care of them for a kindlier scheme;  
But for cruelty to plants has not been thought worth while  
To change the order of their care to a better style.

Oct. 5, 1908.

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## ONE LOVELY MORN.

BY MRS. C. K. SMITH.

One lovely morn when May was born  
On the Pacific Coast was I—  
I breathed the breath of roses then—  
As their fragrance rich swept by.

There's goodness in the human heart,  
Say what you will about it,  
If we would only trust it more,  
Not be so quick to doubt it.

'Tis best to see some good in all  
Instead of thinking ill,  
Better to keep in memory's hall  
The Champion of good will.



Written for The Humanitarian Review

## WHY ARE NOT THINGS PLAINER ?

BY JOHN MADDOCK.

IN "Reasons for Faith," by the Bishop of London, he asks the above question, and he further asks: "If God wants me to believe, why does He not put a sign in the sky? If the Bible is God's letter to men, why should there be any difficulties in it?"

The bishop excuses God for not making things plain by quoting the New Testament, which says: "If they will not believe Moses and the prophets, neither will they be persuaded through one rose from the dead;" and then he supplements this by saying: "Neither will they be persuaded though they saw a sign in the sky."

Every rational being knows that if a God wanted to have men believe and accept a specific doctrine before forgiveness and salvation he ought to have clearly revealed his will in the sky, or in a letter to men, so that there could not be any misunderstanding about it. To do otherwise would be to place all mankind in jeopardy, which is exactly what the Christian God has done, if the Bible is God's revelation to men, as the Christian theologians have taught. When anyone writes a letter to another he addresses the person he writes to and ends by subscribing himself as the writer, so that the person written to will know from whom it comes; and if the writer wants the receiver to understand he will make himself clear. The Bible is no such letter to men. It is not addressed to humanity by a God, nor is it subscribed by a God. It is composed of the writings, in a great degree, of unknown men, and a mixed-up mess at that. If a God wanted to get all the intellects that he had made in a tangle and then to fiendishly call upon men to believe the record he had given of his plan of salvation upon pain of everlasting torment, the Bible reveals such a vicious plan; and the work of Christian theologians in their various creedal decisions is a corroboration of this statement.

"Why are not things plainer?" Because no sign or letter could be rationally given by a God to men in order to inform them what they must believe in order to be saved. No sane God would do such a thing unless he was ignorant of the science of physiology, which reveals the different molecular constructions of the human brain.

Whether there be a God or not, this truth cannot be refuted; No one is justly responsible for disbelieving the Christian plan of salvation. No divine revelation of it was ever given; the Christian church never had it; it cannot produce it now. We have the epistles of Peter, Paul, James and John, etc., but no letter by God to men. By science, therefore, we are all safe; there is no unbeliever in jeopardy; all the peril awaits the church which has set forth human assumptions as the revealed will of God.

If the head of the Christian church had a divine revelation with which to confront "Modernism," he could refute the moderns and exalt his "divine revelation" above them. But the real revelations of truth are in Rationalism, before which every Christian theologian is now dumb. Rationalists know a revelation when they see one, and it is clearly revealed that for nearly twenty centuries the Christian church has deceived the nations in its false claim that it "received a divine revelation once for all." The alleged divine revelation of the Christian church has been a vicious means of persecution and inharmony among men, because zealous attempts were made to force it upon people who were not mentally fit to receive it.

Rationalism wisely assumes that all men naturally differ, the same as everything else in every other domain in nature, and upon this scientific basis, which is a natural revelation, the brotherhood and sisterhood of all mankind will be established. Humanitarian harmony will take the place of sectarian animosity. The Humanitarian Review, therefore, is on the right track and it should be well supported; it is teaching the real gospel of peace, the which the great divine revelation usurper never did.

Minneapolis, Minn., Nov. 3, 1906.



## PARABLE OF THE PIOUS FOXES.

BY THE EDITOR.

“**P**ROVIDENCE,” said Mother Fox to her family of five foxlets, “has been very kind to us. You should never forget how wisely and kindly He has made us—adapted our every part to the capture of our nightly food. First, our eyes: He has so constructed them that we can see the birds and rabbits by night better than by day. Then our noses: He has provided us with a wonderfully acute sense of smell, in order that we might be able to readily locate the birds and small animals we need for food. Also, our ears: we can hear the slightest rustle of a feather, or lowest whisper of warning of the old bird to her young—to tell us where they are. Then our soft, light feet; the fall of moonbeams can scarcely rival the stillness of our steps. But especially has kind Providence endowed our minds with that peculiarity of our race called slyness—the rude would call it ‘stealthiness’—but it is a good gift to us from God, and we should not be called hard names because we are so fortunate as to possess such a valuable gift—such a mental qualification absolutely necessary to the continuation of our individual and our racial lives. You see, my children, that every part of our bodies—all our senses and our instincts have been wisely and beneficently designed to the end that we catch, kill and devour such less-fortunate creatures as birds and rabbits and the farmers’ fat fowls.

But, my foxlets, this is not all. Kind Providence has not only thus designed us in his wisdom and beneficence, but he has designed the creatures intended for our food especially to that end. See how the little birds, so many of them, roost at night in the low brush with their heads tucked under their wings, waiting for us to easily snatch them from their sleeping places. They cannot see well at night, they have almost no sense of smell, and when they hear a noise they only sit the faster upon their roosts and refuse to fly away in the darkness. And the rabbits: He has made them so that though they can see at night quite well, they are so dull of intellect that they will squat down in the grass and sit still until, in spite of their large ears, unheard we walk up and snatch them without trouble. See what fine, large tails have been bestowed upon us, while to the rabbit has been given only a contemptible little bit of cotton! This alone proves that we are in a special sense God’s creatures. And the birds: some say their plumage is gorgeously beautiful and their songs divinely sweet; and yet, though we wear only a dull gray suit of coarse fur and our voices are not adapted to melody, we are assuredly the favorites in this respect, for He has adapted us to catch, kill and eat these so-called beauties and sweet singers. This shows that we are of so much importance in the economy of our wise, beneficent Maker, that nothing is considered by Him to be too fine, too sweet, too beautiful, too innocent, to be sacrificed to our appetites. Let us now sing the doxology: ‘Praise God from whom all blessings flow’,” etc.

Written for The Humanitarian Review.

## THE BIBLE ON THE RESURRECTION.

BY S. F. DAVIS.

**M**ANY Christians claim that the resurrection of Christ is one of the best authenticated facts in history. Let us look into this matter and see.

There is not a particle of evidence of such an occurrence outside the Bible; they of course claim to take the statements of that book as positive proof wherever it happens to agree with their pet theories.

I am going to look into this matter for the benefit of the few Christians who have the courage to read *The Review*; they show the true liberal spirit to read both sides. The Liberals already know that the evidence (to say the least) is very faulty.

Christians claim to believe the Bible, and go to it for proof, and I also shall go to it to prove that Christ did not rise from the dead.

Their witness (the Bible, the only witness they have) tells us, in Job vii:9, "As a cloud is consumed and vanisheth away, so he that goeth down to the grave, shall come up no more." This is a plain statement. Christians, what does it mean? To make it agree with your theory you will have to explain it away instead of explain it. Eccl. ix:5, "The dead know not any thing, neither have they any more reward." Can you make this mean that the dead do know, and that they shall have more reward? Is. xxvi:14, "They are dead, they shall not live; they are deceased, they shall not rise." Will some Reverend tell me how a stronger denial of the resurrection could be made? Eccl. iii:19, "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast."

Christian, will you try to impeach this witness? Will you try to explain that these scriptures do not mean what they appear to mean? That they do not refer to Christ, or to us? Friends, please make it more plain to us than God has done if you can. Of course you believe that God has made it as plain as he could; that in all things he has done the very best he could for all of his creatures. Now, in trying to explain to each other what God means by certain words and sentences, do you not imply that



you know more in this regard than God? God has not used just the right words to make himself plain, so you, my good friends, all try to help him by supplying the right ones; you indeed are very kind.

Some say: "Many of our learned men believe in Christ's resurrection." Yes, that is so. Many have also believed in witches; that the sun went around the earth; and thousands to-day believe that they hold communication with their dead friends; and many believe that the dead can be prayed out of purgatory, etc. Do you want to take such evidence?

Some say that Paul and many others saw Christ after he arose. There must have been a good many mediums in those days. It was quite common to see spirits. The ones that claim to see and talk with spirits today are surely as reliable as the ones that made the same claim nineteen hundred years ago. If not, why not?

I greatly admire my Spiritualist friends. I think that they are honest and earnest; but I think that they are mistaken; that they take the occult powers of the living to be manifestations of spirit life. They are good people, and learned; I have no quarrel with them. I wish that their belief was true.

It may be a fact that Christ did not die on the cross. Let us examine the evidence. He was pronounced dead by the soldiers. How did they decide this question? I suppose that they judged him to be dead from appearances. They did not break his bones, but instead, they thrust a spear into his side (so John says) and water and blood came forth. They did not thrust the spear in his side to kill him, for they believed him already dead. It is a well known fact that blood will readily flow from a wound while the heart still pulsates, but will not do so if a person is dead. Therefore, if the flowing of blood proved anything at all, it proved that Christ was still alive.

Again, Pilate doubted his being dead so soon; so he asked the centurian (who was a follower of Christ and would certainly save Christ's life if he could), and he told Pilate that Christ was dead. Then Pilate gave Joseph the body (Joseph was also a follower of Christ, secretly, for fear of the Jews), and he took the body, so it is stated, and placed it in his own new tomb.

Who saw this done? The record tells only of his friends being there at that time; all Christians who would save his life if they could. Now this tomb was without a guard until the next day, when they happened to think that the body might be stolen. Remember that the tomb was already closed by a large stone and these guards then sealed the tomb and stood guard over it.

How did they know that the body was there? They may have been watching an empty tomb. I am showing you the natural side of the question. It was only natural for Joseph and his friends to save Christ's life.

It is reasonable to believe that Christ would faint and appear to be dead, but as the others who were crucified with him did not die until their limbs were broken, it is possible, at least, that Christ had only fainted; and it is also reasonable to believe that the soldiers who thought him dead were mistaken. Even Pilate wanted to save Jesus, and they were in a hurry to get this matter off their hands, for the morrow was a "high day."

Then, according to Matthew, there was a great earthquake, and an angel opened the tomb. Who saw this done? The stone was removed before daylight Sunday morning. The only ones that had a chance to know how the tomb was opened, claimed that the disciples did it. Matthew also tells us that there was another earthquake when Christ died, and that many of the saints which slept arose, and after Christ's resurrection came out of their graves and went about the city. They arose in their graves on Friday, at Christ's death, but did not come out of them until Sunday, or after Christ's resurrection. They moved rather slow for spirits. My Christian friends, is it not rather curious that Matthew was the only man in the world who noticed and mentioned either of those earthquakes, and that many arose from the dead, and went about the city?

There are about forty apparent contradictions in regard to the resurrection, in the New Testament. I am glad that I am not to blame because it does not mean what it appears to mean. So, even if Christ did die, and was placed in the tomb, there is no reliable proof that he ever arose.

Some say that an infidel has no right to quote the scriptures; but I think those who think so never had much to do with examining witnesses. They do not seem to understand that if one's own witnesses can be made to testify against him, that no other witnesses are necessary.

If your own witness tells you that you are wrong, that the dead shall never live again, that they (the dead) have no more reward, then your case must surely be lost. Be honest, look deep into your own hearts, and decide this matter for yourselves.

Some say: "You believe the history of Washington, why can't you believe the story of Christ? You have the same evidence." There is a great difference. Would you believe that Washington performed all the miracles that you claim that Christ performed? Do you believe the histories of Mohammed, Bud-



dha and numerous other divine, god-men? Certainly not; yet they have as much evidence to support their claims as you have for yours. If you doubt this, look the matter up. If you are earnestly seeking the truth (and I have no right to say that you are not) you are on the right track; keep on reading The Humanitarian Review. One has no chance to judge rightly unless he reads both sides.

East Los Angeles, Cal., Oct. 16, 1908.

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Prepared expressly for THE HUMANITARIAN REVIEW.

## CONSTITUTION OF THE HUMANITARIAN SOCIETY. OBJECTS.

**T**O DO good; to elevate humanity; to make mankind free, just and true.

*To secure these objects:* Seek truth—"The truth shall make you free."

"Truth for authority; not authority for truth."

"Prove all things; hold fast that which is good."

Unity in diversity.

"Any system which shuns investigation openly manifests its own error."

"Write me as one who loves his fellow men."

Hence, Free Speech, Free Press, Free Discussion, as guaranteed by the United States Constitution, shall be the foundation principles and practice of the Humanitarians.

Whereas, we have thousands of organizations to drive men apart, to separate them into antagonistic bands, there is need for this Humanitarian Society to draw people together in the ties of brotherhood, "equal and free," with abundant room for their variant views, and their courteous expression. Among all our organizations there is not one which implicitly trusts truth, or the people, as expressed by Daniel Webster early in the nineteenth century: "The people's government made for the people, made by the people, and answerable to the people."

Nearly twenty years later taught by Theodore Parker: "A government of all the people, by all the people, for all the people," to which our great president, Abraham Lincoln, in 1863, gave the finishing touch in his Gettysburg speech: "Government of the people, by the people, for the people."

On this broad basis, free as the expanded heavens, is the Hu-

manitarian Society organized, which welcomes every man, woman and child without regard to beliefs or disbeliefs, all who are willing, like "The Good Samaritan," to labor for themselves and the good of their fellow-beings here and now; willing to practice the great law of kindness, toward all mankind. Liberty, Fraternity, Equality, the natural rights of human beings, should be the first and constant practice of every member of this Humanitarian Society. Children and adults are cordially invited to join the Humanitarians, no matter with what other societies they are connected.

Our noble Quaker poet, John G. Whittier, said: "If I were a young man I should ally myself with some high, and at present unpopular cause, and devote my every effort to accomplishing its success."

#### NAME.

*Article 1.* The name of this organization shall be "The Humanitarian Society."

*Article 2.* Any person, in any part of the world, who "loves his fellow men;" who will strive to secure for himself and others mental liberty through love of truth and diffusion of knowledge among men, women and children, is eligible to membership in the Humanitarian Society.

*Article 3.* As "all silencing of discussion is an assumption of infallibility," every member shall be encouraged to freely speak, write and publish his, or her, views upon any subject pertaining to the welfare of humanity.

*Article 4.* All local Humanitarian Societies are requested to organize "socials," composed of their young people, to meet once a week at private residences, or other convenient places, for the practice of music, oratory, reading, parliamentary debating, beneficial amusements, the older members to be welcomed and invited to participate.

*Article 5.* The founders of the Humanitarian Society, Henry M. Fisk, Pella, Iowa; Margurete H. Jamieson, and William F. Jamieson, Pentwater, Michigan, shall act as president, treasurer, secretary-organizer, respectively, until 1,000 members are obtained, when a national convention shall be called for the purpose of legal incorporation, election of permanent officers, and such other business as may come before it.

*Article 6.* The officers of the Humanitarian Society shall be a president, a treasurer, and a secretary-organizer, whose duties shall be such as pertain to these offices.



*Article 7.* The officers shall be elected to serve one year.

*Article 8.* Every member, wherever residing, shall have the right to vote for the national officers of the Humanitarian Society by written or printed ballot, and for all important measures that shall be proposed.

*Article 9.* After legal organization shall be effected any amendment, or amendments, to this constitution may be proposed by petition of one hundred members, to be voted on at the next following annual convention of the Humanitarian Society, a majority of the members, present and absent, constituting a ratification and approval, and which shall be a part of this constitution.

*Article 10.* The membership fee shall be one dollar a year, the payment of which entitles the member to all the rights of the Humanitarian Society, except insurance.

*Article 11.* The secretary shall act as field-lecturer and organizer, the expenses of organizing to be paid out of the membership fees, donations, and bequests.

*Article 12.* Each local Humanitarian Society shall enact its own by-laws in accordance with this constitution.

#### OBSEQUIY INSURANCE.

Inasmuch as many societies manage rites in their own way, Funereal Ceremonies shall be conducted by Humanitarians free from the taint of superstition, and without ostentatious display; all obsequies managed in the light of science, rather than in the gloom of the grave, as we lay the bodies of our members upon Nature's ample bosom, either in casket or cinerating urn as may be preferred or directed; but no member shall be obligated by his or her membership in The Humanitarian Society to become a member of Obsequy Insurance.

[Send for the seven short rules of Obsequy Insurance, which shall be legally incorporated when there shall be enrolled 500 names of members. Address the Secretary-organizer, W. F. Jamieson, Pentwater, Michigan.]

[Signed]

Henry M. Fisk, *President*, Pella, Iowa.

Margurete H. Jamieson, *Treasurer*, Pentwater, Michigan.

William F. Jamieson, *Secretary-organizer*, Pentwater, Mich.

#### APPLICATION FOR MEMBERSHIP

in "The Humanitarian Society."

I, the undersigned, endorse the principles of this Constitution, and enclose one dollar annual membership fee.

Name..... Town..... State.....

## Views and Reviews

By The Editor

### Roosevelt on Religious Liberty.

In answer to numerous correspondents who wrote to the President for information as to Mr. Taft's "religion"—i. e., his creed or faith—Mr. Roosevelt wrote a letter dated November 6, 1908, from which I will here make a few extracts of portions which I deem to be of particular interest to readers of The Review.

The President, in answering one as typical of all such correspondents, says :

"My Dear Sir: I have received your letter running in part as follows: 'While it is claimed almost universally that religion should not enter into politics, yet there is no denying that it does, and the mass of the voters that are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic. Since Taft has been nominated for President by the Republican party, it is being circulated and is constantly urged as a reason for not voting for Taft that he is an infidel (Unitarian) and his wife and brother Roman Catholics. If his feelings are in sympathy with the Roman Catholic church on account of his wife and brother being Catholics, that would be objectionable to sufficient numbers of voters to defeat him. On the other hand, if he is an infidel, that would be sure to mean defeat. I am writing this letter for the sole purpose of giving Mr. Taft an opportunity to let the world know what his religious belief is.'

"I received several such letters as yours during the campaign, expressing dissatisfaction with Mr. Taft on religious grounds; some of them on the ground that he was a Unitarian, and others on the ground that he was suspected to be in sympathy with Catholics. I did not answer any of these letters during the campaign because I regarded it as an outrage even to agitate such a question as a man's religious convictions with the purpose of influencing a Presidential election. But now that the campaign is over, when there is opportunity for men to calmly consider whither such proposition as those you make in your letter would lead, I wish to invite them to consider them, and I have selected your letter to answer because you advance both the objections commonly urged against Mr. Taft, namely, that he is a Unitarian and also that he is suspected of sympathy with the Catholics.

"You ask that Mr. Taft shall 'let the world know what his religious



belief is.' This is his own private concern, and it is a matter between him and his Maker, a matter for his own conscience, and to require it to be made public under penalty of political discrimination is to negative the first principles of our government, which guarantees complete religious liberty, and the right of each man to act in religious affairs as his own conscience dictates. Mr. Taft never asked my advice in the matter, but if he had asked it I should have emphatically advised him against thus stating publicly his religious belief. The demand for a statement of a candidate's religious belief can have no meaning except that there may be discrimination for or against him because of that belief. The inevitable result of entering upon such practice would be an abandonment of our real freedom of conscience and a reversion to the conditions of religious dissension which in so many lands have proved fatal to true liberty and true religion and fatal to advance in civilization.

"To discriminate against a thoroughly upright citizen because he belongs to some particular church, or because, like Abraham Lincoln, he has not avowed his allegiance to any church, is an outrage against that liberty of conscience which is one of the foundations of American liberty. You are entitled to know whether a man seeking your suffrage is a man of clean and upright life, honorable in all his dealings with his fellows and fit by qualification and purpose to do well in the great office for which he is a candidate; but you are not entitled to know matters which lie purely between himself and his Maker. If it is proper or legitimate to oppose a man for being a Unitarian, as was John Quincy Adams, for instance, as is the Rev. Edward Everett Hale, at the present moment chaplain of the Senate, and an American whose life all good Americans are proud of—then it would be equally proper to support or oppose a man because of views on justification by faith, or the method of administering the sacrament, or the gospel of salvation by works. If you once enter on such a career there is absolutely no limit at which you can legitimately stop.

"So much for your objections to Mr. Taft, because he is a Unitarian. Now for your objections to him because you think his wife and brother Roman Catholics. As it happens, they are not; but if they were, or if he were a Roman Catholic hereafter, it ought not to affect in the slightest degree any man's supporting him for the position of President. You say that the mass of voters that are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic." I believe that when you say this you foully slander your fellow countrymen. I do not for one moment believe that the mass of our fellow citizens, or that any considerable number of our fellow citizens, can be influenced by any such narrow bigotry as to refuse to vote for any thoroughly upright and fit man because he happens to have a particular religious creed. Such a consideration should never be treated as a reason for either supporting or opposing a candidate for

political office. Are you aware that there are several States in this Union where the majority of the people are now Catholics? I should reprobate in the severest terms the Catholics in those States (or in any other States) who refused to vote for the most fit man because he happened to be a Protestant; and my condemnation would be exactly as severe for Protestants who, under reversed circumstances, refused to vote for a Catholic. I believe this republic will endure for many centuries; if so there will be doubtless among its presidents Protestants and Catholics and very probably at some time Jews.

"I have consistently tried while President to act in relation to my fellow Americans of Catholic faith, as I hope that any future President, who happens to be a Catholic, will act toward his fellow Americans of Protestant faith. In my Cabinet at the present moment there sit side by side Catholic and Protestant, Christian and Jew, each man chosen because, in my belief, he is particularly fit to exercise on behalf of all people the duties of the office to which I have appointed him. In no case does the man's religious belief in any way affect his discharge of duties, save as it makes him more eager to act justly or uprightly in his relations to all men.

"These same principles are the principles upon which all good Americans should act in choosing, whether by election or by appointment, the men to fill any office from the highest to the lowest in the land.

"Yours truly, Theodore Roosevelt.

"Mr. J. C. Martin, Dayton, Ohio."

¶ The President's statement of his views of religious liberty as a principle of the United States Republic are, in most respects, not different from the views of the subject held by most American Rationalists. Yet, I think, there are points in his theory of absolute freedom from intervention of a candidate's creed into the question of his suitability for office that are somewhat lame. In the first place, that our "government guarantees complete religious liberty, and the right to act in religious affairs as his own conscience dictates," does not imply that a voter may not also have the "complete liberty" to vote against him for office, without any attempt to abridge his "right to act in religious affairs as his own conscience dictates." Certain creeds are directly opposed to the American principle of independence of State and church. Should a true American vote for a man for President whose creed demands "the cross above the flag," the formal and legal acknowledgment that the "laws of God" (the Bible) is superior to our Constitution and Statutes, that Jesus be proclaimed our "King" and supreme ruler, that as between the governmental laws and the teachings of the church, allegiance to the church must always be held paramount. Thousands of Christians in



America, notably Catholics and Episcopalians, hold these views and do so in compliance with the creeds of their churches; and they would zealously force such principles and practices into our Constitution and laws and governmental operations, to their utter subversion from the original principle of religious liberty, if they were invested with power to do so. That zealots who have gained place and power in the past have not effected much in that way is due wholly, not to their devotion to the principle of religious liberty, but to their fear of their constituents' "discrimination." Let voters cease to discriminate and such office-holders will soon destroy our most cherished constitutional liberty. I speak of *zealots*, not that *all* sectarian office-holders are or would be opposed to that cardinal principle; but should not the voter "discriminate" between those he believes would and those he thinks would not?"

Yes; it would be proper, patriotic and good policy, I think, to leave a candidate's creed and religion out of the account in estimation of his qualifications for office if that creed or religion were really and truly "matters which lie purely between himself and his Maker;" but, it so happens in some cases, that this is not so. Very much of the essence of most men's creeds and what they think is their religion relates to "matters which lie purely between himself and his" brother man! Of this portion of a candidate's creed or religion I think every voter has the right to know and decide upon.

The President sets out what he evidently means to impress upon his readers as a *very* liberal policy in the matter of appointments. He mentions "Protestants, Catholics, Christians and Jews"—a queer classification for a literary man to make—but he carefully omits "infidels," Rationalists, Freethinkers, or any class of people who reject the doctrine of the inspiration of the Bible or the existence of a personal God as embraced in the Jewish-Christian creeds. Would Mr. Roosevelt appoint an Ingersoll or a Bradlaugh as a member of his Cabinet?



### A Companion-Piece to "Christian Morals."

¶ The church people have persistently referred to the morals of our present civilization as "Christian Morals," intending to convey the idea that our highest moral ideals and practices were the outcome of Christian doctrines and teaching, while in reality the morals taught in connection with the Christian theological dogmas constituting the so-called "plan of salvation," are far older than Christianity or its predecessor, Judaism. The Egyp-

tians, Babylonians, Hindus, etc., taught the same or similar moral precepts, and practiced them fully as faithfully thousands of years before the time assigned to Moses and Sinai. In exactly this same spirit of appropriating all good things and labelling them "Christian," a Chicago preacher, one Bishop Samuel Fallows, of St. Paul's Reformed Church, has appropriated the principles and practices of suggestive therapeutics as dimly apprehended by the hypnotists, Faith-curists, Magnetists, Spiritual healers, Christian Scientists, etc., and coolly labelled the "system" the "Christian Cure." And he even uses such terms as "Christian Psychology." Shall we soon be offered Christian chemistry, Christian trigonometry and Christian surgery and dentistry? An Associated Press dispatch dated Chicago, Nov. 12, contains the following statement:

A new international organization, patterned in many respects after the Christian Science movement but differing radically in its attitude toward medicine, is the means by which Bishop Fallows declares he expects to spread broadcast the teaching of psychotherapy. It will be known as the League of Right Living, with the promotion of health and happiness for its avowed purpose. Local centers, he announces, are to be established wherever possible. The bishop will be at the head with the title of president.

So far perfected is the enterprise that Bishop Fallows was able to announce the name of noted neurologists in both Europe and the United States who have agreed to assist him by contributing articles to a "course of study" comparable in some ways to Mrs. Mary Baker G. Eddy's "Science and Health."

The work of the league will be carried on by "correspondence study," this department to be under the charge of Bishop Fallows, Dr. Sidney Kuh of Chicago, and others.

¶ Note here how glaringly the Bishop is counterfeiting the work of Mrs. Eddy, the New Thought people, the hypnotists, etc. in detail even down to the point of supplying "correspondence courses" in the Christian cure at so much per lesson or course. Of course the Bishop is to be "president" and "high muck-a-muck" of the "new international organization" whose work is to be carried on, by the assistance of "noted neurologists in both Europe and America," who are to "contribute articles to a 'course of study' comparable to Mrs. Baker G. Eddy's *Science and Health*." This plan is apparently copied from the fake advertisements of the notorious "correspondence schools" which have furnished "fat" for the newspapers for the past two decades. A great "head" to the "School," "College" or "University," with "noted neurologists" as assistants, is the stock in trade of all these fakers.



## The Exchange Table

Pertinent Extracts from Current Publications

### A Roast and a Freeze-Out.

One of the editors on the Los Angeles *Times* staff seems to be so ultra pious that you can smell the brimstone on the paper containing his "religious" articles. Yet he, or another far less orthodox, occasionally hits up the church people in a style that would do credit to the most "blatant infidel" paper published in America or Europe. The Review would not care to publish the following story on its own responsibility—it might look like the mere effervescence of anti-churchism or the exaggeration from prejudice of a rabid anti-clerical, if so set out. But, as coming from the editor of a "great moral and religious daily," and reproduced without change of word or punctuation, The Review feels that it cannot be charged with building up a groundless story to injure religion, the church or the clergy.

In the *Times* (editorial department) of Nov. 19, appeared the following under the heading "Not Watchful Shepherds":

An exceedingly ritualistic church in San Francisco had a pastor, apparently most esthetic. He wore robes with broad phylacteries and many frills. His pastoral duties, if he has been correctly reported by the press, embraced embracing in a way of tender solicitude the ewe lambs of his flock (presumably if they were nice to the eye). This one pet lamb denies as to her own case. Now this was a tender solicitude on the part of the pastor of low degree. But what about the chief shepherd? This osculatory pastor seems to be a man of many aliases. The shepherd who gets into the fold by subterfuge and not the open gate is branded in holy writ as a "thief and robber."

Rev. Payson Young, of broad phylacteries and many frills, began his ministerial career as Patrick J. Lyons, a product of Boston beans and New England educational institutions. He then became fired with missionary zeal, raised a big purse to convert the Eskimos of Alaska, and got himself drowned in an ice floe near the Arctic Circle. He had left a wife and children destitute at the Hub. In Canada he was "Rev. W. G. Lyon," and as such he was drowned in Alaska. But he was brought to life as Rev. Payson Young, of phylacteries and frills, and osculatory impulses, in San Francisco. The missionary fund has not been recovered from Alaska's ice floes.

The question is surely pertinent. How did this man of many aliases go from his native Boston heath one day as Rev. Patrick J. Lyons, to bob up in Ontario, Canada, for the next Sunday service as Rev. W. G. Lyon, get himself and his missionary fund duly drowned in Alaska, and then pop up as Rev. Payson Young in San Francisco? What were the

chief shepherds doing to let ravening wolves come in to kiss pretty lambs of the flock in this way? Why, a newspaper reporter, yes, a cook, has to show credentials. Can any blackguard get into a pulpit, and preach and minister at holy altars and not have to "get hands laid on him?" Why, this beats Billy Sunday several weeks!



### Another Sacred Story Disproved.

A newspaper dispatch from Chicago, Oct. 11, says:

Prof. James H. Breasted, trustee of the Haskell Museum and professor of Egyptology and oriental history at the University of Chicago, has announced his discovery of positive evidence that sea voyages had been made 2000 years before the time of Solomon. The professor, who has recently returned from a three years' expedition to the Orient, found in Palermo, in Sicily, a portion of a tablet originally seven feet long and two feet high, covered with inscriptions, which were found to be the annals of early kings of Egypt.

"These records show," says Prof. Breasted, "that the king who was the first pyramid builder made a voyage with forty ships across the Mediterranean Sea to Lebanon, where he obtained cedar for his great temple.

"This voyage was made early in the thirtieth century. B. C., 2000 years before Solomon made his voyage to Lebanon, which has been considered the earliest sea expedition ever made.

"To take away conclusively the honor from old Solomon," continued the professor, laughingly, "I have found inscriptions and relief work which show that 500 years before Solomon's time, Sahure, the first king of the fifth Egyptian dynasty, made a voyage to Phoenicia and brought back with him many Phoenician captives.

"So clear are these tablets that I could study the ships depicted on them, their rigging and other small details being plainly in evidence."



### Lying for the Glory of God.

In religious circles we have a practice of morality that is peculiarly its own. Not that the formulas used are different to those used elsewhere, they are simply interpreted differently. There is even considerably greater expression of devotion to certain moral rules, and a corresponding laxity in performance. Comparatively trifling offences, such as robbery or physical violence, of which the law takes full cognizance, are duly avoided; but the much more serious offences that are not, and cannot be, noticed by the law, and which result in a decided lowering of the moral and intellectual tone of life, are probably much more often committed in the religious world than elsewhere. Deliberate misstatement is not unknown in political life, but it is certainly much more common in religious circles. Nor does it meet with the same reprobation in religion as it does in politics. When the lies of the notorious Torrey were completely exposed by the editor of this journal—so completely that no one was able to say a word in his defense—there was not, so far as I am aware, a single clergyman out of Britain's many thousands that had the manliness to say a word in condemnation of this evangelistic liar.—C. Cohen, in the *London Freethinker*.



# THE HUMANITARIAN REVIEW

A Monthly Magazine Devoted to the  
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and the Promotion of Ethical Culture, Humaneness &c.

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## EDITORIAL DEPARTMENT.

### NOTES ON THE EVANGELISTIC SHOW.

¶ We judge of the character of a performance, in the first place by the character of its announcements before the fact; in the second place, by observation of and testimony relating to the performance itself; and in the third place, by the results—the effect upon the spectators or hearers.

That the Torrey meetings in Los Angeles are rightfully designated an "evangelistic show," was shown, first, by the announcements in the newspapers and circulars and on the showbills attached to the street cars; briefly, these announced the coming of "Rev. Dr. Torrey, the world's greatest evangelist"—just as we used to read of "Barnum, the world's greatest showman"; Sells Bros. Circus, the world's greatest aggregation," etc., "Prof. Houdan, the world's greatest magician," etc. It requires the brass of a professional caterer to public mediocre curiosity to announce himself "the world's greatest" anything, and people of sense have long ago learned to look upon such an announcement as the usual "loud barking" of the sensation-monger and the exaggerations of the unscrupulous fellow possessed either of a burning desire for the simoleons, or for cheap notoriety—the

outcome, on the one hand, of money-mania, and on the other, of a monomania of egotism.

That the "Torrey meetings" were mere curiosity resorts was shown by the crowds of people who attended only to "see the show," and who went away disappointed in that it did not come up to the standard of its announcements. Further, the results of the meetings confirm this estimate of their character, for of all the thousands who attended, none, so far as anyone can see, have been made either wiser or morally better—they have simply "dissipated" by indulging in a spree of emotionalism, afterwards to relapse into that mental and moral lassitude characteristic of the "morning after."

That Torrey's efforts fell flat so far as effecting an old-fashioned "revival" was concerned is indicated by a brief statement in the daily papers that "last night the tabernacle was crowded, and at the call for those who desired to be prayed for and to begin a Christian life, two or three old men and a woman with a baby in her arms arose." Such was the mouse the labors of the mighty mountain brought forth!

But what of the character and quality of Torrey's alleged preaching? Read this from the newspaper reports:

"If my preaching gets too pointed, you can get up and leave the building, but you can't escape Jesus Christ that way. Would to God every infidel was here; there won't any of them come; they don't dare. Would to God every hypocritical church member was here; but they won't come; they don't dare."

What a profound enunciation to come from "the world's greatest evangelist" and one assuming to be a special envoy from the Supreme Being of the Infinite Universe! What elegant language, to come from one who has essayed to "speak to the whole world," including "infidels and thinkers"! Newsboys in a back alley playing mumble-peg might be excused for saying, "there won't any of them come; they don't dare." "If my preaching gets too pointed," is a fine specimen of ring talk and the bragging of the bully, but not the good English of a modest, unpretentious, conscientious worker in a good cause he esteems of far more importance than himself. Taking this Dowie-like bravado seriously what shall we say? First, how did Torrey know that in the "great crowd" before him there were no "hypocritical church members" and no "infidels?" How did he know they "didn't dare" to come out and coolly face the "great gun" of fake evangelism? It is possible that a large proportion of his hearers were "hypocritical church members" without Torrey or anyone else being able to discover the fact, or having authority to judge them. It is possible that quite a number of "infidels"



—that is, people who did not subscribe to Torrey's own creed—were present. In what way could Torrey or anyone else discern the difference between the "infidels" and the "faithful" in that assembly? No, the statement was a mere piece of egotistical braggadocio. If he meant by the epithet "infidels" those intellectual, enlightened and well-balanced minds who accept science and common sense and reject superstition and the childish whims of semi-barbarous ancient "prophets" and oracle-mongers, I feel sure that "Dr." Torrey might have safely assumed that there were no "infidels" present. People of brains, education and enlightenment seldom waste their time listening to the imbecile, ignorant and superstition-clouded ranters who "stand on the corners of the streets and make long prayers to be heard of men," etc. But to say that "they don't dare" to attend the "holy show," is to talk cheap bluff and nothing more. They have no more fear of "the world's greatest [or least] evangelist" and his "accomplice behind the scenes," the "holy ghost," or any "ghost," holy or unholy, than they have of the ringmaster in a circus or the "spirit" within the cabinet.

But most assuredly Torrey is no agnostic—not he. He *knows*. Hear him :

I do know that Christ is coming back to the world and there will be a judgment day for all men. It is absolutely certain. Wicked men laugh at it, as they laughed at Noah when he predicted a flood that would sweep all the people from the earth.

Torrey has been put wise by his employer—whom he assumes to be the "holy ghost." He does not allow the little failure to come back, recorded in the New Testament, to cast even the shadow of a doubt upon his omniprescience. He, apparently has never read that the "second coming" as spoken of in the New Testament was promised to occur soon after the death and resurrection of Jesus, within the life-time of those then living. He does not seem to have ever heard of the disappointment of the Millerites and the Second-Adventists who also "knew" the Lord was coming. No *he* is "absolutely certain," and he proves the truth of his prediction by saying so! Of course we *must* believe it is true, because Torrey says so!

The reference to Noah is a plain pointer to the obsolete character of Torrey's beliefs and "faith." What intelligent, educated Christian, even, today believes the story of Noah and the flood to be *literally* true? Even Christians who believe in the "inspiration of the scriptures" no longer accept the Bible wonder-stories as history, but as allegory—poetical fables intended to teach some lesson in morals or religion. So the reference to Noah is decidedly "funny."

A reporter of the press remarks in one of his paragraphs that "The sermon on 'The Judgment Day,' last night, was a powerful arraignment of those who think that death ends all."

That sounds like a dictation from Torrey himself. It is the custom to "arraign" people for the commission of crime, but when we begin to arraign people for what they "think" about the certainty, probability or possibility of a future life, or any other problem, we have entered upon an inquisitorial policy that is an exact counterpart of the monstrous Roman Catholic Inquisition which tortured and murdered millions of people for venturing to think—to hold opinions forced upon them by facts and common sense.

Rev. Torrey is alleged to have "preached" on prayer one afternoon, and the reporter for the papers quotes some of his remarks as follows :

There are a whole lot of people who believe in Jesus, but who do not believe on Him. To believe on Him is to receive Him; the promise is to these. There isn't a promise in the Bible that God will answer the prayer of an unbeliever. I don't mean by that, an infidel, but those who are not united to God by living faith. There are plenty of unbelievers who are not infidels. I believe God does sometimes answer the prayer of an unbeliever, but he doesn't promise to do so. I believe He answered my prayer before I was converted.

No ; Torrey's God is prudent. He carefully discriminates between "infidels" and "unbelievers," and between just ordinary unbelievers and the extraordinary, desirable ones, like Torrey "before he was converted"! Behold the monumental egotism of this evangelist : God seldom answers the prayers of unbelievers, but "He answered *my* prayer before I was converted"—just because it was Torrey, you know !

The Los Angeles *Times* has given much space to reports of the Torrey meetings, but it is a fact in newspaperdom that the character and contents of all popular newspapers—those largely read—is but a fair reflection of the character of the average member of the community. A newspaper is a mirror which reflects, more than it "molds," public opinion. It is a creature of public demand. But the gradual waning of the reports in the *Times* was significant ; for on this same principle we may justly infer that popular interest in the Torrey meetings cloyed and waned more and more from day to day. And on Sunday, the 22nd, the editor of the "Lancer" department of the *Times* (a very, very pious and affectedly religious purist) makes some sarcastic remarks on these meetings, that would be thought very irreverent and almost blasphemous if found in *The Review* or some other Liberal periodical. Here is what the "Lancer" said about the



advertising of the Torrey meetings, under the heading "Is the Devil Panic Struck?"

"Torrey is here in Los Angeles and the devil is scared already." This flaring sign in all the street cars has distressed me because I believe Dr. Torrey and his co-workers are sincere and I would have them reap the fullest measure of success. But what a chance for the scoffer to scoff is afforded by such humbug advertising! There is a placard that peddles what on the face of it is a myth or worse, as a serious announcement of a campaign for the conversion of souls. Nobody can take it seriously. Everybody knows that it is clap-trap—that it doesn't mean what it says.

It is unfortunate that the advertising methods of the "Eatum Alive" sideshow should have been resorted to by the advertising managers of religious meetings. I cannot conceive of anything more malapropos than the idea of promoting the spread of the gospel message by bombast or false pretense. The advertising of revival meetings certainly should not be at variance with the eternal verities. Leave that sort of thing to "Painless Parker."

What is meant here by "Painless Parker" is the street faker in general as typified by a certain street dentist, and the comparison is apt and just.

Dr. Torrey, preacher fashion, devoted one evening of his "great revival" in this city to an address to women only, and, woman fashion, the tabernacle was full and running over of the fair female priest worshipers. It is one of the most paradoxical of psychological facts that women are far more devoted to Christianity than men, though the whole system is masculine. Its God, Jesus, all his original disciples, all his apostles, all the evangelists and New Testament writers, were men. Even the plan of salvation was offered almost entirely to men. *They* had "souls"! Among other things Torrey said to the women:

Some try to hold on to the world with one hand, and generally the right hand at that; with the other, they take hold of Jesus' hand. I want to see women who take hold of Jesus with both hands.

The woman who "takes hold of Jesus with both hands" is the one who has no hand free to do the every-day work around her. I say, let go Jesus and take hold of the hands of your needy sisters and help them.

Torrey "talked" on "child conversion" on Sunday, the 22nd. The burden of his harangue was that the child is a "sinner" and must be converted to be "saved," no matter how pure and innocent it may be in character and daily conduct—the same old Jonathan Edwards cold-iron kind of religion that makes God a heartless tyrant beyond the power of humane imagination to picture—only conceivable by such misanthropes as Calvin, Edwards and this fake evangelist. He also emphasized the Roman Catho-

lic principle that the younger the child the easier to fix in it the prejudices of religion—I say *prejudices* purposely, for Torrey himself used the word frequently in this connection. Read the following extract from the newspaper report of this “talk”:

I'm going to talk this afternoon on child-conversion ; it's a hobby of mine. Many people think their children are angels, but they are all sinners and need conversion and to make confession. Many children are naturally religious, but natural religion is not regeneration. They may love to go to church and read the Bible, but it is the kind of religion that will not stand the test and storm of after life. Natural religion, no matter how intense and outspoken, is not enough. The best members of all our churches were converted when they were children. If you were to take out all those who were converted before they were 21, your pillars would be all gone ; you'd lose pretty near all your best members.

It's the easiest thing in the world to lead an intelligent child to an understanding of Jesus Christ ; it is easier at 15 than at 20 ; it is easier at 10 than at 15, and usually easier at 7 than at 10. They are all the time meeting prejudices. No child ever grew up in Los Angeles who, if not prejudiced in favor of religion, will be strongly prejudiced against it before 15 years of age. The best-rounded, symmetrical Christians are those converted in childhood.

I was converted at 19, but if I had been converted at 7 I wouldn't have had to unlearn a lot of things ; I would have been a much better Christian in many ways. I was a drunkard and a gambler at 17. What would I not give if I had been converted at 7. The conversion of children is important, because the great majority of them, if not converted in childhood, will not be converted at all.

But Torrey, if he knew, did not try to explain why children are so much more easily “converted” to Christianity than older people. That very fact, and it is a fact, is a strong argument against Christianity itself. The young child accepts, naturally, the statements of older persons upon *authority* only—not by logical reasoning. He is highly amenable to suggestion ; his subconscious mentality predominates over his objective mentality ; he has not yet developed his reasoning faculties. *Prejudice* is a fixing upon the mind of these early suggestions by *repetition*, and often they are difficult to remove even by educated and enlightened reason. The doctrines set out by Torrey in the above extracts are nothing else than the suggestions instilled into, and fixed by repetition in, the minds of children and young people, and grown-up people who are extremely amenable to suggestion and are weak or untrained in reasoning.

To thus prejudice the minds of children in favor of false doctrines and immoral practices is not merely wrong, it is a most villainous crime. It is worse than deforming the child's feet, hands, eyes or whole physical structure, for it deforms and ruins his mind and morals, which are the qualities of character that



make the human animal *distinctively human*. Yes, Torrey, if you have a doctrine too silly to be accepted by a reasoning mind, teach it to those who are unable to reason. So do the Roman Catholics and so do the sensationalist evangelists.

Again: I quote the following as an example of "lying for the glory of God." Torrey said: "I have known of a child being intelligently converted at 4 years of age. Her father and all her relatives were infidels, but the whole family could not shake her." Note that he said "a child," but gives no names, places or dates. I have no hesitancy in saying that this is undoubtedly a tale pure and very simple. A child "intelligently converted at 4 years of age"! Converted from what?—to what? And "her father and all her relatives were infidels." I am reasonably sure there is not in America a four-year-old child *all* of whose relatives are "infidels." But suppose it were true that this child of an infidel was "converted". What does it show? Simply that the unreasoning child's mind had been suggestively warped into an abnormal action—unreasoning acceptance of things it was told were true, while the mature father and "all her relatives," who were more developed rationally and had clearer intellectual discernment, rejected the childish nonsense of the infamous meddlers who thus poisoned the four-year-old child's mind and seduced her from the home of reason and her normal dependence upon the suggestions of her natural protectors and trainers—her parents and intimate friends.

Torrey's movements are well known to Rationalists throughout the English-speaking world. The Freethinkers have kept track of his movements in America, New Zealand, England and Canada, because he has left along his trail a zigzag line of falsehoods about Rationalists—"infidels," as he delights in offensively calling them.

At each place his holy show sets up for a fortnight Torrey has had great stories to tell of his prowess in conquering and converting "leading infidels" and "atheists" in the towns he had visited; the farther away the better. He seldom gives names but tells his stories, like the fiction writers, in the style of "Once upon a time, a man," etc. In London Torrey told of his great achievement while in Christchurch, N. Z., in "converting the secretary of the Atheistical Society of that place." Now, the London Liberal press, and I, personally, investigated this claim and showed plainly that it was a lie made out of the whole cloth. There was but one society in Christchurch that could, even by way of the use of an offensive epithet, be called "atheistical." This was the Canterbury Freethought Association, and its Sec-

retary, who has been such for years, was Mr. Henry Allen, who is a frequent correspondent of *The Review*. To him I referred this matter. He replied, and his reply was published in *The Review* some time ago, that no such occurrence ever took place in Christchurch, either as to himself or any other "secretary" of any reputed-to-be "atheistical society." But Torrey never corrects a mistake or explains an error, or even admits he has made a mistake. He simply ignores the exposures and goes on, like other fakers, to new and greener pastures.

In Canada, Torrey not only repeated his usual boastful, groundless stories about converting "infidels," but got himself into serious trouble, by his dishonest management, with the public and even with those who had patronized his show, as referred to by Mr. Plotts in his letter in the Correspondence Department of this number of *The Review*.

In an article in the January *Review* I shall give local versions of the fake evangelical shows of Torrey in Canada, Philadelphia and England. Read that and see that I am far from being alone in this show-up, and far from lacking of abundant corroboration of the statements herein made.

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### CHRISTMAS—BIRTHDAY OF JESUS, THE CHRISTIAN SUN-GOD.

Before another issue of *The Review* reaches its readers the Christmas holiday of this year will have come and gone. Therefore, I deem it reasonable that in this number of the magazine a brief explanation of the original significance of the festival be given, with some remarks on the evolution of the Christmas idea up to its present status.

That the festival was originated as a celebration of the birth of the Jesus Christ of Christianity is an error into which nearly the whole of Christendom has fallen. Regardless of the name "Christmas," the festival itself immediately after the Winter Solstice is of prehistoric origin—probably beginning with the beginning of the worship of the sun—personified as an anthropomorphous god—born on the morning that the days begin to lengthen after the winter solstice (sun-stand); and this origin is of such great antiquity that history does not deal with it. The only clue we have to it, is that afforded by the zodiac as constructed and used by very ancient peoples in Egypt, Babylonia,



Assyria, etc. Calculating on the basis of the sign *Aquarius* being the first sign in the great zodiacal belt of the heavens—the original “King’s Highway”—the apparent path of the sun in the course of one year, we are reasonably certain that the festival originated more than 25,000 years ago.

Why was the birthday of Jesus assigned to the 25th day of December? The answer to this question reveals the fact that Jesus was not an ordinary man, or literally a god-man, but a pagan sun-god of the myth-order. That is, he was an ideal man the basis of whose character and “works” was the sun in the course of a year. A *myth* is not a nonentity, as many erroneously think, but is a personification of a natural thing or event—a kind of oriental poetry.

It may be objected that the winter solstice does not occur on the 25th of December, and so the birth of Jesus was not exactly at the time of the winter solstice. But therein is the stronger proof. Exactly at the winter solstice the sun is at its lowest southern declension—apparently low down in the southern heavens. He (as a person) is yet unborn. The sun apparently stood still (solstice) for three days, and then the days began to lengthen—the sun emerged (was born) from the low place and began his growth.

The birth could not be properly represented by the sun at the solstice, but at the time of its emergence from it, which is on the morning of December the 25th, speaking in poetical not scientifically-exact terms.

Jesus was born in a stable—an underground barn for the shelter of cattle in winter. Why? In the ancient myth-poetry winter was called the stable of the year. It was the season when the stable was necessary for the housing of the cattle. Hence, if Jesus, the sun-god, was born at (immediately after) the *winter* solstice, he was born in a “stable” or manger. The cattle were no longer herded upon the hills, but fed in a manger.

Why Christmas gifts to children? Why did the “wise men from the East” bring gifts to the new-born Jesus? The ceremony of giving gifts at this season is emblematic of “good will to men,” the coming of longer and longer days and the warm weather of spring and summer. Rejoicing was the order of the occasion. Gifts were made to *children* because the sun-god, whose birth was being celebrated, was a child—a poetic child.

A variant of the myth is made by personifying the *year*, rather

than the sun. The new year (the solar year) is born just as the sun emerges from the winter solstice. Even today, our artists every year illustrate the change from the old year to the new by pictures of an infant boy succeeding an old, stoop-shouldered man with white hair and beard—emblamatic of the *old* year and the white snows of winter.

In this sun-god myth, the sign *Virgo*, of the zodiac, is also an important factor. She is the *virgin* mother of Jesus the sun-god. That is, the sun is more or less in conjunction with the sign (or constellation) *Virgo* from the spring equinox (time of the "immaculate conception") for nine months (period of human gestation) until the winter solstice, when the sun is more intimately in conjunction with *Aquarius*, the water-man of the zodiac. The sun in *Aquarius* is Jesus—a name from a root that means to rain, because the sun is in *Aquarius* during the rainy season—winter, as in California.

Note that at first the Christian sun-god is called Jesus only; later Christ, or Jesus Christ. The sun is Jesus only from the winter solstice until the spring equinox, when he becomes Christ, the god of the pasturage—the "good shepherd," because the sun is then in the zodiacal sign *Aries*, the Ram—the "*Lamb of God*"! Taking the entire six months as a whole, he is Jesus Christ.

Whatever may be said or believed as to the existence some two thousand years ago of a real man Jesus, of flesh and blood, at Jerusalem, as related literally in the gospels of the New Testament, the fact remains that the *wonder* man—the man of miraculous birth and worker of wonders as pictured by the four evangelists, was none other than the poetical pagan sun-god. Time and the wane of ancient learning and art of myth-making has so completely obscured the real character of the New Testament hero that the modern Christian prosaically and naively "believes on Jesus" as an actual god-man—a literal man born of a natural mother and a supernatural father. Christianity is naught but a degenerated pagan sun worship; or, in another sense, an evolution of the ancient pagan theology or religion out of the conscious worship of the sun-god into an unconscious worship of an ideal developed from the original sun-god idea.

The Christmas festival, then, is but a variant of the ancient festival in celebration of the birth of the sun-god or the New Year. To *intelligently* celebrate it now, is to rejoice that the short, dark days, are beginning to retreat and the longer warm ones are coming on to bring us the comforts and crops of another spring and summer. The supernatural, transcendental notion of Christmas has no place in an age of science.



## NOTES AND BRIEF COMMENTS.

¶ The Review is, happily, now on such a firm financial basis that it will enter upon the New Year 1909 with courage and confidence such as it has not had at any New Year before. Yet this fact should not deter its patrons from promptly paying up their subscriptions; *that* is what will keep up the favorable condition and continue the publisher's courage and confidence. And a great increase in the number of paying subscribers is needed to maintain this "firm financial basis," and one of the best ways to get this increase is for each and all of The Review's friends to continually use their influence to induce others to become subscribers. A few spoken words, or a few written ones in a letter, may win a new patron for the magazine, and lead a friend into the way of receiving its benefits.

¶ It must not be supposed that the editor of The Review endorses every statement made by other writers who contribute to its pages either articles or letters, nor that he rejects all that is rejected because he cannot endorse the writers' opinions. As a conspicuous instance, I will call attention to the letter of Austin Bierbower—on the whole a very good one. His very last sentence I consider grossly illogical, and a glaring self-contradictory statement. "One who is not wholly rational" implies that he is partly rational. There are innumerable degrees of rationality, from its mere germ to its fullest development, but I know of no one who is "wholly"—that is, *perfectly* rational.

¶ This number of The Review ends the issue of 1908, and with it a large proportion of its paid-up subscriptions expire; so it will be in order now to begin anew, and as the magazine has now reached a size and excellence that make it one of the most desirable Liberal, Rationalist and Freethought publications in the world, I am encouraged to expect nearly all the old subscribers to send in their renewals during December. This will enable me to mail the January number to them regularly and promptly in the second-class mail. Please do not wait for a bill or statement to be sent you.

¶ The Review for January, 1909, to begin the new year, will, I hope, be a more than usually good number—which, I take it, is saying a good deal. I have in hand for it a large supply of excellent contributions to it from such well-known able writers as Prof. T. B. Wakeman, Prof. W. F. Jamieson, G. C. Bartlett, Dr. I. H. Betz, Samuel Blodgett, G. Major Taber and others. Indeed, I have so much of this "good stuff" that I may be compelled to reserve some of it for the February number.

¶ Christian preachers are given to emphasizing the command to "follow Jesus." But in practice they themselves follow him a long way off. For instance, Mrs. Eddy has just purchased "a magnificent imported French 90-horse-power automobile" for her personal use, to take

the place of the fine horses which have drawn her "famous carriage" heretofore. Jesus walked, except when he rode on the back of a donkey, according to the gospel record. Would Mother Eddy look well on the back of a donkey? Why not ride thus? That other Mary, the mother of Jesus, is recorded as having rode on the back of a donkey: Is Mary Baker G. Eddy superior to the "Mother of God"? Christ, so far as I know, has not a single follower in the whole world today, in the way of wholly accepting his precepts and literally following his examples, and judged by the tests he himself sets out by which his followers may be known.

¶ Much space has been given up this month in the editorial department to comments on Torrey and his sensational evangelism. Torrey and his personal opinions of themselves are not of the slightest concern to Rationalists, but thousands of people are yet so mind-beclouded by superstition and so amenable to unreasonable suggestions that they accept him at his own valuation of himself and his "talk", as inspired messages from their God. We must meet conditions as they *are*, not as they *should be*. The false and boasting stories of Torrey about "converting" Rationalists—"infidels," he calls them—and his bluff of "the infidels won't come to hear me—they don't dare," need refuting and exposing only because so many people accept them unthinkingly just as the dupes of other street fakers open their mouths and stare in wonder at their performances and then open their pocketbooks and give them their money.

¶ In the January number I shall give the first installment of a long but highly interesting article on "Death in the Light of Science: A Cheerful View" by Prof. W. F. Jamieson. I shall print a small edition of it in pamphlet form, and I think it will be just the thing for Freethinkers to buy, read, and lend to their liberal friends. The price will be moderate.

¶ Friends of The Review should not forget that back numbers of the magazine are good propaganda documents and that I sell them very cheap—25 cents a dozen for those of the old series. Of the new, enlarged series, beginning with August last, I have only a limited supply and can sell them only at 10c. each or at the rate of three for 25c.

¶ I expect to have two or three pictorial illustrations in the January number, which will add to its attractiveness. I failed to get an intended frontispiece for this number engraved in time for use in it.

¶ A new lot of *A Future Life?* has just come from the bindery, in bright blue cloth, and I am now prepared to fill orders promptly. The price is as before, only 75c. each, postpaid.

¶ Prof. Jamieson is authorized by this office to receive subscriptions and the money therewith for The Review.



**DEATH OF HON. DELOS A. BLODGETT.**

It is with sorrow and regret that I must announce here the death of another of The Review's good friends and a substantial Rationalist, Hon. Delos A. Blodgett, of Grand Rapids, Mich., which occurred on Nov. 1, 1908.

Mr. Blodgett had reached the age of almost eighty-four years, and had been one of the most active and widely known public men of his State for many years. From correspondents who knew him, and from copies of the Grand Rapids *Herald*, I collect the following interesting facts of his life, death and funeral.

Delos A. Blodgett was born in Otsego Co., N. Y., March 3, 1825. When twenty-three years of age, in 1847, he went to Muskegon, Mich., and began the lumber business at the foot of the ladder as a logger. The following winter he was made foreman of the crew. Afterwards, in partnership with a friend, he went into the logging business on his own account, and ultimately became famous throughout the State as a lumberman. Mr. Blodgett did not rest satisfied with stripping the lands of their valuable timber, but devoted himself largely to the development of the agricultural industries of the State, especially in the way of developing into farms the lands which he had partly cleared of timber in his logging operations. He was the founder of three Michigan towns, and afterwards identified himself largely with the development of the city of Grand Rapids, which in 1881 he adopted as his home. Mr. Blodgett always took much interest in politics, though never as an office seeker. He was a life-long Republican from the days of the Fremont campaign to the end, being in 1896 a delegate to the convention which nominated McKinley.

Of his religious beliefs and unbeliefs, the *Herald* says:

"In religion Mr. Blodgett was an agnostic. He was a personal friend and a great admirer of Robert G. Ingersoll and of Charles Watts, the great English lecturer. At his own expense Mr. Blodgett brought both to Grand Rapids several times to speak. He was an agnostic to the end, with no thought of wavering, no hint at a change. Though he had not faith, Mr. Blodgett had works to his credit, and many of them. Al-, though an unbeliever he was not a scoffer. He had his own opinions and conceded to others the right to their opinions. His highest desire was that the churches and the world be tolerant.

"Mr. Blodgett was a free and frequent giver to charity, but his benefactions rarely became known unless of such a nature that concealment was impossible. He was a generous contributor to the hospitals and organized effort. The Blodgett Children's Home will stand as an enduring monument to his memory. This building is now nearly completed and is one of the most beautiful buildings in Grand Rapids. It represents a cost of about \$150,000 and will be furnished complete when finally turned over to the association. It was one of Mr. Blodgett's regrets as he realized that the end was drawing near that he would be unable to see the building completed.

"To the world Mr. Blodgett was known as a man of great wealth. He did have wealth, but with him wealth was but an incident. It made no difference in his character, his tastes or his manners. He retained his honesty of character, his simplicity, his dislike of ostentation through life.

"The rise in his fortunes did not cause him to forget old friends. He was as cordial in his greetings to the driver of a dray as to the owner of a coach, and the cordiality came from his heart. There was one thing above all else he detested and abhorred, and that was sham, insincerity, dishonesty, whether in business, in the pulpit, in politics, or in the ordinary relations of life."

The Grand Rapids *Herald* of Nov. 3rd gives a quite full account of the funeral, saying "there was a large attendance of representative men and women," and that the simplicity of the service was in keeping with the life of the man.

Dr. John M. Roberts, of Kansas City, who was a personal friend of Mr. Blodgett, officiated at the funeral, and "he prefaced his talk with readings and closed with a poem by Robert G. Ingersoll," and in his address delivered a well-deserved tribute to the character of Mr. Blodgett. Mr. Blodgett leaves a widow and five children to mourn their loss.

Mr. Blodgett was a subscriber to The Review from its start and always renewed his subscription promptly, two years at a time, sending in his last renewal but a few months previous to his death. Such a life, character and line of life-conduct is not only an honor to the man who lived it, but also to the humanitarian cause he believed in and helped to support.

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### TORREY'S SENSATIONAL CONFESSION.

In one of Torrey's addresses in this city he sprung a mild sensation by telling a yarn about himself and the interposition of Providence to save him from committing suicide. He said:

"As a boy I had all the advantages to come to a rich man's son. When I went to Yale I had plenty of spending money, and I plunged into all kinds of amusements and dissipations. Did they give me happiness? Never! I was never so unhappy as I was then. One night, in a moment of despair, I came near taking my own life, but God's hand reached out and saved me. I told God then and there if He would save my life, I would give up my own plans and ambitions and become a preacher of the gospel."

Why did "God's hand" reach out to save Torrey from suicide, while it is withheld from saving millions of others from that fate? If Dr. Torrey were to answer this *honestly*, he would say, "Because I'm of more importance; he saved me 'being it's me.' He knew I was the making of the world's greatest evangelist [as he advertises on his loud show bills], and so he could not afford to let me be lost; he hadn't material enough left out of which to make another 'just as good'." And the fact (?) that Torrey "told God then and there" that if he would save his life he would give up his own plans and ambitions and become a preacher, seems to have decided the Infinite Ruler of the bound-



less Universe to do things according to the "bad boy's" wishes. He was saved from suicide. But who believes that becoming a preacher was not one of Torrey's "own plans," and becoming "the world's greatest evangelist" one of his "own ambitions?" Of all the fakers that can fake a fake, none can equal the pious faker—and his name is largely Torrey.

### CURRENT PERIODICALS.

*The Freethinker*, a weekly in journal form, edited by G. W. Foote and published by The Pioneer Press, 2 Newcastle st., Farringdon st., London, E. C. (England). Price, twopence; per year, 10s. 6d.

The issue of Nov. 1. contains as its leading article, "Mr. Bernard Shaw Explains His Religion"—a reply to an article by the editor on "G. B. S. and Jesus Christ," and to this leader Editor Foote makes an excellent "Rejoinder." "Religion and the Social Sanction," by C. Cohen, "The Inevitable Trend," by J. T. Lloyd, and the "Acid Drops" and "Sugar Plums" departments are excellent.

In the issue of Nov. 15, I find the following articles which I think merit special mention: "Some Signs of the Times," by the Editor, G. W. Foote; "Religion and Science," by C. Cohen; "The Substitute for Christianity," by J. T. Lloyd, and the "Acid Drops" and "Sugar Plums," as usual.

*The Literary Guide and Rationalist Review*; monthly, journal form, Watts & Co., 17 Johnson's Court, Fleet st, London, E. C., England. Price, 2 pence (5c).

For July 1, (just received), contains: "The New Pan-Anglican Apologetic," by Joseph McCabe, "The Modernist Controversy," by A. W. Benn, "The Cannossa of Orthodoxy," by Charles Callaway, "The Slaves of God," by F. J. Gould; also "Some First Principles," by J. W. Poynter, commented upon in "A Few Conclusions of a Rationalist," by Charles E. Hooper. Those two articles should be of special interest to the members of the Materialist Association as bearing upon their declaration in their application of membership forms. The "Book Chat" and "Correspondence" departments are good, as usual, and a very valuable supplement accompanies this number, entitled "David Friederich Strauss: A Centenary Appreciation," by Arthur Ransom.

*The Truth Seeker*, "a Freethought and Agnostic Newspaper," published weekly at 62 Vesey street, New York, at \$3.00 a year. E. M. MacDonald, editor and proprietor.

For Nov. 21, the leading article is entitled "The New Invasion; the Foiled Attempt of Rome's Man-milliners to Revive an Old Fashion in London," by Elizabeth E. Evans; another article of much value to those who are interested in the question of Catholicism in the United States, is entitled, "The Edict of Toleration" [in Maryland], by Randolph H. McKim; there is a very readable article on "The Apostolic Age," comments on the authors of the the Book of Acts, by John I. Riegel; John E. Remsburg continues his series on "The Christ," which herein reaches its twenty-first chapter. In the "Children's Corner," edited by Susan H. Wixon, of Fall River, Mass., there is a good article on "Reason in Apes."

*Secular Thought*, "a monthly Journal of Rational Criticism in Politics Science and Religion. Published by C. M. Ellis, at 185 1/2 Queen street W., Toronto, Canada. Price, \$1.00 a year. J. S. Ellis, editor.

"Faith as Evidence," by Austin Bierbower, is the leading article in the October number, and it is a very good one, going extendedly into the subject; George Allen White continues his discussion of the question, "Shall Speech be Free?" "War in Heaven" is treated upon by T. Dugan, and there is a large amount of interesting editorial matter, and a long letter from Dr. A. A. Bell, of Georgia.

*The Open Court*, Dr. Paul Carus, Editor. Open Court Pub'g Co., Chicago, Ill. Price \$1.00 a year. "Devoted to the science of Religion and the extension of the religious parliament idea."

November number has for its frontispiece a portrait of Count Leo Tolstoy, made as late as Aug. 17, 1908, accompanied by an editorial headed "A Tribute to Count Tolstoy." Francis C. Russell sets forth a dialogue on mathematics in imitation of the style of Lewis Carroll in his *Euclid and his Modern Rivals*, under the title "Minos and Niemand Again." "The Psychology of Music," is by Charles Kassel, a very comprehensive article. The editor prints an important, profusely illustrated article on "The Vera Icon, King Abgar, and St. Veronica." Other good articles are: "Etymology of Greek Mythological Terms According to Plato," by C. A. Browne; "A 'Lunatic's' Idea of Utopia," as Reviewed by Lydia G. Robinson; and "The Grave of a Chinese Philosopher" (illustrated), by The Editor.

*Ingersoll Memorial Beacon*, monthly, Wm. H. Maple, editor. Ingersoll Beacon Co., 78 La Salle st., Chicago, Ill.. "Mental Liberty, Science, rational right-doing, good health, good homes and good government." A radical but rational Freethought magazine. Price \$10c., or 1.00 a year.

October number has a good article by Editor Maple on "Rationalists Must Teach by Example as well as by Words," and another headed "Look Out for Our Public Schools and for Our People's Government." Dr. Bowles' address before the late convention of the Buckeye Secular Union is printed in this number, in part, to be continued in a future issue. It is an able production. Besides, there are articles on Prohibition and other subjects.

### Mere Mention.

Among the numerous exchanges that regularly come to my table I am pleased, this month, to mention the following: The Balance, Denver, Colo.; A Stuffed Club, Denver, Colo.; Stellar Ray, Detroit, Mich.; Searchlight, Waco, Texas; Blue Grass Blade, Lexington, Ky.; Nautilus, Holyoke, Mass.; Eternal Progress, Chicago, Ill.; New Thought, Chicago; Flaming Sword, Estero, Florida; Swastika, Denver, Colo.; Critic and Guide, New York City; To-Morrow, Chicago; Philistine, East Aurora, N. Y.; Soundview, Olalla, Wash.; Ethical Addresses, Philadelphia; Open Road, Griffith, Ind.; Good Health Clinic, Syracuse, N. Y.

The Blade hastens to congratulate the Humanitarian Review upon the great improvement in its appearance and make-up. With proper support Brother Davis now has the means of engaging in a splendid propaganda. Get in behind him.—*Blue Grass Blade*.



## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Marietta, O., Nov. 16.—*A Future Life?* is delightful reading; it is so plain and reasonable. Your conclusion is the same as I have been giving to people who ask me, but yours is better expressed.

Mrs. H. M. Lucas.

Whittier, Cal., Nov. 8.—Enclosed find cheque for books. I want to call your attention to the free advertising that the Los Angeles press, especially the *Times*, is giving to this fellow Torrey, the "evangelist." We have all learned what a libeller he is. It would be a good place here to bring up the matter of the Montreal bookseller who got judgment in the court against him, and who made partial collections by seizing the receipts at some of the Torrey shows given in the Dominion.

Wm. Plotts.

### A New Local Secular Union.

St. Ansgar, Iowa, Nov. 10.—On the 24th of last month we organized a Local Secular Union here, with a membership of eight. There is here about thirty more people who ought to join our Union. Some of them, I think, will soon do so, while others are too indifferent; some domineered over by relatives, and still others foolishly timid because of their business. With a membership of forty we would be stronger than any of the churches except one.

A. J. Clausen, Sec.

Small, Idaho, Nov. 17.—It is with pleasure that I inform you that I have received *The Humanitarian Review* to my subscription and the back numbers, and also the book *Eternity of the Earth*. I am pleased with the selection you have sent to me; receive my thanks for them. As I read the back numbers of *The Review*, I send them to friends. Enclosed herein you will find a money order for \$1.00, for which send to my address the following: *A Future Life?* and *Buddhism or Christianity, Which?* The 10 cents extra use as postage.

C. F. Singer.

### From a New Reader and Contributor.

Elk Grove, Cal., Nov. 24.—I want to bid you god-speed in your efforts toward removing the blight of superstition which, even in this century, overspreads so many minds. I read your book with pleasure;

also the other literature you sent me. With the general tenor, I am in hearty accord.

I enclose herewith an article which you may find available; if not, no harm done. If you publish it, I wish later to make arrangements to have copies sent to some of my friends in different parts of the country. I do not, or shall not, ask you to do it gratuitously, for I realize that it takes money to run a paper.

C. V. Osborn.

[ Your article will probably appear in the January number.--Editor.]



### From "Over the Great Divide" (the Equator).

Christchurch, New Zealand, Sept. 30.--Your enlarged edition, Vol. vii, No. 1, to hand, which I much appreciate, and the very ably-written articles it contains; and please accept good wishes for a long and successful career of your high-class magazine. The page containing picture of your home and office from Miss Sylvia A. Davis, who I presume is your daughter, is excellent, and I can fancy I am just meeting the genial editor, in that homely section; and if that could be so what a long and interesting chat we would have! The grand photo of our Robert G. Ingersoll, on page 23, will also have a place in my home with that of yours.

I am glad to inform you that our Wm. Collins' paper, *The Examiner*, is gradually forging ahead, and you will, I am sure, be pleased to know that it has found its way to many parts of the world.

Oct. 21.—A few days ago I wrote you acknowledging receipt of your Humanitarian Review, the first copy of your enlarged edition, for August. Since that, the second number has come to hand, viz: Sept. number. We are on the move for a few days holiday to the north part of our Dominion. I told you in my previous letter of the nonarrival of the July number of your splendid educational magazine. I accounted for its absence, that it was amongst the mail of the wrecked S. S. Aeon. It is some weeks ago since the wreck took place, so I gave up hopes of receiving *The Review*, when lo! to my surprise, I found it in my letter box yesterday! It bears all the evidences of being saturated with water, but otherwise it is in good condition. I am so glad to have it. In my previous letter I asked you about the welfare of our much respected and able writer, Judge Parish B. Ladd. By the July number I was so glad to see in your Correspondence Department, a letter to you from the Judge, headed "The Judge is Still on the Bench". I have always regretted that I did not meet him when in your country, also yourself. I called at your office, but failed to find you. I think you were away from home at the time. Our time limit in your city being short, owing to our having to go to Vancouver.

Henry Allen.

*Hon. Sec. Canterbury Freethought Asso'n.*



### **Rational Living.**

Chicago, Ill., Nov. 5.—Few persons live a thoroughly rational life. Superstition is inherent in almost every mind. Even those who reject all religions and think they are thoroughly rational, have some superstitions which they cherish. Many of the so-called rationalists have thrown away only part of the superstitious elements of society. The thoroughly rational man does not concern himself about whether he has spilled salt or seen the moon over his shoulder. He has no lucky cards and does not regard any "sign" as foretelling events. He does not think Friday is an unlucky day, and would as soon marry on that day as on any other. He does not regard 13 as an unlucky number, and would freely sit at a table of that number. He does not believe in "destiny," or in his invariable luck. For all that he does there must be a sufficient reason. If he is to succeed, he knows that he must give an equivalent work for the effect expected. That he has always succeeded hitherto, and that his parents have succeeded, is no evidence for him. He does not believe in any unnatural causes affecting the prices on the Board of Trade, or indulge in any "feeling" that the market will go one way or another. He calculates the natural probabilities which affect the sales and he relies wholly on them. He does not fear any untoward indications that are not founded on reason. He does not believe that one doing wrong will suffer, except from natural causes. Doing wrong is as beneficial as doing right, as far as known agencies are concerned. One who does wrong may suffer from it, if the wrong is known; but he suffers like any one who errs in judgment. Evil is what results from mistakes, and has a thoroughly rational explanation. When one goes outside of this and relies on some law that the evil will always be punished, he is irrational, and has no ground for his belief. There are no unnatural causes for what we experience. The rational man does not believe in cures by faith or any other unnatural means. He knows that the keeping of the laws of health is the only means of securing a healthy condition.

Unless one can throw all his superstitions overboard and live in the security of universal natural law, he is not a rational being. He cannot have the comfort of one who can disregard every kind of superstition. He fears nothing but what comes about naturally, and dismisses all else as false. The alleged supernatural cures or penalties he regards as humbugs, and he has a comfort from the simplicity of his views. But for this he must dispense with not some but all irrational assumptions. To live an all-around rational life is a coveted goal, but to be half reasonable and half superstitious is fraught with numberless difficulties. One who is not wholly rational is wholly irrational. Austin Bierbower.



### **Believes in an Ethical Religion.**

Anoka, Minn., Nov. 9.—The booklets received and read with appreciation. It is a great privilege to be liberal enough to read the other fellows view-points. In my travels I have met several orthodox people who would not read liberal papers for fear of dishonoring their God

It seems strange that anyone could conceive of a Supreme Personage that would punish a creature for thinking and desiring to learn the truth.

Daring individuals are learning that to become as gods they must eat of the tree of knowledge. The sun of intelligence will dispel the mists of ignorance and superstition. I am glad to note the spread of Universal Brotherhood ideas, self-development, and race culture ideals. This unrest—this desire for investigation—shows progress. In freeing ourselves from one dogma, or system, we must not fall into the opposite error of becoming a slave to another system. Let us build the foundation of our life-structure on known principles of eternal righteousness, not on the superstitious dogmas presumably of an unknown revelator. We should use facts and not fiction as material in our building.

I like your booklet on *The Scientific Dispensation of a New Religion*. Religion is a code of ethics which binds us together in societies. We need a new religion purged of the fear element. Good men and women have made the orthodox church respectable in a degree, and good men and women will in the future develop a scientific religion freed from superstition, fear and intolerance, and America will be indeed a land of opportunity and freedom, peace, power, purity, perfection, plenteousness, contentment, helpful environments, love, home, and universal brotherhood.

I am sending \$1.00 for the following pamphlets,— H. M. Faulk.



### A Dogmatic Criticism.

La Grange, Ill., Nov. 4.—Bro. Jamieson, referring to the Affirmation Blank members of the M. A. are required to sign, says in the November Review, page 246: "For people in this age of the world to dogmatically declare 'I am a Materialist, there is no God nor future life.' is not philosophical. As I look at it, it is a narrow platform upon which to build a superstructure." . . . . . "There are very many Spiritualists and Christians who aim to do good, to educate and refine."

Very well, Brother Jamieson; all you say concerning Christians and Spiritists is cheerfully conceded, but will you kindly tell us why this small and humble minority of Materialists has not the same right and cannot as consistently organize itself into an exclusive association as our spiritistic friends and other fraternities? We affirm there is no God simply because the hypothesis is unreasonable and contrary to the well known facts of nature; because organic life is impossible within infinite expanse, replete with an infinite aggregate of stupendous, incandescent, cosmic bodies; because infinite phenomena necessitate infinite causes—and not a single factor—to produce them; the job is too big for a solitary mind or artificer.

We affirm there is no God because now, after centuries of research,



*we do not know there is a God.* If such a being—omniscient and omnipresent—existed, we would all know it. “He” or it would be the most conspicuous fact of nature, and then there would be no occasion for our Materialist Association.

We affirm there is no God—*nobody's God* (nothing besides nature)—because there is no need of one. The causes for all phenomena are in the potencies of the matter constituting man or infusoria, the molecules or the constellations.

Would it be dogmatic to affirm that there is no “Mother Goose” riding on a broomstick through the air? That there is no hell, presided over by a devil; or that there is no “future life” for the fowls we have devoured?

If Brother Jamieson would not hesitate dogmatically to declare there is no devil, no Mrs. Goose and no continuous life for a porker after made into sausage, or for the hen we have eaten, then, will he please tell us, why it is dogmatic to affirm there is no God and continuous life for man, when the form or organism which made him a man is cremated and exists no more?

Let the church prove their God; let spirits prove their existence in the absence of conditions favoring fraud; let them write a, b, c—something every school-boy can do—on a slate in broad day-light, rather than pretend to do what nobody can do, and we will worship their God and disband our association.

Materialism (Monism, some prefer to call it) “a narrow platform”!—The opposite is true. When theism and spiritism shall have passed away, Materialism, the science of all sciences, the basis of every fact, truth and phenomenon, founded upon the solid rock of the world and the *Infinite All of nature*—will stand invulnerable as long as mind, generated in a healthy animal, can comprehend plain facts and truths.

Otto Wettstein, *Pres't. M. A.*



### Don't Like Prof. Jamieson's Remarks.

San Francisco, Cal., Nov. 9.—I have noticed a letter in the Correspondence Department of The Humanitarian Review for November undersigned W. F. Jamieson. I wish to reply, as follows:

For people to believe in a God, devil and future life at this age is not only unphilosophical, but unreasonably beyond time. The narrow platform referred to, I hope, is implied to modern scientific investigation and research, which has deprived polytheists, monotheists, pantheists, deists, and other fetichists, who pangerize the blind forces of nature, of all premises they stood upon.

As for the “inducement of the believers in a God, devil and future life to work for the good of humanity” is concerned, I should think, backed by experience of the past, that we have little to expect from

them. Those that will shed a tear for the suffering humanity one minute, and justify conditions the other, cannot be relied upon to ameliorate the evils of society—religion being one of them. All Christian philanthropy and benevolence has ever done for humanity in the past amounts to no more than keeping the downtrodden masses in subjection to the coersive powers of society by which the church existed.

As for the "foolish advocacy" of Freethought, I wish to state that we should have a little more respect for men who are suffering persecution from the militant powers of State, indirectly influenced by our churches. It is because of them perpetuating the advocacy of Freethought that insures free press, and enables The Humanitarian Review to do its good work unmolested. Whoever thinks any other way, has a sense very common. The number of members which the Local San Francisco Materialist Association has secured up to date is 166. We have a number of Freethought societies in San Francisco, and the majority of the members are Materialists, but I intend to organize one under the heading of "The Materialist School of Science and Philosophy," and we will probably meet Sunday mornings. I shall let you know of it in time.

J. Frantz.



### Labor Unionism on the Defensive.

Laguna Dam, Arizona, Oct. 21.—I read both articles in the October number of The Humanitarian Review written by G. Major Taber: "The Decline of the Church," and "Are Labor Unions 'Trusts?'" Had Brother Taber's pen, or ink, failed him when he had completed his remarks on the decline of the church, he would be entitled to very much praise, because he knew what he was writing about, and wrote a most excellent article; but, unfortunately, he failed to observe the old maxim "let well enough alone," and branched out again in a tirade against organized labor in general.

In his article entitled "Are the Labor Unions Trusts?" friend Taber says "that the walking delegate assumes an authority which is more autocratic than the ukase of the Czar of Russia." That statement is not correct. The much talked-of "walking delegate" has no authority to order a strike, and in fact, the local Union itself cannot, if affiliated with the District Council, order a strike, without the approval of the latter organization. Again he says: "Should a contractor discharge an incompetent workman, the rest quit, and a strike is the consequence." They do nothing of the kind. Any contractor may discharge an incompetent union workman without any fear of a strike in consequence. Some union man informed Mr. Taber that he (the union man) had been assessed \$13.00 in one month, which he had to pay. Yes, and it served that man right, for he was fined (not assessed) that \$13.00, and justly so.

As for the remark that labor unions are "taking the bread out of the mouths of wives and children of the men they have forced out of employment," I may say that if the workingmen of the Pacific Coast were all nice non-union men, each offering to work for lower wages than the other fellow in order to steal his job, their wives and children would not have any bread to be taken from their mouths; all that would be there to be removed would be chopsticks and Chinese rice. Non-unionism would speedily drag the workingmen of this coast down to



to level of the Chinaman. All the salvation the working classes have had has been through the noble efforts of organized labor to better their condition.

As for the appalling pen picture of dire disaster that would be the fate of Los Angeles should the labor unions obtain the same power there as in San Francisco and the reference as to how your office might be laid in ruins if you dared to employ a non-union printer, it is amusing, but not instructive reading. Why sir, San Francisco rose from her ashes, as if by magic, and again became the Queen City, and pride of the Pacific Coast by union labor. Frisco was always a better city for the workingman than Los Angeles. When carpenters were being paid \$5.00 a day in Frisco, just as good mechanics were being paid \$2.00 a day in Los Angeles for doing precisely the same class of work, but Frisco is a "union city"—see!

S. A. Smythe.

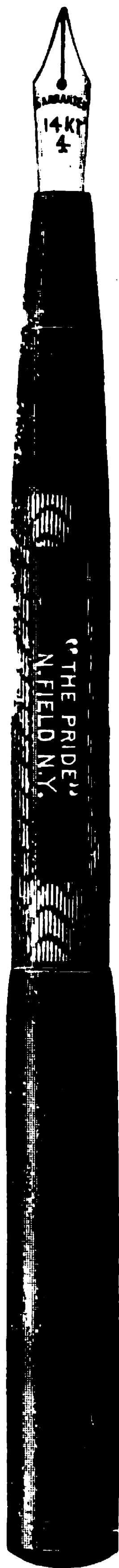
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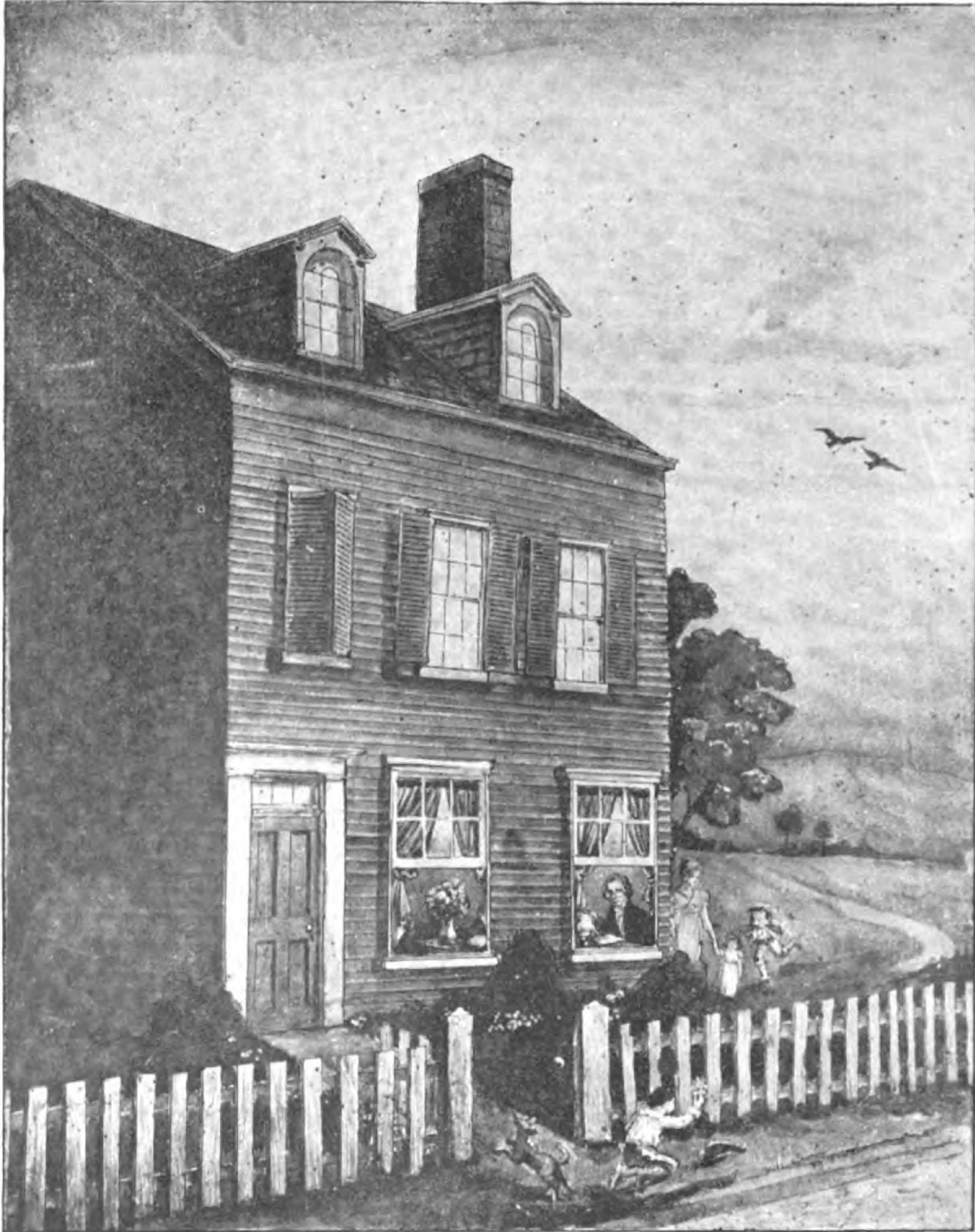


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(See Letter of James B. Elliott in the Correspondence Department.)

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A MONTHLY MAGAZINE DEVOTED TO THE  
Study of Mind, Ethics and Religions by the Scientific Method

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JANUARY, 1909.

[Whole No. 73

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Written for The Humanitarian Review

## Death in the Light of Science:

### A CHEERFUL VIEW.

BY W. F. JAMIESON.

#### INTRODUCTORY.

"As a fond mother, when the day is o'er,  
Leads by the hand her little child to bed,  
Half willing, half reluctant to be led  
And leave his broken playthings on the floor,  
Still gazing at them through the open door,  
Nor wholly reassured and comforted  
By promises of others in their stead  
Which, though more splendid, may not please him more,  
So nature deals with us, and takes away  
Our playthings, one by one, and by the hand  
Leads us to rest so gently that we go  
Scarce knowing if we wish to go or stay—  
Being too full of sleep to understand  
How far the unknown transcends  
The what we know."

**D**EATH is as natural as birth—as any other event. It is no more of a mystery than life itself; but it, too, is a mystery. Birth, maturity, decay, is the order of nature. Never-ceasing change is written upon all visible things. The universe is never two seconds the same.

Why should human beings expect exemption from this universal law? Whether we live ten years or a trillion we must change, if all the past is a prophecy of all the future. But this we know in the light of science: That whatever changes may come and whatever changes may go, the universe endures, space



remains unchanged, eternal, infinite. Energy, or force, embraces all. The persistence of force is a fact as much as the existence of force.

Whether mind is a form of force or energy, and persists as mind, is the question of the ages. If electron, ion, or the atom of the ancient pagan thinker, remains an eternal unit, a form of energy which defies change, then Death is not "monarch of all he surveys." Eternal energy is mightier than universal death!

If I can in this discussion pluck up by the roots unreasonable fears which have been the destroyers of human happiness, I shall feel that I shall help brighten the pathway of my fellow-travelers.

Why should any human being dread death? There is far more reason to fear life, with its glimpses of joy, its trials, vexation, disappointments, disease and pain. But will not a picture of death surrounded with the glow of happiness lead humanity to take the suicide's premature plunge? No. Gloom, not gladness, desperation, not delight, has impelled thousands to thrust themselves out of this world.

As the child fears the dark, the mysterious, which it does not understand, so men and women have for countless generations dreaded dark and mysterious death, which they do not understand. If, now, I shall deliver a few minds from this terrible fear, engendered by false education, my work is not in vain.

Although many of the discourses delivered over the bodies of our dead abound in rhetoric, they contain not an iota of information concerning the Great Change itself. Is it not for the sufficient reason that the orator has no actual knowledge to communicate? To him death is a solemn mystery, before which he stands appalled, equally with his listeners. The usual funeral oration, dealing in general description, devoid of specific information, while overflowing with beautiful but indefinite word-painting, may sometimes soothe the feelings, yet fail to satisfy the intellect.

#### IN THE LIGHT OF EXPERIENCE.

It cannot reasonably be expected that the narration of an experience should equal the experience; but my practical acquaint-

ance with death has brought me life-long content, and I know, in the light of that experience, that as we draw near the border-line of life, death "leads us to rest so gently that we go scarce knowing if we wish to go or stay."

Death is impartial, levels all: the prince has no pre-eminence above the peasant. The proudest mortal that ever walked is a mote in the sunbeam, the humblest no less, in comparison with this vast universe, magnificently lighted by its millions of blazing suns.

#### IN THE LIGHT OF SCIENCE

death is not the "King of Terrors," but a gentle influence which lulls the millions to slumber. There is something which calms in the thought that what is good enough for men, women, and dear children, millions upon millions who have passed away in the unending procession, is good enough for you and me.

#### PERSONAL EXPERIENCE.

If the narration of my experience in lifting the latch of the door of death will light your pathway I shall be glad; for that experience has brightened my own existence for more than thirty years. Four times I have come near dying, and I think I am qualified to say what it means to die. The result is, I have no fear of death; yet, strangely enough, the love of life in me is greatly intensified. Nearly always cheerful, I find that as "old age is creeping on" life is more and more a precious, enchanting thing.

My first experience with the so-called "King of Terrors" was at Salem, Massachusetts, at two o'clock in the morning, shocked into unconsciousness by a lightning stroke which shattered two corners of the roof of a three-story house where I slept, melting faucets of water pipes in its course. Gradually, I came to consciousness—gradually and blissfully; but soon followed by twelve hours of sea-sick-like sickness, with all the accompaniments! I never feared lightning; and, in spite of that short, sharp stroke, do not fear it now.

My second experience was more of a blank, yet nothing to dread. The nearer one gets to dying the less his anxiety concerning it, as if "familiarity breeds contempt"! When I came to



consciousness I found myself gazing up at the twinkling stars. The last time was in Cincinnati, when a patrol of four policemen kindly brought me home. As I have been a total abstainer for nearly fifty years, I assure you that I was perfectly sober !

As a matter of course, many of my readers have been under the influence of anesthetics. Before becoming oblivious, the dentist, twin brother of the photographer, remarks to the patient, "Now think of pleasant things." In my case, I thought of gardens, and incidentally, of the dentist and his assistant as self-deluded if they supposed they could do for me what lightning did on "Witch Hill." When I came back to consciousness I quickly decided that their attempt was a *fiasco*, and frankly told them they were "two of the d—st fools I ever saw !" When I acquired more sense I humbly begged their pardon, remarking that in my normal condition I was not a user of such expletives. They cordially, laughingly, forgave me.

The unconsciousness of the anesthetic was quite different from the death-like state produced by that lightning blast. My return to consciousness after the bolt was ecstatic beyond description, and taught me, once for all, that death is not torture ; but, rather, entire freedom from pain.

#### CORROBORATIVE EXPERIENCE OF OTHERS.

I am not alone in this experience upon the border-land of life and death. Says that gifted lady, Elizabeth Stuart Phelps :

"The mere ultimate process of dying may be a relatively easy matter. Any person who has been long ill probably suffers more on any given day of his life than he will suffer in the act of departing from his body. It is probable that a broken bone, a delirious fever, a disordered vital organ may cause more anguish than the final struggle. I have my doubts whether the last pang is as bad as it seems. We are told by surgeons that chloroformed patients may give apparent evidence of acute agonies which they do not feel: death itself is often an anesthetic so merciful that what people call "living trouble" is obviously a worse matter.

"I, for instance, who have never fainted and never been anesthetized in my life, have twice become from serious causes, unconscious for a short time, and I have often wished that I could make over to some recoiling soul whose name has been heard ringing upon the last roll-call, the unspeakable comfort which that brief experience has given me. There was no pang—no terror—no time, no chance for either. One seemed to slide gently and swiftly down a warm abyss, flower-scented grass-grown, safe and beneficent, into unutterable content. One melted

into peace. One drifted into ecstasy beside which the deepest joys of consciousness are poor, pale things. If one in truth should evade the body in such a moment, death would stand chosen as the supreme delight of living."

A distinguished professor tells us this :

"The idea that this instinct of natural death is in all probability accompanied by as peaceable and pleasant a sensation as can be conceived will still further increase its beneficent effect upon humanity. We have no precise knowledge with regard to this sensation, but the few data possessed upon accidental death permits a conception of its agreeable nature."

The author proceeds to say what I think is contrary to fact. He says: "It is undeniable that in a great many cases of death, such as we actually witness, the cessation of life is accompanied by painful sensations."

I deny his "undeniable." There is not the least proof that the cessation of life is ever painful. He is misled by appearance. As Miss Phelps declares: "Surgeons testify that patients may give apparent evidence of acute agonies which they do not feel." The gentleman admits that "there are, however, diseases and fatal accidents in which the approach of death brings no pain." He then relates his own experience:

"During an attack of intermittent fever, when the temperature had in a short space of time fallen more than 41 degrees below normal, I was conscious of a sensation of extraordinary weakness, resembling, no doubt, that which fore-runs death. As a matter of fact, the sensations are grateful rather than painful. In two cases of poisoning by morphine the sensation was as agreeable as possible: a gentle faintness accompanied by such lightness of body that one felt as if afloat in the air."

Dr. Woods Hutchinson, in the *American Magazine*, states that one consoling analogy between death and sleep is "that they are both painless and cause neither fear nor anxiety by their approach," which is indeed a beautiful and natural description. Says this physician further:

"It is one of the most merciful things in nature that the overwhelming majority of poisons which destroy life, whether they be those of infectious diseases or those which are elaborated from the body's own waste product, act as narcotics and abolish consciousness long before the end comes. While death is not in any sense analogous to sleep, it resembles it to the extent that it is in the vast majority of instances not only not painful, but welcome. Pain-racked and fever-scorched patients long for death as the wearied toiler longs for sleep. The fear of death which has been so enormously exploited in dramatic literature, sacred



and otherwise, is almost without existence in sickness. Most of our patients have lost it completely by the time they become seriously ill.

"While many of the processes which lead to death are painful, death itself is painless, natural, like the fading of a flower or the falling of a leaf. Our dear ones drift out on the ebbing tide of life, without fear, without pain, without regret, save for those they leave behind. When death comes close enough so that we can see the eyes behind the mask, his face becomes as welcome as that of his 'twin brother,' sleep."

This is a faithful description. In the light of my own experience it is exact. The knowledge we are gaining will help us to banish forever the worst enemy that ever tortured humanity, the demon of fear.

Says Prof. Metchnikoff: "If in cases of death by illness we meet this sensation of beatitude, all the more might it be expected in natural death. Preceded by the loss of the instinct of life and the acquisition of the instinct of natural death, the latter must be held to be the best ending, in accordance with the true principles of human nature."

Can we not say with this distinguished scientist, Metchnikoff, "that the study of phenomenal death \* \* \* will furnish information of the highest interest from the standpoint of science and humanity"?

#### CORROBORATIVE TESTIMONIALS.

Because human beings, the great mass of humanity, are mis-educated on this great question of death, it is necessary, perhaps, to bring testimonies to corroborate my own, that the last grand act is not torture, but joy. Intelligent people as near being dead as possible and recover, relate their experience: people capable of describing their sensations with accuracy. Almost universally they bear testimony that when a human being passes a given point there is no pain; he or she is exceedingly happy.

Dr. G. H. Berndt, a German physician, has published a book containing authentic statements of many persons. He relates that an Alpine climber, Arnold Siegrist, fell from one of the lofty peaks of the Alps. Mr. Siegrist says:

"No person, as far as can be ascertained, has ever fallen from so great a height as I did and lived to tell the tale.

"On this eventful day we had succeeded in making the very difficult ascension of the Korpstock. We had reached the highest peak—a lofty, narrow projection separate from the main mass of the mountain except at its base. This sharp peak rises 2,000 feet above the rest of the mountain. Between the peak and the mountain there is a very deep and narrow ravine. We had crossed this ravine by means of a rope

ladder in order to reach the pathway to the peak. This is a very arduous task and one of considerable danger. It is followed by an exceedingly steep and difficult ascent. My companions were exhausted, but exhilarated by the success of this daring expedition. I was anxious to make observations from every point of view and rashly detached myself from the rope which connected me with my companions. After climbing about by myself for about half an hour I sat down near the edge at a point where the peak drops down almost vertically for several thousand feet. I enjoyed the superb scenery immensely, and my mind was full of high and noble thoughts. Suddenly I felt the ground beneath me beginning to slide outward toward the abyss. A portion of the peak near the edge had been disintegrated, probably by action of the frost, and the slight addition of my weight was sufficient to separate it completely and cause it to topple over. I made a frantic effort to save myself by rolling backward away from the edge, but it was too late. In another instant I was falling through the air. There was a strong wind blowing and I was a very long time falling down. I had ample time to think of many things, realized perfectly that I was falling to my death, but suffered neither fear, pain nor discomfort. Absolutely incapable of helping myself, I felt no anxiety, except for a gold chronometer which I was wearing, and which was certainly going to be broken, but this idea quickly passed out of my mind. My sensations were distinctly agreeable. I caught a glimpse of my companions looking at me in dismay, while the photographers fixed their instruments upon me. The wind blew me out from the mountain, which probably saved my life, for although it increased the distance which I fell, it prevented me from striking a bare place, where I should certainly have been smashed to pieces. My mind worked with marvelous rapidity. I must have lost all conception of time, for although I could only have been a few seconds in the air, it seemed to me a very long time. I thought of my dear wife and little ones and deeply regretted that I was leaving them, but remembered what a handsome sum of insurance money they would receive, and I smiled gleefully at the thought that the insurance company would have to pay this amount after receiving one premium only.

"I then began to feel ecstatically happy. It seemed to me that a delightful harmony was sounding in my ears, as if the sun and the mountains and the woods were singing to me."

Through tree-tops he brushed and landed in a gully. When his friends found him they believed he was dead: "They carried me into a house and laid me tenderly on a bed. My clothes were torn to rags; my breath was imperceptible, and I exhibited no signs of life. Nevertheless, I was perfectly conscious and enjoying myself thoroughly."

"'Poor fellow!' said my old friend, Dr. Heim, as he bent over me; 'I am afraid there is not the slightest chance of his being alive. It is remarkable, however, that he is not more severely mutilated'. Several of the women began to weep bitterly. This troubled me greatly. I wished I could let them know how delightful it is to die.

"For several days I lay in a critical condition, but suffered not at all — enjoyed a delicious sensation of rest and freedom from care.

"After hovering in the balance for a remarkably long time I began to



return to life; then experienced pain and discomfort once more, and often did I regret the happy moments when I was dying."

Dr. Berndt obtained from many of his fellow physicians statements of their experience at the point of death. Miss Bertha Kuhlmann, of Munich, made a statement:

"I had been stricken with a severe attack of pneumonia. During the early days I suffered keenly, but as the disease grew worse, I suffered less and less, until at last I became perfectly comfortable. When the crisis was reached I was apparently lifeless and was unable to move a finger."

James Barton, a fireman in the Metropolitan Fire Brigade, London, was caught in the ruins of a burning building, and fell down into a cellar; a beam hit him on the head and he became unconscious. Said he:

"I did not seem to be on earth, was perfectly happy, delightfully comfortable; in fact, had never been so happy in my life before—entirely free from pain; felt the most delightful sensations—as though I were lying in a bed of roses, caressed by gentle hands."

"Dying was a pleasure to me," said Mr. Barton, "and if it were not for my wife and children I should have been sorry that I recovered."

Rev. Hermann Stockler, a Swiss minister, was lost in a snow-storm on Mount St. Bernard. Said he:

"When I found myself blinded by the snow and unable to trace my path I was greatly alarmed, struggled for hours to find my way to a place of refuge, but finally compelled to give up the fight and fell exhausted in the snow. From the moment that I ceased to struggle I was perfectly comfortable. My hands and feet were frozen. I was incapable of movement or sensation, but my sight remained keen for a long time and I watched the big snow-flakes with intense enjoyment. This was the most delightful experience of my life. I said, 'I hope no one will come and interfere with me'. Finally, my eyes grew dim and I fell into a delicious, dreamy slumber."

A case of drowning which illustrates thousands: While skating on a lake, near Edinburgh, Scotland, a gentleman swiftly sped through an air-hole under the ice, tried to swim back to the hole, but missed his way and gave up the struggle to hold his breath and the water flowed into his stomach and lungs. Said he:

"The moment I ceased to struggle for life I ceased to feel any pain. I knew that I was dying, and I was astonished to find how pleasant it was. I had no longer any sensations of cold or suffocation. I felt that I was floating on a couch of exquisite softness. Events of my past life ran before my eyes like the scenes of a play. Strange to say, I saw only

the pleasant things that had happened to me. \* \* \* Then came a period of absolute blank unconsciousness. From this I was suddenly awakened by the most excruciating pain I had ever suffered. I learned afterward that I had been rescued from the water and the means of resuscitating the drowning were applied to me. This caused me such trouble and pain. 'Why don't you let me stay dead?' I groaned. 'I was so happy.'"

Permit me to give you the experience of a French automobilist, Sissay :

"I ran into a tree and was sent flying through the air. I was not terrified, but experienced what I may call swift visions of joy ; lay unconscious for many hours. There was scarcely a whole bone in my body, and I had suffered internally. When I recovered consciousness I was still unable to move or speak. The doctors handled me in order to ascertain the character of my injuries, but they did not hurt me. I felt as light as a balloon. I heard them say : 'Poor fellow, it would be better if he were out of his misery.' I was not in any misery, and their remark did not frighten or annoy me. I was not afraid to think that they might let me die, for I enjoyed dying immensely. My sensations were delicious peacefulness, and such as I had never experienced even in the remotest degree when I was thoroughly alive. I felt no shocks or jars, no annoyances. \* \* \* I was just balancing between this world and the next. Even at these times I was entirely free from pain or unhappiness. The fact that I was dying did not seem terrible, as it would have done when I was thoroughly alive and well, but on the contrary, it filled me with happiness. I felt that pain and labor and anxiety and unhappiness were done with forever. It was not until I began to recover, to everybody's surprise, that I knew once more what pain and unhappiness meant. I shall always look back to the days when I was dying as the jolliest holiday of my life."

[*To be concluded in the February number.*]

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## BEAUTY.

BY MRS. C. K. SMITH.

There's beauty in the virgin spring,  
When in the wood she weaves her bowers.  
There's beauty where the wild birds sing,  
And echoes start among the flowers.

There's beauty in the pine-clad mount,  
Where zephyrs sigh, and tempests fall.  
There's beauty in the gushing fount,  
Where heaven's arch is over all.

There's beauty in the humble flower,  
In mead or grove—on green hill side—  
A beauty of enticing power,  
Wherever lovely flowers abide.



Written for The Humanitarian Review.

## OUR NEW SCIENTIFIC BIOLOGY AND GOETHE'S ANTICIPATION THEREOF.

BY THADDEUS BURR WAKEMAN.

**B**IOLOGY is the Science, that is, the truth, of and about all living matter and things on this earth, to-wit: Protoplasm, Protists or Microbes, Plants and Animals, including Man—the human race, and all of its capacities, physical, mental and other. The stepping-stones to this science are the preceeding material sciences, (1) Astronomy, (2) Physics, and (3) Chemistry, as presented in their successive, correlate and "causal" order in the extract from Prof. Ward in The Review of last September. It would be well for the reader to recall what was there said about these sublime, fundamental and introductory sciences; and also about the scale or order of the sciences, which is completed by adding to these primal three, biology, sociology, and the science-art of ethics or morals, which is the application of them, and especially of sociology, to the practical conduct of life, individual and collective. These five general sciences and the moral arts are all that the word *truth* now really means.

But the reader should also extend his knowledge of these grand introductory sciences to include the new and *etherial* views of molecular physics, and the formation and dissolution of the elements of matter, which has become the glory of science in our day. The consequences of universal radio-activity have given us a new view of matter, ether, and of all existence. Of course our scientists supposed from away back, that radiation was a property of matter. But what that really meant, dawned upon the world with a new meaning when Professor and Madame Currie presented them with "the perpetual motion" of the new chemical element, *radium*. Then it appeared that every "atom" of matter and the Infinite All of existence were expressed by the endless processes of *emanation*—the *go* and *stay*—*ions* and *electrons*,

of ceaseless radio-activities. Thus the suns and the immeasurable spaces and time epochs of the All became *workshops* where our seventy, and many more supposed-indestructible elements of matter were formed, transmitted, combined and sent *out* and then *in*, as balancing atoms and masses to form *nebulæ*, suns, planets, comets, meteors and dust, by the "push" as well as the "attraction" of gravity. Thus are sustained, as Arrhenius points out, the motions and heat of the sun, and the orbits and motions of the heavenly bodies above named; and as was adumbrated in the Cosmic "God and World" poems of Goethe in my last article, and which are continued in this.

We thus learn that the truth, the key and scientific solution of the world and the All of existence, is to be found in these etherial, correlating and balancing acts of go, stay, and vibrations of one endless activity, which is All—"Gott-Natur"—the infinite monism of space, time and ether, substance without creation, beginning or end.

This was Goethe's position throughout. And he has been rightly called "the first of the *Moderns*"; the father of all that "modernity" which now so afflicts his "holiness" the pope, by the proof that all creation is but "work of Nature"; that the supernatural has never been other than a childish illusion. As Goethe says in his *Season* (*Jahreszeiten*):

All creating is but work of Nature. From Jupiters *sky*-throne  
Trains the allmighty *light* beam, nourishes and reforms the World.

This irrepressible conflict between the supernatural and the natural, the old and the new, has been chiefly fought out since Goethe's birth (1749), and within the domain of biology. The supernatural (theology and metaphysics) claimed that life, soul, spirit, consciousness, mind and all of the "psychics" were god-given, immortal and indestructible entities—afflicted by an eternal life of pleasure or pain, chiefly the latter. It may also be said that this war for the natural has also been fought out and won largely as the result of Goethe's own researches, administration and writings. This has been wonderfully illustrated by the story of the University of Jena during his career as Prime Minister of the Duchy of Weimar, and since. While this article was



being prepared, there came to the writer from Prof. Ernst Haeckel a copy of his Address (in German) on July 30 last, at the occasion of the transfer of the Phylogenetic Museum at Jena to the said University of Jena, to be henceforth under its support, care and management. This was an important event in the history of biology, for this museum was the child of Haeckel's heart and brain and the grandchild of Goethe's. In it Haeckel has collected the evidences of the descent of the families, tribes and races of plants and animals from each other in lines which reach away back to the original protoplasm, the *natural* mother of them, and of us all! These lines of co-operative evolution of all living things, Haeckel has expanded into two beautiful and most instructive geneological trees—one of the plants, and one of the animals ending with man on the topmost bough, and both starting in and by the original and common cells which naturally form in the changes which protoplasm has to make in response to its environments.

The completion and transfer of this museum to this university is not only the crowning event of Professor Haeckel's career as the biological successor of Goethe, but the best assurance that the new view of the world which they represent will grow on and enlarge during the centuries, and become as generally recognized as the heliocentric astronomy of which it is really the resultant. To this result, what could contribute more certainly than the placing of its biological evidences in the charge of this university? It was founded by the Saxon States and peoples of Germany in 1547, and is still practically supported by them. Its most flourishing period hitherto was under the Duke Karl August and his Minister of State and Education, Goethe. The civilized and progressive people of the world rejoice that few human institutions have a more certain and hopeful future before them. It stands, as it has for all its past, at the front as the bulwark of scientific and progressive thought. It was generally thought that Haeckel would be asked to resign, and he so intimated, but the wise and humorous answer reported from the directors was, "You had better stay: You will do less harm here than anywhere else." And then Haeckel put out his book, *Freedom of*

*Science ana Teaching.* Would that we could have such an institution in "free America," where its supporting and dominating wealth provides that the wings of every university able to raise us to the higher view shall be clipped—on one side by theology, on the other by metaphysics!

The new biologic era started at this university when Goethe succeeded in having his young friend Lorenz Oken appointed therein as professor of natural philosophy, as natural science (and especially what is now named biology) was called in those days. And then a real nest of naturalists and explorers gathered around them, which has been continued until now when Haeckel stands as the successor and representative of them all.

At the start Goethe and Oken worked and hunted together. From 1790 to 1806, they made the discoveries—that is, realized—the facts, processes and laws upon which the grand sciences of biology and psychology have since rested and grown. These discoveries included the fundamental ones: (1) That the natural jelly or slime, called in German *ur-schleim*, in Greek *protoplasm*, in Latin *mucus-primarius*, in chemistry protein or proteids, and now also bioplasm, or simply plasma, was in fact the one and only living and sentient substance out of whose variations and changes all living things—their cells and tissues—have grown, including the human race. The year 1800 may properly stand as the date of this discovery, which in far-reaching consequences to the human race was and is only second to that of the Copernican astronomy—the greatest discovery of all. The next (2) discovery was that cells were naturally formed in this slime or protoplasm which grew and propagated by the absorption of similar plasms, and then by division or fission. All living fibres and tissues were formed by the conjunction of these cells. These cells were plants or animals according to the difference in their plasmic food and the nature and mode of their secretions and excretions during their growth and their movements in obtaining their foods. The one was pinned to the earth as its stomach, the other could crawl, run, swim or fly (!) to catch its food for its stomach within its own body. (See Okens' *Natural History* vol. 4, p. 151 and on.) The partial condensed translation of



Oken's works for the Ray Society (London, 1845), by Dr. Alfred Tulk, gives little idea of their suggestive power. To those who read the original, it seems that the whole infancy story of biology is there, or there plainly indicated.

Of course in those early days what Oken knew was open to Goethe, and *vice versa*. Their co-operative minds ran together. While Oken was finding "life" in the changes and motions of "gelatinous mud", Goethe had sung :

There, where first the waters divided be,  
There first became the living free.

So, in regard to the bones of the skull being transformed bones of the spinal column. After Goethe's death, Oken claimed the idea as one of his own, discovered after 1800; and Owen, the English naturalist, agreed. But letters written by Goethe in 1790 proved that he had the idea then, and the "discovery," as the result of his *observation*. Jena's son, Gegenbauer, proved both mistaken. This last word, observation, was the key and substance of Goethe's method. To observe carefully, patiently and impartially the actual facts and processes of nature was the way to discover and share her "open secret". The attempt to force her secret to be given up by experimentation and vivisection seemed to him the surest way not "to find her home". For instance, as soon as it was discovered that life was the activity of protoplasm, it was a metaphysical stupidity to hunt and torture the forms of protoplasm to discover the "origin of life", as though life was a "thing" and could exist without protoplasm, and as though its cells could have "origin" independent of it, or of each other. He always insisted that there was no matter without motion, and no motion, "spirits" or "ghosts" without matter, of which they were the activities, which in turn made matter real to us—both a *One*—which Haeckel has named "substance", as the reality of *All*, and which we are trying to express by the word ether. Protoplasm is always living—"always endowed with life", as Oken said it; and this simple fact made all other life- and spirit-hunting vain, absurd and ridiculous. But these words were retained and used by Goethe in their scientific and æsthetic meanings to express the static, dynamic, radiating and processive forms and activities, but he never mistook the "spirits" of alcohol or ammonia for "ghosts" in any theological or metaphysical sense or usage.

By following up this realistic observational method with nature, he was able to read its open secrets with singular success, and to open up greater harvests for his successors. The *ur-schleim* afterwards became the Greek protoplasm, and it took

the chemical formula C(40), (H(31), O(12), N(5), P, S, which may be written as one word *Chonps*, by taking the first letters of its chemical elements, viz: Carbon, Hydrogen, Oxygen, Nitrogen, with traces of Sulphur and Phosphorus. But in its simple forms, Goethe was able to read the natural history of plant and animal evolution as a continuous growth *against* the environment, from cell to stem, leaf, flower seed; which seed had the final cell, with food to start the growth of another plant laid up in it. The story of this metamorphosis of plants, Goethe has given in two poems in which modern botany and Darwin were generally anticipated. They plainly suggest the whole story of biology, and are often quoted by Naturalists. The last time they were used by Haeckel in the dedication and transfer address of the museum above referred to, in which the "Metamorphoses of Animals" is printed as a prologue page with the more important passages underscored. I will close this article with a literal-lineal translation of these poems, with the later one italicised just as Prof. Haeckel gave it out to his audience and readers, now including those of The Humanitarian Review, to whom it comes as a personal favor and message from him.

Before, between and after these biological wooings, Goethe placed smaller poems giving the infinite, monistic, natural world-view out of which these and many other poems had their growth. These are also translated and should be read in their order together, with his defiance poem, "By All Means," at the end, followed by his "Ultimatum" to the "Philistine" block-heads; and then the reason why the poet should have monuments as well as Blucher!

It is but fair to Prof. Haeckel and all concerned that the remarkable verse with which he concludes his said address should be given here. It is the last verse of Goethe's poem (of a page or so) on Schiller's skull, which was discovered by him when Schiller's remains with others were removed from his first burial place. This poem is the only instance of "Dante's triple rhyme" found in the poet's works; and this verse stands as one of the simplest, grandest, and most far-reaching scientific and poetic generalizations known. It is true in all the material, biological and social sciences. It is the balancing rhythm of "the All" joining with and in the heart of man to be its strength and joy.

What more in life can man e'er gain,  
Than that God-Nature herself to him reveal,  
How she lets the solid to "spirit" run,  
How she the spirit-begot as solid preserves!



[Continuation of Goethe's Cosmic and Biologic Poems from the December number of The Humanitarian Review, pp. 262-5.]

### EPIRRHEMA.

Must in viewing Nature—  
Always one as all regard  
Naught is within and naught without;  
For what is within is also without.  
So seize with no more delay  
*The holy Open Secret.*

Rejoice in the truthful seeming,  
Rejoice in the earnest play!  
No existing, living thing is a One,  
Always is it a Many.

### THE METAMORPHOSIS OF PLANTS.

Thee perplexes, Beloved, the thousandfold confusion  
Of this flowery throng in the Garden around us;  
Many names hearest thou, and ever one drives the other,  
With barbarian clang, into thy list'ning ear.  
All the forms are similar, yet not one alike to another;  
And so does the whole Choir point to an undisclosed law,  
A holy riddle. O, could I to thee, lovely Friend,  
At once happily impart the solving word!  
Mark now the process—how by degrees the plant,  
Step-wise up-led, transforms itself to blossom and fruit.

*Note.*—The poet then by a page of this kind of poetry shows to his "*loved one*" how the "solving word" is "metamorphosis." That is Greek for saying, the unity of the whole plant, by the evolution of each different form and function out of a preceding one by natural and inevitable growth. Space-limit compels me to ask the reader to follow this story in Prof. Gray's *How Plants Grow*, or some other modern botany; but this story was all new when Goethe used it to woo his beloved Christine Vulpius in 1797. Of course this flowery wooing was successful. *She* became his natural and finally his legal wife. "The fruit" was the poet's only child August, whence two grandsons—all now passed away. So, as in the case of Shakespeare, there are no descendants, except of his "soul" now numbered by millions. This lends a sad interest to the exquisite closing of the poem, which is this:

Fondly, as beautiful affianced couples stand the flowers together,  
Or range themselves rich in numbers about their holy altar.  
O'er them Hymen floats, while exquisite odors potently  
Stream their sweet scents, all life exciting, around.  
Now each and all together swell distinct yet countless germs  
Of the growing fruit, in the lap of the bountiful mother,

## OUR NEW SCIENTIFIC BIOLOGY



And so Nature closes each ring of her eternal powers,  
But instantly a new one links itself on the one before  
So that the chain through all time may be lengthened,  
And that a *Whole* may have life, as well as each single *One*.  
So now, O Loved One, turn thy eye again o'er the many-hued throng  
Which no longer in perplexing confusion before thee moves.  
Every plant now proclaims to thee the immutable laws ;  
Each flower speaks clearer, ever clearer, with thee.  
But if *here* thou decipherest the sacred letters of the goddess,  
Everywhere wilt thou see her laws, differing only in form :  
Creeping may linger the larvae-Grub, swift flits the butter-fly,  
And man, with plastic power, may change his destined form.  
O, then bethink, too, how out of our germ of acquaintance,  
Little by little in us a sweet familiarness grew out ;  
How first in our inmost hearts friendship strongly unfolded itself,  
And how at last Love brought us his flowers and his fruit.  
Think how manifoldly, now this, now another form,  
Silently unfolding, Nature has lent *all* to our feelings !  
Rejoice in the day that is *now*, while Holy Love strives for  
The loftiest fruit of equally interested forethought—  
That similar views of things, whereby in harmonious insight  
Those who love become *One* in finding the Higher World.

This means the new and higher life only possible in his new modern world.

### METAMORPHOSIS OF ANIMALS.

Wilt venture now, thus prepared, to ascend the highest step  
Of this peak ? Then reach me thy hand, and take a free  
View into the whole wide field of Nature. She dispenses the rich  
Gifts of life around—she the goddess ! But never feels  
A care, like mortal mothers for the safe nourishment  
Of their offspring : *That behooves her not, for two-foldly*  
*Hath she prescribed the highest law, and bounded every life :*  
*To each hath she given limited needs, and then unlimited gifts ;*  
*Gifts easy to find she strews out, and then quickly favors*  
The brave endeavors of her manifold needy children !  
Untaught they swarm forth toward their destiny !

Every creature is its own end and aim : perfect it springs  
From out the bosom of Nature, and begets perfect children.  
*All the limbs develope outwardly according to eternal laws,*  
*And the rarest form evolves, from within, its own parental growth.*  
Thus every mouth is fitted to seize the food  
Which the body needs, whether the jaws be soft and toothless,  
Or whether gifted with powerful teeth—in every case,  
A fitting organ procures proper nourishment for the other limbs.  
Thus, also, every foot, whether long or short, moves  
In perfect harmony with the animal's need and will.  
So, to each of the offspring a free pure health is  
From the mother determined ; for all of the living limbs  
Answer for each other, and work together for *common* life.



*The form also determines the creature's mode of life,  
And again the mode of life reacts upon all forms  
Powerfully.* Thus the order of growth shows itself firm,  
Which yet to variation bends in answer the outer acting world.  
But this power of change, in higher nobler creatures,  
Is within the holy circle of their living growth inclosed.  
That limit no god enlarges, and nature honors it, too;  
For by growth-limit only, becomes the completed creature possible.

*Note.*—Here seventeen lines illustrating this law of balance, as against the environment, and of the different parts of the organism to each other, as of horns and teeth, are omitted by Prof. Haeckel and also by me for want of space. The poem concludes :

Let this beautiful concept of power and limit, of choice  
And law, of freedom and bound, of flexible order,  
Of need and advantage, rejoice thee greatly! The holy Muse,  
Teaching with mild sway, brings it to thee as the final harmony.  
*Higher concept will the natural moralist never gain,  
Nor the active man, nor the poet-artist—the ruler, too,  
Who each deserves to be, only through this law rejoices in his crown.  
Rejoice, then, thou highest flower of nature, that thou feelest  
Able, even the highest thoughts her creative flight has reached,  
After her to think o'er! Here, on this peak, rest, silent;  
Backward cast thine eye, compare, prove: then from the lips of Muse  
Take the full—the lovely certainty, that thou seest, the real, and—art  
not in a dream!*

#### ANTI-EPIRRHEMA.

Behold then with modest view  
The masterpiece of the Eternal Weaveress:  
How with one tread she lifts a thousand threads,  
How the shuttles hither, thither, fly,  
How the crossing threads together blend,  
And each stroke a thousand unions bind!  
That she has not as a beggar scrapt together.  
From all eternity hath she laid the warp herself,  
So that the enduring master-man  
Can with confidence throw in the woof.

#### BY ALL MEANS!

(*Allerdings: In Every Way!*)

(1820.)

To the Physicist (Metaphysical Specialist—and "Philistine"!)

"To the inside of Nature—"  
O thou Philistine!—  
"No created mind can penetrate."  
Me and my brethren—  
Of this there is no need  
To remind us at all:  
We think that at any place,  
We are in the inside now!

"Happy! to whom she even  
Shows the outside shell!"  
That I've heard, o'er and o'er, some sixty years:  
I always cursed at it, but in an undertone;  
Tell me, and say it thousands of times—  
Richly and gladly she gives us all!  
Nature hath nor kernel,  
Nor shell.  
All is she with every—thing—where—and when!  
Test thyself, most of all,  
Whether art thou kernel or shell!

## ULTIMATUM.

(1827.)

And now, once for all, I say it again:  
All gives she richly and gladly!  
Nature hath nor kernel  
Nor shell,  
Now prove thyself right well,  
Whether thou art kernel or shell!

## MONUMENTS TO BLUCHER AND THE POET.

By endurance and war  
In storm and victory  
Self-poised and great—  
So hath he torn us  
From our enemies free.

Fearlessly can you ever to me  
As to Blucher, your monuments raise!  
From the French hath he set you free,  
And I from Philistine nets.

*Note.*—The first verse was honest praise of Marshall Vorwarts (Forward). The second verse was a serio-comic parody on the first—but just as true, nevertheless.

Coscob, Conn.

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You will do me the justice to remember, that I have always strenuously supported the right of every man to his opinion, however different that opinion might be to mine. He who denies to another this right, makes a slave of himself to his present opinion, because he precludes himself the right of changing it. The most formidable weapon against errors of every kind is reason. I have never used any other, and I trust I never shall.—*Thomas Paine.*



Written for The Humanitarian Review.

## THE TYRANNY OF TRADITION.

BY C. V. OSBORN.

**L**ET me say at outset that what we believed as boys does not necessarily fix our beliefs as men.

I once heard a man, that I have always regarded as wise, say that it was unreasonable to expect a man to keep promises that a boy made. And it seems to me just as unreasonable to ask a man to retain those beliefs that he inherited, unless they agree with his convictions after careful and mature investigation.

It will not be denied that our early views on questions in general are a mere legacy, and to continue to hold these views simply because we inherited them, is to shut the gates against both intellectual and moral progress.

To say, for instance, that my mother's religion is good enough for me, is to make an unintentional plea for the rites and practices of our anthropophagous ancestors. Our mother's religion is not good enough for us unless it is a reflex of the best scientific light that illumines our finite minds. I entertain no reverence whatever for the beliefs, per se, of my ancestors. That is not saying that I do not revere their character and life and aims; but it is quite another thing to speak of their attainments along certain lines where inquiry was tabooed and doubt was held a sin.

To say that our belief is a legacy, is to open the door to honest doubts as to whether our beliefs are correct. Doubt leads to investigation, and this in turn often leads to greater doubt. Doubt is an absolute necessity to the equipment of any progressive mind, for inquiry is generally the child of doubt.

If Cotton Mather had doubted in early life, he would not have been instrumental in persecuting and executing at least a score of defenseless old women on the silly charge of witchcraft. Had he, earlier in life, instituted an inquiry into the binding quality of that childish command of Moses, "Thou shalt not suffer a witch to live," he would not in later life have had to regret his part in

this shameful matter, and one of the brightest minds of our colonial times would not have helped to write the darkest page in our colonial history.

I regard it as eminently to the credit of Thomas that he was a doubter. All thoughtful, intelligent people would doubt under similar circumstances.

Let me refer again to our belief as a legacy. If we had been born of good Catholic parents, and had accepted their teachings without question, should we not be carrying our missal to church, counting the beads of the rosary, confessing to the priest, joining in saying mass for the repose of some disquieted soul, praying to the mother of Jesus, and glorying in the spiritual infallibility of the pope? But had we been born of Moslem parents, should we not likely be wandering Bedouins, swearing by Mohammed, cursing Christians as infidel dogs, pinning our faith to the Koran, and making annual pilgrimages to Mecca? It all depends upon the view-point.

I have seen the ice broken and a good Protestant baptized, because, from his view-point, baptism was essential to salvation, and to have postponed the rite till the rays of the spring sun had melted the ice and warmed the water meant the hazard of his soul. We, being bred in a creed that does not recognize baptism as essential, have never been subjected to a plunge into ice-cold water, (The writer was reared in the Friends' Church.) Wisely or not, we take the chances of a warmer process by-and-by.

Now, when we consider these various creeds and practices, and all the circumstances attending and preceding them, it is impossible to resist the conviction that they are held and practiced by the present generation solely because they were held and practiced by the preceding one, and so on back to the time when men originated them. That they are of human origin is shown by the fact that they do not agree.

After a careful and unbiased study of the whole matter, I cannot see how anyone can doubt that all religions are of human origin. I do not deny that, in my opinion, all people should be Christians; but in saying this, I wish to make a distinction between Christianity and religion. As I conceive it, Christianity is the belief in, and the practice of, such of the teachings of Jesus as time has shown to be conducive to the happiness and well-being of humanity. Christianity, simmered down, means a practical observance of the Golden Rule. Webster says religion is a system of faith and worship. By common consent of the Chris-



tian portion of the world, the Christian religion involves a belief in the miraculous conception and a host of other miracles which are utterly opposed to reason, as well as being physical impossibilities. To be orthodox, we must believe in the Mosaic account of creation, which reason and science forbid; we must believe that the sun stood still at the command of Joshua, which no sane person can do; we must believe that water was turned to blood and dust to lice by a magician, which is too childish even to demand refutation; we must believe that at the crucifixion of Jesus the graves of the saints were opened and that the dead came forth—a claim at which the commonest intelligence balks; in short, we must believe in a thousand things that are just as unwarranted as the beliefs of the heathen which we unreservedly condemn.

There is no question that many of the things recorded in both the Old and the New Testament have a basis of historic fact; but no argument founded on science can connect the events of the Bible with any miraculous intervention of Providence in the affairs of men; neither can any such argument prove that the great laws governing the universe were ever violated or suspended, nor discover one iota of reason for believing that a being was ever begotten by a ghost and born of a woman.

Now, let us lay aside all preconceived notions, and all bias given by early teachings which we accepted with childish faith in our elders without asking for any other reason than a mere *ipse dixit*, and look briefly into the two accepted facts upon which the whole superstructure of the Christian religion rests. These are the fall and the redemption. These, with their attendant circumstances, embrace absolutely all we find in the Bible upon which to base the Christian religion.

The fall occurred a very short time after man's appearance on earth. According to the teaching of science, this was probably millions of years ago. But—and please note this—the Redeemer came less than two thousand years ago, or less than a five-hundredth part of one million years—a very long time for a fallen world to remain without any means of redemption.

I submit that in all the realm of mythology there is nothing more mythical than the story of the Garden of Eden with its talking serpent, its flaming sword and its wonderful fruit. It matters little whether we say an actual serpent was meant or whether the tempter was the devil in the guise of a serpent; the fact remains that this tempter out-witted the lord of the garden—had more influence over man than his creator had—and induced

Eve to eat the forbidden fruit. Yes, Eve ate an apple, or a persimmon, or some other wonderful fruit, and induced Adam to do so, too; and for this act of disobedience on the part of two primitive people dressed in fig leaves, an unborn world was damned!

Strange that the first decree of God to man was one working corruption of blood—a thing forbidden by the constitution of every people on earth, enlightened enough to have a constitution. In this age of enlightenment, one ought to be ashamed to refer to these things in a serious vein; but it will be necessary so long as a considerable portion of our good people believe in them. Such, in brief, is the first act of the great drama, and upon such rests the need of a redeemer. If the fall is figurative, then is the redeemer also figurative.

Now, for the second act—the sacrifice of a being who had left the high courts of heaven to suffer on the cross so that in some incomprehensible way the mind of the All-Father might be turned forgivingly toward his erring earth-children!

I must confess that one of the sorest puzzles of my mature years has been to comprehend how intelligent people—good people that would rather lose their own lives than to take the life of another—could clothe an omnipotent and all-merciful God with the attributes of a virtual murderer! We long since discontinued the barbarous and senseless practice of offering sacrifices, but we still cling to the inhuman *idea*, and embody it in our dearest forms of worship, making it at once the alpha and the omega of our creed. A man that would cruelly punish an innocent son for the misdeeds of a wayward one, would be execrated by even the heathen. Yet we attribute that very thing to the God of Israel! All the sophistry at our command cannot bring that act of Deity within the pale of reason. All our learned talk about the efficacy of the blood of the Lamb and vicarious atonement cannot make an unjust act right even in a God.

The Chinese, even on our own Pacific coast, still resort to the shocking practice of cold-blooded murder of an innocent man under the plea of vicarious satisfaction. We regard that with unfeigned horror, while for the same thing on His part we yet give thanks to Deity!

As man's fall was brought about by sin, so was the plan of redemption consummated by evil. If wicked men had not lent their co-operation we can only speculate as to the result.

Truly the world needs salvation from a belief in miracles and other childish things. But that will never come through the crucifixion of a being however divine he may be. It is coming



through the slow but sure dissemination of light and truth. Already Error, wounded, writhes in pain ; but the world's history shows that Error dies slowly. He retreats to the last ditch and fights till the full blaze of truth is turned upon him.

Humanity is working out its own salvation. Devils and evil spirits and witches have already retreated to their last strongholds, the dark places of earth. Our preachers are more enlightened, more liberal and more tolerant. We hear no more from the educated pulpit about that awful lake of fire and brimstone. We seldom hear of the vengeance of a jealous God. Bigots there are still, to be sure ; but their number is growing less, and in the coming years their occupation will be gone. It is no longer considered an unpardonable sin to say that Jesus was a man that lived divinely rather than a divinity than lived humanly. Many are daring to say that, and many more would say it but for the cringing, degrading fear of social ostracism, or loss of prestige and position if private convictions should be made public.

Now, in conclusion, let me say that in my opinion the thinker of the future will deny that there has ever been a miracle performed or a revelation made, but will claim that all we know has been learned from a study of nature and its manifestations ; and above all other things, he will follow the light of reason, feeling that it alone can guide to eternal truth.

Elk Grove, Cal., Nov. 24, 1908.

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Written for The Humanitarian Review.

## CONCERNING THE "NO GOD NOR FUTURE LIFE" PARTY.

BY JOHN MADDOCK.

**C**ONCERNING the Materialist organization under, "There is no God nor future life"—the people who formed it had a perfect right to do so, but it still remains that the basis of it is both narrow and unphilosophically dogmatical.

It is narrow, because no one is allowed to join the society unless he will subscribe to the "No God nor future life" proposition, though he be a Materialist. Because I held that intelligence is an attribute of matter, upon the basis of the ingenious adaptation of means to ends revealed in the works of nature, I was plainly told to form a church of my own. Were I to do as I was

commanded, I would be equally as narrow and dogmatical as my commander and would have about as small a following as the "No God nor future life" party.

It is not division, but unity which is needed in the Rationalistic ranks and this humanitarian harmony cannot be reached by authority in the place of truth. That there is no anthropomorphic God, all Rationalists, I think, adhere to, but there are some who do not dogmatically declare that there is no infinite, ruling power in the universe. "Because infinite phenomena necessitate infinite causes—and not a single factor—to produce them," it does not logically follow that infinite causes are not under control of one dynamic unity, and that that dynamic unity does not stand in the same relation to all forms evolved as ruler, or God in all things. That such a God was meant in the "No God" Materialist organization, I have ample proof, because I was ruled out for advocating that idea. The "No God nor future life" proposition, therefore, is both narrow and unphilosophical, though people have a right to adopt it and to organize upon that basis. Narrow, because conformity is demanded, and unphilosophical, because no reasonable evidence of either is given. Especially, no one can reasonably dogmatize upon no future life.

Rationalistic Materialism is not a narrow platform, because from that scientific basis we know that people naturally and honestly differ. To force them to conform to a mere belief, before fraternity, is to follow in the trail of the church, which is now found to have been mistaken in its conform or be damned. It is not humanitarian to say, believe or stay out, but come in and express your honest convictions. By the material revelations of nature we cannot justly separate the sheep from the goats. We are all one family differing in ideas, but some people cannot yet see their relationship.

Minneapolis, Minn., Dec. 6, 1908.

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¶ As the physical body is strengthened by bodily exercise, so is the brain by thought—by conscious thinking—and increased in quantity and quality.—From Von Hartmann's *Philosophy of the Unconscious*.





THOMAS PAINE

[From the Bust on the Monument at New Rochelle, N. Y.]

Thomas Paine, American Revolutionary patriot, apostle of Religious Liberalism and opponent of Christian superstition, was born in Thetford, Norfolk, Eng., January 29, 1737.

Written for The Humanitarian Review.

**THOMAS PAINE.**

BY JOHN T. BAYS.

Though slandering wolves still howl above his grave,  
And try their best to tear his honors 'way,  
We still must pay a tribute to our brave,  
So of him now, let every thinker say :

"Thou livest in the life of all good things ;  
What words thou spakest for freedom, shall not die !  
Thou sleepest not, for now thy love hath wings  
To soar where hence thy hope could hardly fly.

Farewell, good man, good spirit now ! This hand  
Soon, like thine own, shall lose its cunning too ;  
Soon shall this soul, like thine, bewildered stand,  
Then leap to thread the free unfathomed blue.

When that day comes, oh may this hand grow cold,  
Busy, like thine, for freedom and the right !  
Oh, may this soul, like thine, be ever bold  
To force dark knavery's encroaching blight !"

Beverley, Neb., December, 1908.

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**From "The American Patriot's Prayer."**

BY THOMAS PAINE.

Parent of all, omnipotent  
In heaven and earth below,  
Thro' all creation's bound unspent  
Whose streams of goodness flow :  
Teach me to know from whence I rose,  
And unto what designed ;  
No private aims let me propose,  
Since link'd with human kind.



Written for THE HUMANITARIAN REVIEW.

## PROGRESS OF THE SCIENCE OF ASTRONOMY.

BY DR. I. H. BETZ.

**T**HE partial eclipse of the sun on Sunday, June 28, 1908, was an event that called forth much comment, not only on the part of the daily press, but among individuals of all classes. Eclipses and comets which formerly inspired so much uneasiness and dread among all classes, are now associated with curiosity from the standpoint of natural causes which produce them. But an eclipse even yet is viewed by savages as a monster who is hiding the face of the sun, and they believe that it is their bounden duty to scare him away with tin pans and tom toms. They claim to be absolutely successful every time! Are not some of our own reasonings often on a par with theirs?

Astronomy, as we know it, while young in name is one of the oldest of the sciences. It was known during the Middle Ages by the name of astrology or the science of the stars. Such phrases as the "star of destiny," "his atar is in the ascendant," or the "result of his mission was disastrous" indicate that stellar and planetary influences at one time were predominant. To be born under a lucky planet, or some other favorable influence, was "a consummation devoutly to be wished" by fond parents who had the welfare of their offspring at heart.

The moon also seemed to shed a malignant influence upon human kind, since it was held to produce aberrations of the mind. From this we derive the terms "lunatic" and "lunacy", from the fact that the moon was termed "luna" in the Latin tongue. Long before this time—in the dim and distant past—on the plains of Babylonia and Assyria, where the air was clear, dry and transparent, men had viewed the heavenly bodies and made well marked and definite observations upon them with the unaided senses.

At a still earlier time, when the wealth of men consisted in their flocks which were herded from place to place, the bright and

starry sky offered rare opportunities in this nomadic life to observe the starry vault with all the minute intent that the unaided eye was capable of. The heavenly bodies being the most striking and brilliant objects visible to the inquirer, they became associated with a host of fancies and crude speculations. In fact they became adored and worshipped, and were believed to influence man and his destiny. Thus man became a sun worshipper and a worshipper of the stars and planets as minor deities. When we defer to the almanac and its guide marks we but make obeisance to these ancient worthies, to whom we are indebted for the sexigesimal divisions of the day, hours, minutes and seconds.

The sages of India, Egypt, Assyria, Babylonia, Arabia, Phœnicia and China had made many observations and reached many conclusions which have been incorporated and verified by the modern mind and have been assimilated by the science of the day. That many of these old time beliefs have become antiquated and discarded goes without saying. The signs, up and down, in which implicit confidence is placed by devotees of the almanac, would seem to be based on phases of the moon. Whatever they do signify is not definitely known yet they are still deferred to on traditional grounds. However the day has come, or is pretty generally at hand, when all old, time-honored practices and beliefs in the natural world must give reasons for their existence. Mere say-so will no longer pass muster. Mathematics, physics, chemistry and astronomy are now in the domain of the exact sciences, and it is vain to enter the arena and challenge their credentials. The three last have had their contests in the domain of matter, motion and force with its modifications and its transformations, and have maintained their claims successfully.

That department of physics termed meteorology is confessedly, still incomplete. When we come to the domain of life and mind, whether in their individual or collective capacities, the modifying influences become greater and more involved and those sciences arising from them are attended with much uncertainty, and can no longer be termed exact. Thus in biological, pathological, physiological and psychological science, differences of opinion may accompany different methods of interpretation. In sociology,



different forms of government may be contended for in different lands and countries. It is for this reason that different political parties prevail, strenuously maintaining they are right and if they fail of success the country will face about towards retrogression.

A science so exact that it can predict long previously an eclipse within a fraction of a second appeals powerfully to all who observe and reason from cause to effect. Such sciences are fascinating in the extreme, and their outcome being verifiable truth, they produce a habit of mind that is satisfied with nothing but exact demonstration.

Of the great astronomers of the world we may name Ptolemy, Copernicus, Kepler, Galileo, Tycho Brahe, Herschel, Newton, Huygens, Proctor, Young, Newcomb, Holden and others. Their names add inspiration to pursuits of the immensities which produce and add grandeur to the verities of existence. Boys who have a taste in this direction can never divest themselves of this tendency, and even though their desires are ungratified, they will always in their musings of the past dwell upon "what might have been" had fortune smiled but kindly upon their longings, ambition and aspirations.

York, Pa., November, 1908.

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Written for THE HUMANITARIAN REVIEW.

## PRACTICAL VS. IDEAL SOCIALISM.

BY G. MAJOR TABER.

**W**HAT is Socialism?—and what has been the cause of so much discontent among the people? Will our industrial people (and they are the bone and sinew of our country) ever get their eyes open enough to realize that their interest is not in forming an ideal instead of a practical condition? Not realizing this, the Socialistic orator will tell you that trusts are the legitimate result of competition, which is exactly the contrary, as it is the want of competition that fosters them.

I would define our modern Socialist orator and writer as representing the ideal. Our government, in a measure, is following along the lines of practical Socialism in regard to the postal, revenue and coinage, and in time it is hoped that the government will carry its own mails instead of paying three prices to private corporations, as it has been doing

for years. The ideal Socialist does not realize the length of time required to educate a majority of the people to adopt all of their reforms at once. Reforms move slowly. They cannot dispute the fact that it took fifty years to convince a majority of the American people that it was inhuman and barbarous to deal in human flesh. We cannot deny the fact that such men as Wm. Lloyd Garrison, Wendell Phillips and others were mobbed in one of our most prominent cities for denouncing the system of slavery. Is not this sufficient to demonstrate the fact that public opinion moves slowly?

I hope the time will come when a majority of the American people will favor a proposition to purchase in every city and village in the United States, their water works, gas plants, electric light plants, and their street cars, and give the people the benefit of those utilities at cost. That would be practical Socialism, and to accomplish such a result it would take twenty-five years to educate the people up to that idea. When that was accomplished, then educate the people up to the idea of purchasing as fast as practicable all the means of transportation, which would take twenty-five years more to accomplish.

And yet, the ideal Socialist will tell you that they propose to do all this, besides owning all the means of production and distribution, by the mere wave of the hand. Oratory and high sounding terms, which are not backed up by practical common sense, is nothing but wind, and that is a fitting designation of most of the talk I have listened to by the flowery, ideal Socialist. That ideal will never be accomplished until mankind develops to a condition which is totally devoid of human selfishness, and that will never be until the "millenium." When the Socialists ignore their present ideals and advocate practical reforms, then the mass of the American people will unite with them and every true reformer will extend to them the right hand of fellowship. We are not living in an ideal world, for we have to combat three formidable antagonists: ignorance, selfishness and a monied aristocracy. If we wish to reform and change existing conditions, we must get down to a basis which is practical. Conditions exist now, and we must meet them, and not expect now to meet conditions which may exist in the coming century or centuries.

It is an indisputable fact that there is discontent among our people, and it can be no better expressed than in an editorial in one of our daily paper a few years since. It was this:

"From time immemorial, from the earliest step in human advancement, in every land that has secured a taste of civil liberty, there has always been a party of discontent. Indeed, it is through these parties of discontent that the advancement of the race has been secured. No party or aggregation of men that were content, that were satisfied with existing conditions and wanted to keep them as they were, have



ever advanced the cause of humanity or civil liberty one quarter of an inch. It was the party of discontent that forced the abrogation of the English corn laws. It was the party of discontent established Magna Charta. It was the party of discontent, and law breakers at that, who pitched the tea overboard in Boston Harbor. It was a party of discontent that signed the Declaration of Independence. It was a party of discontent that brought off the bloody French revolution and tore down the Bastile. It was a party of discontent that battled so long and heroically for home rule in Ireland. From age to age, the party of discontent bequeathed from sire to son, has worked out the salvation of the world."

I might also add, that it was discontent that brought about the liberation of four million of slaves in this country. It was discontent of such lovers of liberty as Abraham Lincoln and others who could not be content with the idea that freedom and slavery could permanently exist together.

Is it not a sign of progress when intelligent and thinking men all over this broad land have discovered sufficient cause for discontent, and have the moral courage to express their discontent in efforts towards reform? The all-important question is, how can we best accomplish this needed reform? The history of all reforms, in all ages of the world, is, that they have been accomplished by long and persistent efforts, and if reformers are wise, they will not attempt to accomplish a hundred reforms at one stroke. This is the greatest stumbling-block in the Socialistic movement. They ignore the practical and demand the ideal, which is centuries in advance of the world's civilization.

If I were to lay out a program which I should consider the first step towards reform, I would say to the labor unions, Socialists, single-taxers, farmers and mechanics, Democrats and Prohibitionists: lay aside for one day your party organizations, unite upon some common ground, send level-headed business men to Congress, instead of lawyers or political tricksters, and knock down this impassible tariff wall, inaugurate a graduated income tax, take from corporations the power to issue currency, tax all real estate (not owned by government, city or state) and all lands held for speculation at their full value—and such other modifications as would benefit the people. I would make the traffic in options a criminal offence. Socialists have asserted that trusts were simply economic evolution. The trusts raise the price of every material consumed, and where does the principles of economy come in? Webster defines economy as being provident, not wasteful, frugal, saving; and if the trusts raise the price of the common necessities of life, is that an economic evolution of prudence and frugality? Would that we had a trust founded upon the great moral principles of the Golden Rule—there would be no robbery in that. We should also have a trust which would inspire our public officials to capitalize their good works with honest service. We need a trust devoted to the protection of the people from ignorance,

vice and crime, as well as from moral cowards and corrupt politicians who make it their business to deceive the people for the purpose of gathering in the spoils of office. We need a trust which shall take into its folds every nation upon the face of the earth, based upon the principles of "peace on earth and good will to man" and turning the implements of war into institutions of learning and the means of universal civilization. We need a trust for the arbitration of national differences. We need a trust for the preservation of our liberties, for no nation needs reforming more than our trust-ridden country. We need reforms and must have them, or, like Rome, we will fall, and our great republic will be like the seven hills of Romulus and Remus, and will only show the spot where was once a great republic which fell because its people were not capable of self government.

In order to understand the principles taught by Socialistic authors, I quote from a publication issued by Allen L. Benson, of Milwaukee, and I am informed by prominent Socialists that he represents what that party claims in their propaganda. He says that "Socialism would wipe out all class distinctions by compelling every able-bodied man to work for a living, with a guarantee that he would receive the full product of his labor." Where would a man's liberty come in if he was compelled to do that which he did not desire to do? There must be a tyrant somewhere to enforce such an edict. Freedom would then be a *la mort*. He also claims that labor made Rockefeller's fifty millions annually through monopoly and unpaid labor, while the fact is he made that money principally by knocking out competition. There are thousands who receive all they earn. The minister, lawyer, doctor, professor, artist, prospector, inventor, generally, and a score of others receive the full value of their earnings. He claims that the ninety billions of the wealth of the United States was all created by labor; yet Lawson says that one trust made one hundred millions in one night, and that ten men made six hundred millions in ten days. How much did labor do in making those millions? Were the millions in the rise of real estate in the United States and other property the result of labor? Are the millions accumulated by watered stocks, all the result of labor? If millions are made by watered stocks, it is the fault of our laws and should be remedied. Dr. Spahr claims that one percent of the capitalistic class own more than the ninety-nine percent remaining. Whose fault is it? Have not the laboring men split themselves up into political factions, giving the few the opportunity of making all of our laws? Benson claims that machinery has made the millionaires, which is not the fact, as millionaires are the product of the tariff and of special laws. Wipe out the tariff, watered stocks and the speculating in options, and we would soon see a change for the better. He also claims that private ownership of machinery should be abolished. How accomplish it without robbing the owners of their property? He



says, briefly stated, that "Socialism stands for the transformation of private, competing capital into public, co-operative capital." How transform it? Who will be the boss to make the transformation? Also their theory is to "use the land without paying anything for it."

According to their own claims, they propose not only to rob the owners of all the machinery and the land owners of all the land, but also to force every man to work under their dictation. Benson says that under Socialism, the medium of exchange would be abolished and labor time-checks substituted in its place. Just imagine a minister, lawyer or doctor carrying a pocket full of labor checks and using them in place of money! Suppose a man should desire to visit his old home in Europe, would a foreign steamer accept his labor checks for passage, and what good would they do him after he arrived there? What a wonderfully progressive people the nations of Europe would consider us! Benson further states that money as a medium of exchange had its origin in ignorance and greed.

The Rev. George Littlefield, in the October *Arena*, gives the following reasons why he is a Socialist. In brief he says: "Socialism means economic security; it prolongs human life; fosters nobler incentives; helps solve higher individualism; it advances morality; makes religion real; secures the home and saves woman from shame; inculcates temperance; purifies politics; abolishes war; settles the labor question, and because Socialism is inevitable." This reverend gentleman should start a small colony and test his ideals before claiming so much. Imagine him going to work and receiving time checks for his days' labor, and suppose he had to pay a five cent street car fare, how could he do it out of a three and-a-half dollar time check? Benson also claims "private ownership of land and machinery to be a moral crime."

Prof. W. C. Bowman, of this city, has published a work on Socialism, of 170 pages. From a Socialistic standpoint it is an able work, but he fails to point out the actual workings of that cult. He dwells chiefly on the moral aspect of their claims. Taking the Socialistic doctrine as a whole, if any person imagines for a moment that the thousands of manufacturers of this country are going to voluntarily turn over their establishments to Socialistic leaders and go to days' work, receiving only time checks for their labor, they may as well banish the idea, for there would be more cause for a bloody revolution than for pitching a few chests of tea into Boston Harbor. I have endeavored to give a fair representation of practical and ideal Socialism, and the reader is at liberty to take his choice.

Los Angeles, Cal., November, 1908.

Written for THE HUMANITARIAN REVIEW.

## LETTERS OF TRAVEL.

### FLORENCE.

BY GEORGE C. BARTLETT.

FROM Rome we traveled by rail, a distance of one hundred and eighty-nine miles, to Florence, "Flower of all cities, and the city of all flowers;" and although it was Italy's winter season we found the shop windows abloom with them, and donkey carts with clusters of them. At the entrance to the cafes and hotels, baskets were overflowing with the choicest specimens, and little girls and boys along the streets besought us, in a most bewitching manner, to "buy a bunch of violets, only two cents." Even on the gold florin, lilies appear.

Among the first things that attracted our attention in Florence were red blankets which seemed to cover every horse in the city. It was a cold, rainy day, which accounts for the blankets, but why should they all be red? Why not blue, the color of the Italian sky, or why not my color, yellow? Like peculiarities I have noticed in nearly every city.

It is a delight to loaf about the streets of Florence, for all that is beautiful in the way of pictures, statuary and rare stones, are displayed in the shop windows, windows that line the principal streets, and thus make miles of open air galleries of superb art. After you have partially looked into the windows—for you never wish to believe you have finished—you enter the shops and behold art in all its modern freshness. You see there copies of all the old pictures which are far superior, in my mind, to the originals that have been worn out by time. There you can behold Venus fresh from the sea,—no Di Medici Venus a thousand years old, with broken nose and thigh, and so dirty that she looks as though she came from out the sewer instead of the sea. I am willing to leave the old pictures and statuary to the painters and sculptors and their scholars to study and to copy. I think the men and women of the present day prefer new and original works, or fresh copies of the old. I am not educated to that standard which constrains one to think that the beauty of a picture consists in not being able to see it, or that a marble statue becomes more interesting—because an original—after having been broken in several pieces and put together again by other sculptors.

In Rome we found that the churches were plain outside and gorgeous within, while in Florence it is the reverse, the outside being more attractive. In Florence, as elsewhere, the great and good men of the country are buried inside the cathedrals and their resting places are marked by ingeniously constructed monuments.

Florence was Dante's home, and although he was banished—most countries seem to have banished their great men—his bust and statue are to be seen in several places about the city, and his tomb at the cathedral of Santa del Maria del Fiore is very magnificent.

Italy is abundantly supplied with good things to eat and drink. No wonder the women are so fat. Many European women would look very ludicrous if they were to dress as do the women of the East who live



simply and eat sparingly, which fact no doubt accounts for their universally fine shape and good appearance in scant clothing. An over-fat or unshapely man or woman is rarely seen in Japan, India or Egypt. I suppose it is the over-indulgence of the white race which make so many of them gross and out of proportion. Would it not be a good reformatory measure for European men and women to adopt undress uniform, at least through the warm season, as a warning example to the younger generation, that they might take heed in time and so govern their appetites that they would grow into men and women of perfect form and beauty?

Pastisserie is the word used in Italy to designate a bakery, or pie store, and the dainties that are shown in the windows bring back the appetite of our childhood.

The peasant and market women wear corselets on the outside of the dress, and most of the young women and not a few of the old, wear black lace about their heads instead of bonnets, Spanish style.

Florence is a great market for straw hats, and gives employment to thousands of men and women in plating the straw. On a pleasant day they can be seen upon the church steps, in the market-places, in the open doorways, and walking the streets, chatting pleasantly while their fingers are lively at work. It is easy labor and brings to them a small income.

The anniversary of the King was celebrated while we were in Florence, consequently we had an opportunity of viewing the soldiers who were out in force. Italy at all times has a military air. At first I was surprised that it could afford to uniform its officers so extravagantly, with their white kid gloves and gorgeous trappings, knowing that the pay in the army is small, a captain receiving only two dollars per day. I learned, however, that the officers are often sons of wealthy families, and not infrequently have individual wealth, which explains. One captain, who lives in Milan, is reported to be worth forty millions, and is said to ride the finest horse in Italy. The military, especially the well dressed officers, give a dash and brightness to all the cities, and they are often seen driving about in their dog-carts and four-in-hands. They are also sure to be at the opera, their gold lace sparkling in the electric light which America has given to the world.

Probably no galleries of art excel those of Florence, such as Gallery of Florence, the Pitti Gallery, the Natural Museum of Mediæval Art and Antiquities, the Academy of Fine Arts, and numerous others both public and private.

Happy is he whose lot is cast in this city. It is an attractive place, permeated with all that is choice in poetry, music and art. If you have no friends to visit here, the hotels will make you welcome and comfortable, and you can be amused and instructed by inspecting the bridges which span the yellow Arno, the gates ajar, the open spaces, cathedrals, old and new, baptistery, where all the children are blessed and christened; palaces numerous and grand; libraries, theatres, etc.

Santa Croce is the Pantheon, and

"Here repose  
Angelo's Alferi's bones, and here  
The starry Galileo's with his woes;  
Here Machiavelli's earth returned to whence it rose."







THADDEUS BURR WAKEMAN

(See Life-Sketch, page 368.)

# THE HUMANITARIAN REVIEW

A Monthly Magazine Devoted to the  
Study of Life, Mind, Ethics, Religions etc., by the Scientific Method,  
and the Promotion of Ethical Culture, Humaneness &c.

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JANUARY, 1909.

[Whole No. 73

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## EDITORIAL DEPARTMENT.

### THE EVANGELISTIC SHOW IN OTHER PLACES.

¶ The Review gave up a large amount of space last month to its exposure of the Torrey fake evangelism, because his "work" is believed to be not only productive of evil results but also because I believe Torrey has been proved to be a faker and nothing more, by his own words and actions, zealously laboring to get dollars and notoriety—an impostor, gulling the public, and a slanderer, telling false stories about Rationalists of unimpeachable character and model morals. In the December number I gave comments on Torrey's recent show in Los Angeles, and now I am showing that Torrey's performances elsewhere were also equally spectacular, sensational and seasoned with falsehood and bravado and buffoonery. And herein I will quote from some publications' editorial opinions of Torrey and his performances. In the winter of 1905, Torrey set up business in London, promising to make "a big stride towards converting the city to Christianity". *Secular Thought*, of Toronto Can., had this editorial comment at the time:

Just now, one of the biggest of these revival schemes is going on in London, England. Torrey and Alexander—these travelling fakers almost always hunt in pairs, a preacher and a singer or a talker and a buffoon, like Moody and Sankey, Jones and Small, etc.—are running a



revival at the great Albert Hall, and showing us all the features of the business in the clearest fashion. They demanded a sum of £17,000 (\$85,000) to start the game, and for this sum promised that a big stride toward the "conversion" of London to Christianity should be made.

It is a matter of certainty that the good effect of the revival, should there be any, will be imperceptible in the great metropolis; for it is as certain as anything can be that the bulk of those who go to hear the pair will be of the class who are already supposed to be Christians. This is always the case. And some clergymen have already recognized some of Torrey's alleged "converts" as full-fledged members of their own congregations! It is, indeed, hardly to be expected that a very large number of non-Christians should attend Torrey's meetings, for much of his talk is of the old-style anti-infidel character, in which he denounces "the atheist" as all that is immoral and vile.

Torrey's manifesto shows him to be but an ignorant and illiterate cad—a re-hash of Talmage, minus the vigor and imagination of the vulgar and bombastic old faker. Everything in the world is wrong and out of kilter, and Torrey and Alexander have come as a "breath from God" to set things straight. "Greed for money has become a mania with rich and poor"—but not with Torrey and Alexander any more than with the rest of the greedy fake revivalists. Only raise the £17,000 and "the wind from heaven" will begin to blow!

And no doubt, like ostriches with their heads in the sand, many Christians will believe Torrey when he says that Voltaire, Volney and Paine, and "others of the old infidels," are forgotten. It is funny to observe, however, what other preachers tell us of these great men. While some tell us they have been successfully answered, others tell us that the church itself has advanced far beyond them. It depends upon whether you are an advanced Christian or a mossback. Intellectually, Torrey is one of the latter, but morally he is a fit follower of Eusebius, and says just what he thinks will catch the multitude and support his cause. So far as we can judge, he amply justifies his own diagnosis of the present moral condition of Christendom—that it is "disgusting, sickening, appalling."

If Torrey was anything but a conscious faker and greedy fraud, a man "out for the stuff" and nothing else, he would not let the grass grow under his feet in his efforts to convert Ernest Pack, Charles Watts, G. W. Foote, Saladin, or some of the real representative Freethinkers, instead of fooling his hearers with stupid stories of mythical conversions.

In the *Agnostic Journal*, of London, Ernest Pack, a Freethought writer, showed up in fine shape, Torrey's falsehoods about "converting infidels." The main points were as follows:

You mention three "representative Freethinkers" who have been converted—(1) the Secretary of the Atheist Society in Christchurch, New Zealand; (2) Robert Pitman, who distributed 20,000 infidel tracts outside your mission; (3) Musgrave Reade, of Manchester, at one time a writer for the *Clarion*. I have made very careful inquiry, and found—  
1. There never was an "Atheist Society" in Christchurch, New Zealand.  
2. There never was a representative Freethinker in Bristol named Robert Pitman, and there is no Freethought publishing firm from which *any* Robert Pitman has ever had 20,000 tracts; neither has any leading

English Freethinker ever heard of any Freethinker by this name, representative or otherwise. 3. Musgrave Reade was never a writer for the *Clarion*, edited by Robert Blatchford; nor has he ever written for the Freethought press or spoken on any Freethought platform.

The London *Daily Express* printed one of Torrey's buncombe stories, to the effect that "a canvass had recently been made at the large seed establishment of Messrs. Sutton, at Reading, and 600 professed iufidels were found among the employees. These were all taken up to London to hear Torrey at Albert Hall, and many of them were converted by Torrey's eloquence."

A gentleman who wished to ascertain whether or not the story had a foundation in truth, wrote to the firm of seedmen to inquire about it. The London *Freethinker* published this correspondence, and here is the answer the gentleman got, as printed in that journal:

The Royal Seed Establishment, Reading, March 7, '05.

Dear Sir,—In reply to your letter of yesterday's date, the paragraph you refer to had no foundation. No such visit was ever made or even thought of. We are, dear sir, yours faithfully, Sutton and Sons.

The great London editor, W. T. Stead, published in the *Review of Reviews* a long article of protests against Torrey's methods as to libelling eminent thinkers, whom he called "infidels" and "atheists" by way of being as offensive as possible in his unreasoning denunciations. Mr. Stead devoted his comments and criticisms mainly to Torrey's slanderous and lying remarks about Thomas Paine and Robert G. Ingersoll; and he showed in detail that the charges which Torrey made against these men were identical with those made by the Pharisees of Jerusalem against Jesus. The article is far too long to be reproduced here, and its parts are so interdependent that extracts would not give a fair idea of the logical strength of the whole. Here are one or two pertinent remarks, however, that will reveal something of the style and tenor of the article. Mr. Stead says:

Paine and Ingersoll are assailed by the same weapons, subjected to the same aspersions, and misrepresented in the same merciless fashion as he [Jesus] was assailed by the orthodox of his time, and in their case, as in his, it was all done with the best motives from zeal for the truth of God. It was to "get right with God," according to their ideas of God and his chosen people, that the High Priests and Pharisees crucified Jesus, and the animus of their successors in our time against the blasphemers of today is still as keen. As the body of the heretic is safe from their attack, they take it out of his reputation with all the more vehemence.

In closing, Mr. Stead said:

As to the general thesis to which Dr. Torrey clings with such pathetic tenacity—the alleged connection between unbelief and immorality—it is only necessary to say this: we may believe most firmly that the loss of



the supernatural sanction for morality will, in time, tend to immorality. But that is a very different thing from suggesting, as is so often done, that all infidels are immoral men, and that if they abandoned their vices they would become orthodox Christians. As a matter of fact, men--and women also--who, as the result of much searching of heart, have come to believe that the old doctrine taught them at their mothers' knees is no longer tenable, are often found to be more punctiliously moral in their private lives than multitudes of Christians.

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### REPLY TO MR. BLODGETT.

(See Letter headed "A Further Explanation," page 380.)

¶ It is with reluctance that I again undertake to explain my position in regard to the rationale of so-called spirit manifestations. It seems to me that I have said all that need be said in *A Future Life* ? and the supplementary editorials in The Review; not that a large volume might not be written to prove the existence and explain the principles of mental induction, but that this, under one name or another or upon one theory or another, is admitted by my opponents and I should not be required to prove what they themselves admit. In fact, the Spiritualistic hypothesis is based upon the supposition that the spirit mind can "communicate" with the "mortal" mind without the use of the common objective method of speech. It is pertinent, then, to ask, "If a dematerialized" personality can convey ideas without speech to a personality in the body, why may not the latter convey ideas to another such personality ? In what manner does death confer upon one the ability to transmit thought telepathically ? I can only laconically reply to Mr. Blodgett's questions and remarks, as numbered above for convenience. The number in each case refers to the question or statement *after* which it stands. Please read the letter and these remarks as connected by the figures.

1. This is merely a repetition of my own statements of the conditions of mental induction, and the question needs no answer. 2. For a full statement of the case, see *A Future Life* ? 3. I was *not* there to witness spirit phenomena. I was in attendance at a Liberal Club meeting when the medium was called upon the platform unexpectedly to me, and I had no anticipations of receiving any communications. 4. No; I had not time to reflect upon my position. 5. If I "was willing to be convinced," why should I not be "subjectively opposed to" "helping the medium" myself ? If I "help," would that convince ? Just the opposite. 6. The fact that I claim the medium got the information from my mind shows that I do not think I was so "holding" my secrets from the medium; and the reason was, I was not at all interested in so holding back any "secrets." 8. Neither the medium nor myself has ever stated that my father was "there at the same time." My father was not mentioned by the medium. 9. Why not ? The medium said: "There is a tall lady standing here; her name

is Jane, and she says she is your mother." If the medium could sense the presence of one as "tall," as being a "lady," as bearing the name "Jane," and as being my mother, why could she not know the difference between that lady and my father?

10. I answer by asking, "What is the real essence of the substance that passes from "one wireless telegraph instrument to another?" 11. Most certainly I do not believe it is a substance—a "thing," an entity. *A* motion, but not *the* motion of a material mass. It, I believe is a "mode of motion." Light, heat and electricity are modes of motion, but they are not the kind of motion we observe in the movement of masses of matter. 12. That is a debatable statement—your assumption does not make it so, and even if true, science still has millions of facts to investigate that it has not yet "been able to place." 13. This, I deny. There is no such thing as "power" disconnected with matter. 14. Not at all. It is not the "thing," but the *movement*. 15. Neither in science nor out of it must we admit this. If "some power behind" thought and emotion "moves" them, what "moves" that rear-end "power?" There is no such location as "behind" nature. Nature is not a Punch and Judy show. 16. I deny the existence of your three classes of power as anything more than modes of motion. Many scientists deny the existence of your third power, "vital." The "vital ego" is only a creation of imagination—like the Atlas the ancients supposed necessary to support the world on his shoulders. That a vital ego does the things Mr. B. enumerates is pure assumption—there is no evidence of it. 17. Science has no reason to try to recognize the "ego"—the personality as *matter*, no more than it has to call *heat* or the *revolution* of the earth "matter." 18. I deny that "this ego" is "encased" by matter. This is the very question at issue. It is upon this hypothesis that the whole structure of Spiritism is based—Christian, Pagan or Spiritualistic. 19. And science demonstrates that the matter cast off is *dead* and does *not* demonstrate that it gives up any spirit when it dies. 20. I can see no point to this remark. I had no "family secrets." 21. See in *A Future Life?* my account of my own experience as a "psychic" when a boy. Consciousness has nothing to do with it. 22. Reply 21 answers this.

23. I have not said "an intellectual process is simply a motion of the brain." The brain as a body of matter does not move; as an organization of moving particles it is exceedingly active. There must *not* be a "mover"—motion is no more creatable than matter; it is eternal, non-creatable and non-destructible, but transmutable as to its modes. Our electric power system demonstrates this every day. 24. Not relevant. But "externals" as environment do affect both the living and the dead brain. Without "external" influence, opinions never change in the living brain and the dead brain never decays. 25. I deny that "one" has any control over his thoughts and feelings. This is an illusion of the



consciousness. You can no more "create" a willingness to do or not to do than you can "lift yourself by your boot-straps."

26. "This something" you call the ego is simply the personality—the sum total of an individual's activities; a very complex activity, and complexity in nature is a sure condition of instability. The more complex the more liable to easy and rapid disintegration. Hence the complex ego is exceedingly liable to destruction. As the dead body lies in the coffin we see plainly that this complex activity has ceased and the "ego" has been dissolved into physical and chemical activities of less complexity. 27. To assume that the spirit (the ego) "lays down" the body at death is to assume the very thing to be proved. I deny that anything "lays down" or "casts off" the body at death, because I have not one fact in evidence of such a theory or even hypothesis. It does not seem possible to Mr. Blodgett because he has adopted an entirely different hypothesis to explain the phenomena of mediumism. He must first prove his hypothesis to be correct.

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### LIFE SKETCH OF THADDEUS BURR WAKEMAN.

¶ A portrait of Prof. Wakeman is herewith presented, engraved from a photo made of him in his seventy-fifth year. I had intended to give a quite full sketch of the Professor's life in connection with the publication of this picture, but the general articles in this number take up so much space this month that I am compelled to curtail the editorial department; hence I offer here only a very condensed statement of the chief events of his life, deferring until some future time the publication of a fuller account.

Thaddeus Burr Wakeman was born December 23, 1834, at Greenfield Hill, Conn., of parents of New England descent.

At the age of about six years he was taken from his birth-place to Herkimer county, N. Y., where he spent some six years of his boyhood life in the wilds of the back-woods. From there he was taken to New York city, where was laid the foundation of his education.

Mr. Wakeman was closely associated with the pastor and members of a Presbyterian church and its Sunday School in his boyhood days. He graduated with honor from Princeton College in 1854, when twenty years of age. In college "he was known as a hard student, or, rather 'reading man,' who took up nearly everything he could lay his hands on in the college library: his class was large, but he was often at or near the head in the branches which were thought to bear most upon his pro-

posed future life as a minister. The evidences of Christianity, Greek and rhetoric were among these branches." But he seems to have studied the writings of David Hume also—with the purpose of refuting his heresies.

After he entered on the study of the natural sciences he began to doubt the Calvinistic explanation of the world and man's origin and destiny, so that before entering, as intended, a theological seminary, "to the surprise and grief of his family and religious friends, he declared he could no longer believe as 'his fathers' had done, and could not therefore honestly and consistently enter the Christian ministry."

He took up the study of the law, and in 1856 was admitted to the bar. In politics, he was a Republican, in the early days of that party taking an active part in it along with such men as Greeley and Seward. But after the war he broke away from the Republican party and has, at various times, associated himself with Liberal Republicanism, Independent parties, Labor parties, etc.

Mr. Wakeman's first work as a heterodox speaker and writer was in connection with the Positivism of August Comte. It has been said of him that "he took up Positivism where Comte had left it, freed it from the papacy with which its founder had identified it, and reconciled it to Liberalism and adapted it to a Republican, Federal, Social Democracy; that is, to American institutions and habits of thought."

After doing much in the East in the establishment and history of the Manhattan Liberal Club and the Positivist or Humanity Society, of New York, and the National Liberal League (the Secular Union), editing a weekly newspaper called *Man*, writing and delivering lectures in the interest of Liberalism, etc., Mr. Wakeman undertook the founding of the Liberal University of Oregon, at Silverton. Later, this was changed to a Liberal University at Kansas City, Mo., but which did not succeed. In connection with the L. U. O., Mr. Wakeman edited and published a monthly paper called the *Torch of Reason*—a very able publication, which was later merged with the *Liberal Review*, of Chicago. Of late Mr. Wakeman has lived on a farm at Coscob, Conn., but has done much in the way of writing articles for the Liberal press—many for *The Review*—and delivering lectures on the various phases of Liberal and scientific thought. He has now passed his 74th birthday, but is apparently destined to be able to do much yet for the good of humanity.

The Professor has of late years been an active champion of



biology and sociology as set forth in the writings of Ernst Haeckel and Lester F. Ward.

The facts of this sketch were gleaned, largely, from a sketch of Mr. Wakeman's life prepared some years ago by T. C. Leland and Courtland Palmer. Of his character and labors I can do no better than quote from these authors this deserved tribute :

"In every branch of Liberal thought he has become known as one of its stalwart defendants and advocates. \*\*\* As a speaker he usually expressed contempt for what is commonly called elocution and oratory, but is earnest and convincing in his delivery. He enjoys the respect and confidence of those who know him, and has no enemies except as they may be the enemies of the cause and reforms which he represents."

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### NOTES AND BRIEF COMMENTS.

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¶ *Wanted*—A good solicitor to canvass this city for subscribers for The Review. To the right person, male or female, a very liberal commission will be paid. Directions how to find the right class of people will be supplied to anyone undertaking the work.

¶ Prof. Jamieson came to the front recently with five subscribers for "H. R."

¶ My friend G. Major Taber has a good letter on page 377 of this number. But I am sorry I haven't space in which to "set him right" on "the law of evolution."

¶ Canada subscribers will please take notice that henceforth I shall have to make the price of The Review to them \$1.25, on account of change in postal rates between the two countries.

¶ The Review's old subscribers are promptly renewing, and new ones are coming in faster than ever before. This is the season, you know, of "turning over a new leaf" and "making good resolutions!"

¶ Prof. Wakeman's article this month deserves close study—not a cursory reading. He is to prepare others for the future—and with some of them I shall print portraits of Prof. Lester F. Ward, Prof. Haeckel and probably of Poet Goethe.

¶ John Helm, of Port Hope, Can., begins the new year with his subscription to The Review, though his age is ninety-two years. He evidently believes in the adage, "never too old to learn." A letter from him with editorial comments will appear next month.

¶ When you read Friend Wade's letter in this number please note that he says some things the editor would like to comment upon, but want of space prevents. However, I will refer briefly to the chief error in his argument. Mr. Wade's letter (page 379) is a long discussion of my late remark about assuming the existence of analogy that completely misses the point. I have not denied that analogies exist. My point is, that we cannot *prove* anything by analogy, because "it will not do to

*assume* that analogy exists," as that would be "begging the question," and after we have found facts to *prove* that analogy exists we have *proved* the original proposition—it is too late to use the analogy for that purpose; it is then useful only as means of illustration.

¶ The Review office has just printed for Mrs. C. K. Smith a cloth-bound book of about 120 pages, entitled *A Souvenir Collection of Poetry and Prose*. She writes me that the work is very satisfactory. The book is intended for private circulation among her immediate friends and admirers of her writings.

¶ January 29, 1909—the 172nd anniversary of the birth of Thomas Paine, Revolutionary patriot and Deistic religious reformer. This birthday is celebrated in this month's Review by publishing the picture of the "Paine House" as a frontispiece, the portrait on page 352, Mr. Bays' poem, page 353, and James B. Elliott's letter, page 382.

¶ The abundance of copy for the general-articles department of this number crowded out my "Views and Reviews" and "Exchange Table" departments; and the large number of letters, making nine pages of the Correspondence department, crowded down the space for the editorials until I was compelled to leave out some editorials which I had hoped to print. But possibly the reader will be glad of it!

¶ Mr. William Plotts, of Whittier, Cal., some weeks ago secured from the Public Library officials of that city their consent to accept from him a set of the Dresden edition of Robert G. Ingersoll's Works. Mr. Plotts ordered the books through The Review office, and they have been received by the Library. This occurrence reflects credit upon Mr. Plotts and the Library officials, and adds to the Library an exceedingly valuable set of twelve volumes.

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The Humanitarian Review, of Los Angeles, California, for this month is an exceptionally good number, containing many articles of interest. The editor, Mr. Singleton W. Davis, continues his able articles on the "Origin and Evolution of Ethics." Subscription price \$1.00 a year.—*The Searchlight*.

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### PIOUS MURDERERS.

"Read about these pious night riders in Tennessee, who swear a vow in face of high heaven, and call God Almighty to witness their sincerity when they join a gang of murderers. Read of their prayer-meetings, when they have the rope around a victim's neck and are about to shoot him full of ball-bearings from a bicycle. "Would you like to speak to the Lord?" asks the lineal descendent of Cain, as he is about to adjust the noose and empty the "gun." How pious an example to set the world!

"Any Bushman out of darkest Africa who was about to commit so dastardly a deed would have called on the rocks to fall on him and the mountains to hide him, But these fellows from darkest Tennessee, which is about 100 degrees darker than Africa, swear with all solemnity in the name of the Lord that they will pillage, burn, steal and kill, and not flinch nor peach."—Editorial in *The Los Angeles Times*.

¶ But the question at the bottom of this phase of Christian criminality



is this : Does a belief of the dogmas of the Christian religion deter from the commitment of crime? Does it result in a life of good moral conduct? I answer No, to both questions, and I think the facts connected with the night riders' operations, as epitomized by the *Times* editor, are strongly corroborative of this conclusion. The history of the Christian religion from its earliest days up to today is black with the crimes of "pious murderers." In fact the peculiar doctrines of Christianity fire the zeal of the fanatic who assumes to act as the agent of his God to punish his fellow men who, in his opinion, deserve the consequences of "divine wrath." 'Twas this "Christian duty" that inspired the Inquisitors of the Catholic church—"pious murderers" who tortured and tortured to death millions of people for opinions sake. Christianity is not merely negative in the field of morals, but is a positive instigator of the very worst of crimes—crimes committed "for Christ's sake." It was not Christianity that developed a less atrociously criminal activity in modern civilization than in the days of the Inquisition, but the evolution of natural morality in the favorable environment of secular education.

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### CURRENT PERIODICALS.

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*Signs of the Times*—California Edition, December Number. Published at Mountain View, Cal., by the Pacific Press Publishing Co., for the Pacific Religious Liberty Association. This is a valuable publication in the interest of religious liberty in California as menaced by proposed legislation at this winter's session of the State Assembly. The first article in this special issue is entitled "Constitutional Limitations," by J. O. Corliss. Then follows "Sunday Laws: Origin, Nature and Purpose," by W. M. Healey; "The Logic of Sabbath Legislation," by W. A. Colcord; "Is the Sabbath a Civil Institution," by G. B. Thompson; "The Legal Rights of an American Citizen," by W. M. Healey; "Animus of the Proposed Sunday Law for California," by J. O. Corliss; "Sunday Laws—Their Character," by Abdiel. Also, "Some California Sunday-Law History," by J. O. Corliss; "Historical Object-Lessons," by A. O. Tait; "Civil Government and the Church," by W. A. Colcord; "Sunday Law Protests," an important epitome of the reasons for opposing the enactment of Sunday Laws by the California legislature. The price of this beautiful and exceedingly valuable pamphlet is only five cents, and I advise every reader of *The Review* (and everybody else) to send for one or more copies of it. Address the Pacific Press Pub'g Co., Mountain View, Cal.

*Ingersoll Memorial Beacon*, monthly, Wm. H. Maple, editor. Ingersoll Beacon Co., 78 La Salle st., Chicago, Ill.. "Mental Liberty, Science, rational right-doing, good health, good homes and good government." A radical but rational Freethought magazine. Price \$10c., or 1.00 a year.

November number contains, among other good things, a continuation of Dr. T. J. Bowles' Address before the Buckeye Secular Union, on "Natural Law and Progress."

*The Truth Seeker*, "a Freethought and Agnostic Newspaper," published weekly at 62 Vesey street, New York, at \$3.00 a year. E. M. Macdonald, editor and proprietor.

In number of Dec. 5th may be found the following articles of special merit: "A 'Lord' Made to Order," by George Trebbles; "The Spirit-Mongers," by J. P. Bland. The issue of Dec. 12 contains the following chief articles: "Religious Origins: Perfectly Natural Sources of Belief in Supernatural Beings, Objects and Events," by Eudorus G. Kennedy; "A Forgotten People [the Khazars], by Nummus; "The Catholic Church and American Institutions," Editorial; The number of Dec. 19 has "A Czar's Hand in America," by Isador Ladoff; "Respect for Error," by Austin Bierbower; "A Forgotten People," (concluded), by Nummus; "Who Shall be the Judge," by Francis Alger.

*The Searchlight*, monthly, J. D. Shaw, editor and proprietor, Waco Texas. \$1.00 a year. A liberal Freethought journal.

In the issue for November, the most elaborate and most important articles are the Editorials under the headings, "An Orthodox Lamentation," and "Changes in Belief."

*The Open Court*, Dr. Paul Carus, Editor. Open Court Pub'g Co., Chicago, Ill. Price \$1.00 a year. "Devoted to the science of Religion and the extension of the religious parliament idea."

December number contains the following articles deserving of special mention: "The Real Jonathan Edwards," by I. Woodbridge Riley, Ph. D.; "The Vera Icon, King Abgar and St. Veronica [illustrated], by the Editor (conclusion); "Charles de Medici," by Albert Leubuscher; "The Tragedy of a Lonely Thinker," by the Editor.

*The Freethinker*, a weekly in journal form, edited by G. W. Foote and published by The Pioneer Press, 2 Newcastle st., Farringdon st., London, E. C. (England). Price, twopence; per year, 10s. 6d.

Dec. 6: Leading article—"Religion and Education," by J. T. Lloyd. The issue of Dec. 13th, contains, as its chief articles, the following: "Clutching at Straws," by G. W. Foote (the editor); "Notes on a Future Life," by C. Cohen; "The Sacrifice of Isaac," by J. T. Lloyd; "Freethought in Many Lands," by William Heaford.

*Secular Thought*, "a monthly Journal of Rational Criticism in Politics, Science and Religion. Published by C. M. Ellis, at 185 1/2 Queen street, W., Toronto, Canada. Price, \$1.00 a year. J. S. Ellis, editor.

The November number contains the following articles which seem to be of special interest: "Editorial Notes;" "The War in Heaven," by T. Dugan; "Roosevelt's Letter on Religion and Politics," by B. F. Underwood, (from the Quincy, Ill., Journal).

*A Stuffed Club*, published at Denver, Colo., by Dr. J. H. Tilden, and also edited by him, is a magazinelet "after its own kind." The price is \$1.00 a year, 10 cts a single copy.

The number of December, 1908, contains editorial comments on "Hereward Carrington's Book" on "Vitality, Fasting and Nutrition;" "Germ Diseases from Our Standpoint," by the Editor, with the former article, make up the body of the magazine.



## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Chardon, Ohio, Nov. 6.—*A Future Life?* This is a work of profound thought on an obstruse subject. It will be more appreciated by thinkers than dupes. Thomas Paine—let his celebrations expand to every town in America—Jan. 29.

B. O. Fenton.

Grantfork, Ill., Dec. 26.—Having subscribed for The Review through your agent, Prof. Jamieson, and read the December number, I must say it strikes me right. I found it immense, and much enjoyed reading it.

A. J. Kraft.

Talent, Oregon, Dec., 18.—Please find a dollar to renew my subscription to "H. R." You have certainly made The Humanitarian Review a first-class Freethought magazine.

It seems that you are the owner, editor, publisher, devil and all, of "H. R." See to it that some competent person (and who will it be?) will be on hand to take up your pen when you have to lay it down.

W. J. Dean.

Elk Grove, Cal.—About a month ago I received a sample copy of The Humanitarian Review which I appreciated very much, so inclosed please find P. O. order for one dollar in payment for one year's subscription. I have been a believer in Robert G. Ingersoll's work, because it always appeared to me to be good, honest, sound sense. Facts before faith; faith when you can't help yourself. For instance, a man when drowning will cling to a straw!

G. M. Colton.

Whittier, Cal., Dec. 9.—In most respects I think the December number of The Humanitarian Review is the best yet. It is up hill business to induce people, even those who might reasonably be considered to be intellectual, to read really good matter. I think the trouble is, the flood of fiction, practically all of which is trashy and pernicious, and is a great detriment to struggling people, because it distracts their attention away from real things. Enclosed find \$2. for the extra copies sent out.

Wm. Plotts.

Los Angeles, Cal., Dec. 11.—I have read *A Future Life?* through very carefully, and I find more to interest me in those 168 pages than in any other book I ever read. Your argument is a strong one, and in the main very fair, yet there are millions who do believe in a future life, and like myself, think they have good grounds for such a belief. I think it could be substantiated from a scientific standpoint. After an investigation of

40 years upon that subject, I think I can see my way clear to a future life I would like to give The Review an article upon that point.

I was delighted with your roast of that bull-doing fake, Torrey, in the H. R. of December. He ought to have a copy of it sent to him and be forced to read every word of it.

G. Major Taber.

Pentwater, Mich., Dec. 8.—I am writing to all my particular friends. Intend to do all I can for The Humanitarian Review. I have received the December number. It is a beauty. As soon as I can safely do so, I will be out in the lecture field. In the meantime, will get what subscribers I can through correspondence.

W. F. Jamieson.

Corpus Christi, Tex., Dec. 9.—The Review for December has come to hand. The article of yours, "Birthday of Jesus," caught my eye, and I read it. It is just what I have been longing for; thank you for it. Now, as the time of his birth approaches, I cannot think there is a better time for me to renew, so I enclose Express order for one dollar. Please put to my credit. To take time now to express my continued delight with The Review would be a waste of your time to read and my own to write—*it suits me.*

J. E. Ficklin.



### A Model Worker for "H. R."

Georgetown, S. C., Dec. 11.—Send The Review one year to the following [seven] new subscribers:— Send me a copy of *A Future Life* and two copies of *Teachings of Jesus*, and a sample copy to— I enclose check for payment in full. I tried for *ten* subscribers, but failed; but I will see what I can do for you later. This is the best evidence I can give of my appreciation.

F. M. Brickman.

¶ I couldn't ask better evidence. If each present reader of The Review would send in such a list of new subscribers, the magazine would not only pay its own costs but contribute to the enlightenment of very many more superstition-benighted people. What Friend Brickman has done, anyone else can do *if he tries.*—*Editor.*



San Diego, Cal.—January 1909. Father Time, as old as he is, keeps up with the months and is always on Christmas day ready to welcome the New Year. One year ago he registered 1908. Now, like the rest of us, he has grown to be a year older and justly claims 1909. Old age never seems to cripple him as it does some of the inhabitants of the earth—never gets lame with rheumatism, is never seen walking with a cane or crutch. Just as bright and useful in this year of nines as in former ones.

Was it originally designed that man should grow old and die, while our good Father Time should yearly renew his youth? If every year people became young again it could sensibly be called a Happy New Year!

Life is better than death, and the most useful lives are the happiest.



For one to express a wish for death is a sign of worthlessness. A very helpful woman who could not well be spared was on her death bed heard to say: "I have ten years more of work I would like to do." That expression revealed the fact that she had been a worker and no idler.

The Humanitarian Review is of convenient size. Glad to see it enlarged by adding more leaves, as has been done—an additional number of pages. This I know will please the readers.

Mrs. C. K. Smith.



### **Favors Organization of Humanitarian Societies.**

Long Beach, Cal., Dec. 14.—I suggest that G. Major Taber send you the other sixty contradictory Bible texts, and that you print them with the fifty-five given in the December Review in separate leaflets. It would be the very best kind of answer to people who say there are no contradictions in the Bible, and that they believe every word from lid to lid. I would endeavor to keep a supply on hand and give them away freely. No scriptorians could object to reading Bible texts.

I would be glad to know of a Humanitarian Society being organized here. If the secretary-organizer and lecturer should hold a public meeting here there might be more in favor of it than I have any idea of at present. For my part I would be glad to attend a meeting every Sunday to study truth. It would only be hypocrisy for me to attend any of the churches now. It seems past comprehension how so many educated people continue to preach and teach that the Bible fables are literally true; but I know of several ministers who failed in business before they were ordained, and the means of making a living seems to have considerable to do with it.

John A. Whitten.



### **Greetings to You All.**

San Francisco, Cal., Dec. 8.—The first meeting of the Materialist Association has passed into the history of the city of San Francisco. It elected officers and decided to meet every Friday evening at 8 P. M., at Jefferson Square Building, 925 Golden Gate Ave. I acted as chairman at the beginning of the evening and gave the reports of our convention, presented our aims, and read the constitution of our society. I wish to conduct the meetings on pure Materialism, science and philosophy, and let the other isms be conducted by the other societies. P. Heeley, a bright student of science, was elected chairman. I only wished he could be elected permanent chairman, but he suggested the election of a chairman at each meeting. Jose Noel was elected secretary.

I for my part will try the best I can to make this society a success. I expect that the others will do the same. I will see to it that prominent speakers will be called, and I have already talked to Calvert Smoot in regard to delivering a lecture for us, and Andrea Lindel who has just become

a member of our society, a writer for Scandinavian papers, will deliver several lectures for us. The meetings will be conducted on a plan similar to that of the Free Discussion Society, with a few exceptions. I will also see that literature in my line shall be for sale on the table and also distributed free. I will try and get all the subscribers I can for our Free-thought papers and magazines. I intend to introduce a new plan for those who are unable to speak before an audience, though I will invite them to ask questions by mail; then there will be plenty of time to study out questions during the week and have them answered at the following meeting. This plan I think will make the meetings interesting.

J. Frantz.



### Evidences of Immortality.

Los Angeles, Cal., Dec. 18. —Thinking and intelligent people should not accept theories without ample proof, and that accounts for the opinions of materialists and agnostics. It is better not to accept opinions which cannot be demonstrated, and he who does is apt to be led into error.

I shall claim that immortality can be explained upon two grounds. First, by the law of evolution, and second by personal observation and investigation. Scientists the world over have acknowledged that the law of evolution is one of nature's fixed laws. If the law of evolution is a fixed law, then *eternal progress must be the natural result*.

We notice that from the lowest forms of life we find a gradual change from the lower to the higher, and we notice that in its progress towards higher forms the more intelligence is developed. There is not an animal all along the line of development but what shows intelligence. The dog understands what you say to him, and the elephant will remember an injury for years. What do we conclude, then, but that the object and aim of evolution is the *development of intelligence*? That is surely the result to say the least. If this law is not eternal, then it is not a fixed law. This proposition, it seems to me, cannot be successfully denied. Then we must come to the conclusion that immortality is the result of the law of evolution.

I am not a Spiritualist, for the simple reason that Spiritualists attempt to formulate a religion out of a scientific fact. And yet I am convinced that there is no death, and that we can, under proper conditions, see and talk with friends who have passed away. I have investigated this subject for fifty-four years, and I can affirm that I have seen and held conversations with members of my family and friends who have passed away, for many years. Had I the space in The Review I could relate many wonderful experiences in that line. There are hundreds of our brightest scientists the world over who have, after a thorough investigation, demonstrated this to be a fact.

But, you say, there are so many fraudulent mediums that all are unre-



liable. It is true that many ministers of the gospel and lay churchmen are unreliable, yet that does not prove that there are none genuine. We have counterfeits in every profession in every city, as well as counterfeit dollars, yet that does not prove that none are genuine.

Those who have not thoroughly investigated this subject are incapable of giving a satisfactory opinion, and like Ingersoll, should say: "I do not know." Reader, you will know sometime yourself. Ingersoll knows now, for I have had an interesting communication from him myself.

For want of space I can only touch upon some points which I would like to enlarge upon.

G. Major Taber.



### From a Generous Life Subscriber.

Augusta, Mich., Dec. 13.—I see by the number on Review wrapper that my subscription has expired, and I hasten to renew. The Review in its new form is one of the best Liberal papers extant and a tower of strength to brush away the cobwebs of superstitions which stick to many people who call themselves Liberals.

There is a remarkable difference among our freethought people as to what is a superstition. Some kinds of superstitions are believed and others less preposterous are not, by many so called Liberals. This condition of mind in the individual can only be accounted for by the difference of ancestry and environment. Some, for these reasons, are far more advanced in evolution and see things with 20th century eyes; while others are looking through lenses left by the Puritan fathers. Those who see clearly must have patience, as the line of emancipation is ever moving forward steadily and truly, and man in time will be free from the fetters of religious tyranny, that are today the sole cause of nearly all our troubles. We see signs of this coming emancipation on every hand. Today, there is not one Protestant minister in the United States, who receives a salary of \$1,000 and upwards a year, who preaches to his people the Jesus of the gospels. He cannot, and hold his place. What does he do? He presents to his congregation his ideal Jesus that suits his people. The meek and lowly Jesus of the gospels will not do. The rich must hear that they are on the direct road to heaven or they will not listen or pay. They must have a place in heaven even if the working dupes are thrice fleeced. These are good signs, and show that emancipation from all superstitions will surely come. In the mean time have lots of patience with the Liberal that cannot rid himself of certain superstitions which have been his ancestors' choicest tid bits of faith, since the days of Luther. As for myself, I have no belief in gods, devils, saviors, witches, saints, spirits or a future life. These things were all man-derived for the purpose of holding man in subjection—so one class could make the other class do all the work and furnish food and raiment for them. In looking over the history of the world for the past 2,000 years and to date, it has been a success of the largest proportions. As my ancestors as far back as 1650 were all liberal-minded people, I easily arrive at the above conclusion.

I enclose \$1.50 for The Review, as it is well worth this price, and

should be sustained by the progressive liberal people. No Liberal in fair circumstances ought to think of paying *less* for so valuable a magazine. Editor Davis, you can put me down for a *life* member at \$ 1.50 a year, payable in December of every year.

F. B. Hall.



### Proof by Analogy.

Urbana, Ill., Nov. 27.—In your comment on my letter "Hope of a Future Life Based on Analogy", in The Review, you say "It will not do to assume that analogy exists." This raises the question, What is analogy? Webster says, Analogy is an agreement between things which are in most respects unlike; proportion. Analogous; Having analogy, resemblance. As an illustration from the works of man: I behold a magnificent temple or building. I need not be told that this is the work of men for I have seen men at work on similar buildings. I might further say I have never seen or known any building or structure that was not made by men. I am also led to the conclusion that all architecture or buildings, had an architect, and the similarity in construction proves that the original mind or designer was one and the same personality. Now as a fundamental starting point in the argument; I know that I exist within this corporeal body, and that I have correspondence with the material Universe during the life and waking hours of this body by my five senses. I meet another living body analogous to this one which I inhabit. I reason from analogy that that body is inhabited by a thinking, reasoning ego like myself. Finally we have an abundance of evidence to prove that persons that "have departed this life" have proved their identity and continued existence by ocular and visible "manifestation." The experience of Paul "on his road to Damascus" is one evidence, and if you are not willing to accept that, we will refer you to the "Experience with Mediums" of Samuel Blodgett in this same Review. Now it matters not whether Paul was a real person or a fictitious character, there are similar cases all through the history of time down to the present, and we reason that if one man has a conscious existence after death, all men must under like circumstances have the same. Why is it, may we ask, that certain persons are so "set" and determined to "destroy the Christian hope of a future life?" Is it because they have become so embittered against Christianity for what Romanism and early Protestantism have done? We should remember that *prejudice* is a bitter foe to reason, and any one whose feelings "are stirred up" is "blinded by prejudice" and cannot be convinced by reason. I greatly admire your course in your criticisms of my letters and all other contributions. I believe we should always maintain the humble position of "a seeker after the truth" and never assume the role of bigot in declaring "we *know* that there is no," e'c., for in so doing we only expose our ignorance and prejudice to the world. It is by the analogy between the earth and Mars that we believe Mars to be inhabited, and astronomers are making close observations with their telescopes to have positive proof that such is a fact. Speaking for myself, I am (exultant) in the hope that my dear ones, my-



self and the whole human family are destined after death not to be annihilated forever, doomed to "an endless hell, a monotonous heaven, or a shadowy, dreamy repetition of this life," but an endless progression in knowledge, goodness, virtue and love.

A. E. Wade.



### A Further Explanation.

Minneapolis, Minn., Nov. 19.—After reading the remarks of the editor concerning my criticism in November number, it appears to me that perhaps the readers will get my full meaning better if I make a few more remarks. When I said that in mental telepathy "the giver and receiver must co-operate to get results", I was very far from meaning that both parties must be in a conscious mental effort for that purpose. I admit that any great struggle for that purpose would almost surely prevent what was desired. To get good work the psychic must simply be negatively receptive, and the giver must have no mental objection, either objectively or subjectively, to the giving. The giver may be particularly desirous to impart to good advantage, provided he does not get excited about it. The psychic must not have his mind seriously employed in other directions, and it does no harm to have him not only negative, but in a waiting mood for what is coming. Now for some questions.

Did any reader of The Review ever really know of or hear of any well-authenticated case of known telepathy or mind-reading except under the conditions I have pointed out? (1) Did the editor get his purported communication from his mother when he was in the frame of mind that I here indicate as necessary? (2) He was there to witness what is called spirit phenomena. (3) He was willing to be convinced; but did he not realize that nothing would be convincing, so far as his case was concerned, where there was a reasonable show for believing or presuming that the medium got a message for him, from him, in a dispatch that he sent himself? (4) And if so, is it possible that, whether he was thinking of his departed particularly or not, he was not subjectively opposed to having his mentality help the medium? (5)

There were probably Masons in the room at the meeting referred to who were not thinking anything about the fact that they were Masons; and still they subconsciously kept their secrets perfectly from the medium. If Mr. Davis does not believe he was substantially holding his secrets in the same way those Masons were theirs, it is his business to give a good reason for believing otherwise. (6) It is not unreasonable that Mr. Davis got his father's parting expression directly from his father, he being there at the same time. (8) The medium might not know the difference. (9)

I should like to have Mr. Davis try to explain what he believes mental telepathy is. Of course we all understand that it is thought and emotion transference. But what is the real essence of the substance that

passes from one to another? (10) Or does he believe it is not substance? Does he believe it is simply a motion? (11) Science has certainly never been able to place it as such. (12) But where there is a motion there are two factors in the transaction—the thing moved and the power that moves it. (13) The thought or emotion is the thing moved, (14) and whether we like it or not, we must admit in science that thought and emotion are realities that some power behind them moves. (15) What is that power? There are three classes of powers known: mechanical, chemical and vital. Can it be shown to be mechanical? We can show it in material telegraphy, whether wireless or otherwise. No one will claim it is chemical, and I think we shall have to fall back on the idea that it proceeds from the vital ego; that thing which organized our bodies in the first place and is continually renewing them; that something that creates all our thoughts and emotions; that is what sends them. (16) Say what we will, material science has never been able to recognize this ego as matter, or the thoughts and emotions which it continually engenders and sends out to the world. (17) It is not unreasonable that this ego should persist and continue its wonted activities after it lays down the matter which encases it (18) all at once, any more than that it should continue to exist through a series of casting it all off by piecemeal, which science has demonstrated is always taking place with all human beings. (19)

Now we look for the editor to either make a frank statement that in the seance referred to he felt perfectly willing that the medium should read his family secrets from his own mind, or refer to some well authenticated case where a psychic has read the mind of another when such willingness did not exist. (20) One thing more, which slipped my mind in the first writing: I have never known a case demonstrated that what we call a mind-reader ever got information from another except the giver was consciously thinking at the time of the matter imparted. (21) Mr. Davis must show this, or admit that he does not know the conditions made it possible for the psychic to read anything from his mind on this occasion, even if he was willing. (22)

If an intellectual process is simply a motion, a motion of the brain, what moves the brain? (23) There must be a mover, and we know the mover is not external; for the same externals do not move a dead brain; neither do they move one in sound sleep, and they would do both, if the externals were the movers. (24) Then we dream all sorts of absurdities and impossibilities, that cannot be due to an external mover. Also, if externals were the movers, the same externals would move every brain alike, which we know is not the fact, there being immense differences, and sometimes these differences are very antagonistic. Bring two into the presence of a dead person: one may be plunged in the deepest grief, while the other may actually gloat over the fact presented. One may feel an intense love for a woman, while another is entirely indifferent. Again, if the externals were the movers of the brain, one could have no control over his thoughts and feelings, any more than a weather-vane does over its movements. (25) At every point we meet with conclusive proof that thoughts and emotions are not generated by any externals; that the creator and mover is the ego, which no one has ever seen or taken cognizance of with any material sense. It is this something that recognizes facts and conditions and adapts itself to them, sometimes

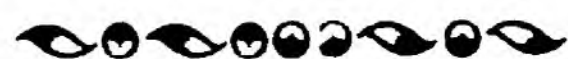


only in part, and sometimes fully. It generates thoughts (26) and gives to individuals, and to the world, its selections. It may send its thoughts to another who is fitted to receive them, or it may consciously, or subconsciously withhold them.

I hold the evidence is such that it is far more reasonable to believe that it persists in its integrity after it lays down (27) the mortal part, and under favorable conditions may communicate with those left behind. but I am trying to give a philosophical view of it as it manifests itself in earth life, and it does not seem possible to me that Mr. Davis has explained how the psychic in question could have received his family secrets from himself.

Samuel Blodgett.

[See Editorial, "Reply to Mr. Blodgett."



### From Secretary of Paine Memorial Association.

Philadelphia, Pa., Dec. 10.—The "Thomas Paine House," pictured in the frontispiece to this number of *The Review*, is located at the corner of Bleeker and Grove streets, New York City. It was from this house that his funeral was conducted. The engraving was reproduced from a very rare print in my possession. This house has often been represented in sermons as having been torn down and a Bible publishing house erected upon its site, but in fact it still stands as a living contradiction of the lies of a century of abuse. Next year the different societies in the United States will be celebrating the centenary of the births of Darwin, Lincoln, Edgar Poe, etc., and the admirers of Thomas Paine think this year will be the most auspicious time for celebrating the centenary of his death (which occurred in June, 1809) with appropriate ceremonies, as we believe the genius of this great man and his works paved the way for the philosophers, poets and statesmen of later generations. We therefore ask that those who are favorable to having such a memorial take place in New York—at the house in which he died and from which he was buried—send their subscriptions at once to Dr. E. B. Foote, 120 Lexington ave., New York City.

We need a representative from every state in the Union from which to select our vice-presidents. We want to issue a program that will be preserved as a fitting souvenir of the occasion, but which will be costly. It will epitomize the work done by the Paine Associations and contain the names of those who have helped to make the name of Paine a name to be honored. A dollar will represent one hundred cents. It will also represent a cent for each year of Paine's life. I am certain that there are men and women enough in the United States who have been benefited to that extent by Paine's writings who are not willing to have his name go down to posterity without the proper recognition which his genius deserves. *If he does*, rest assured that the fault will not be *ours*. Remember,

"Honor and fame from no condition rise;  
Act well your part—'tis there the honor lies."

James B. Elliott.



# A FUTURE LIFE?

A Critical Inquiry into the Scientific Value of the Alleged Evidences that Man's Conscious Personality Survives the Life of the Body, embracing

A Discussion of the Doctrines of Resurrection of the Body, Re-incarnation, Spiritism, Annihilation, Theories of Metaphysicians, Phenomena of Spiritualism, etc.

BY SINGLETON WATERS DAVIS.

An octavo volume of 172 pages, with fine frontispiece Portrait of the Author and full table of Contents, printed on Crystal Book paper and bound in cloth. Published by the author at 854 E. 54th st., Los Angeles, Cal.

Prices: One copy, 75c.; Three copies, \$2.00; 4 or more, 65c each.

Postpaid to any point within the United States. Foreign, 10c extra]

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CHAPTER I. Introductory (ten Sections); Ch. ii, The Resurrection Theory; Ch. iii, Re-incarnation, Metempsychosis, Transmigration of Souls; Ch. iv, Spiritistic Hypotheses; Ch. v, Spiritism as a Working Hypothesis; Ch. vi, "Scientific Arguments" Criticised; Ch. vii, New Thought Theories of the Soul and a Future Life (Dr. Thomson Jay Hudson's Hypotheses Critically examined); Ch. viii, Does Spiritualism Demonstrate a Future Life? (including the author's personal experience and investigation); Ch. ix, On the So-called Philosophy of a Future Life; Ch. x, The Question of a Future Life From the Scientific Standpoint—1, From the mechanical point of view, 2, From the chemical point of view, 3, From the physiological point of view, 4, From the psychological point of view; Ch. xi, Some Miscellaneous Matters; Ch. xii, Recapitulation and Conclusion. The chapters are conveniently subdivided into Sections, an even hundred in all.

### ¶ What "They Say" About It.

Extracts from Letters.

"Above all praise."—H. H. Stoddard, Lincoln, Neb.

"Very interesting and instructive."—W. J. Dean, Talent, Or.

"Most excellent reading."—Geo. Longford, Philadelphia.

"I greatly admire your criticisms of spiritism."—Otto Wettstein, La Grange, Ill.

"Have read with great satisfaction your able papers on *A Future Life*?"—J. J. Greenough, Brookline, Mass.

"I am much pleased with your review of Dr. Thomson Jay Hudson's hypotheses."—Prof. J. S. Loveland.

"The book is a good missionary, and I have it out on a mission now.

It is logical and reasonable, and a good book to lend."---A. L. Hopkins, Oakdale, Neb.

"Your criticisms of Dr. Hudson's assumptions for a future life have interested me very much; your reasonings are so logical."—Henry Allen, Christchurch, New Zealand.

"You write in an interesting way, and with an evident intent to be fair. Your showing of the fallacies of Hudson is done in a masterly manner."---Samuel Blodgett, Hopkins, Minn.

"The depth of study, clear, logical power of deduction and practical treatment of the subject, excites my deep respect for you, and makes the articles of absorbing interest to me."---L. J. Moss, Superior, Wis.



"Your position on the future-life question suits me, as it is the common-sense stand-point."--F. B. Hall, Augusta, Mich.

I hope you have orders by the thousands for this book.---Geo. Longford, Philadelphia, Pa.

"It seems to fulfill the author's design, and to state definitely his own understanding of the subject in question. Those who differ with his conclusions agree that it is well done."—Mrs. C. K. Smith, San Diego, Cal.

Your 8th chapter, I believe, gives the *true* explanation of the phenomena of table-tipping etc., so much relied upon to prove the existence of spirits.—E. A. Fitch, Wilmington, Vt.

Proves himself one of the most effective idol smashers. It is an intellectual refreshment to read an author like this. He gives the reader something on every page to think about, to read and re-read and even study.—Prof. Jamieson in a "Review."

"It is one of the very best books that ever appeared. The problem with me would be, how to get this book before the people who would want it could they have an inkling of what it contains."—Wm. Plotts, Whittier, Cal.

I have read and thought much on the question of a future life during at least three quarters of the *eighty-six* years of my life, but nothing else I have read on the subject has so convincingly shown the inadequacy of the alleged evidence to prove it.—B. PRATT, Los Angeles.

"It is one of the clearest expositions of the subject I have ever read. It is broad and comprehensive, and put so plainly that anyone, by careful reading, can understand it; therefore it will prove to be good propagandic literature. I congratulate you upon your clear and scholarly exposition of the subject."—J. B. Wilson, M.D., Cincinnati, O.

Your very able and honest criticisms of prevailing theories concern-

ing a future life have also helped, in a great measure, to confirm the opinions I have concerning the same."---Gabriel Z. Wacht, Sawtelle, Cal.

Your review of the subject has been fair, scholarly and masterly. Your skepticism on a future life is just what the world needs, and nobody can state it in plainer and more acceptable than you have done.---T. E. Casterline, M. D., Edgar, Neb.

### Extracts from Reviews by Editors.

I believe with you, that it is time we looked at the question of a future life from a rational and scientific point of view—I look for a large circulation of your book and believe it will do much good."—Reynold E. Blight, Asst. Ed. *Fellowship*, of Los Angeles.

The title explains the scope of the book. It is the work of a clear, rational thinker. The book is well bound and has a good portrait of the author.—*Altruria*, New York.

It's a mine in analysis, logic, reason, truth.—Dr. Tilden, in his famous *Stuffed Club*, Denver, Col.

A very creditable volume is *A Future Life?* by Singleton Waters Davis. The author in a kindly and critical way discusses many of the problems of life pertaining to the subjects of annihilation, metaphysics, re-incarnation, spiritualism etc. It is well worthy a careful reading.--*Progress*, Los Angeles.

It is a very fair and scholarly consideration of the question of personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated. It is a valuable work, and neatly bound.—*Ingersoll Mem. Bacon*, Chicago.

*A Future Life?* is the most interesting volume that has come to our desk during the month. .... Mr. Davis fearlessly attacks the greatest "authorities" on psychic phenomena. Dr. Hudson's book



"The Law of Psychic Phenomena" is torn to shreds. In fact, the author lays bare everything that in any way would lead the investigator to believe in a future existence. It may be interesting to the "psychic" and spiritualist to read the author's explanation of how their so-called "tests" are brought about. Here he enters new fields and furnishes another problem for the scientists.--*To-Morrow* magazine, Chicago.

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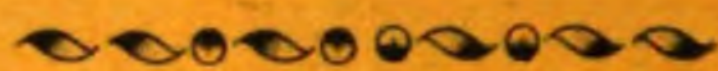
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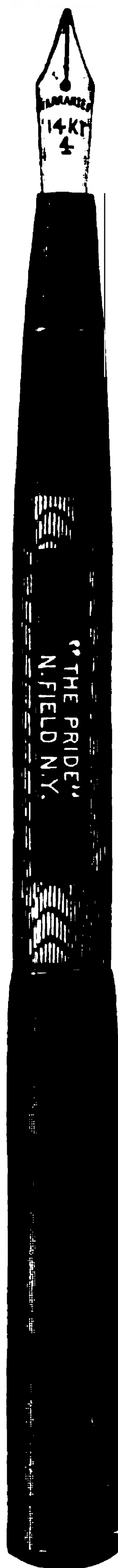
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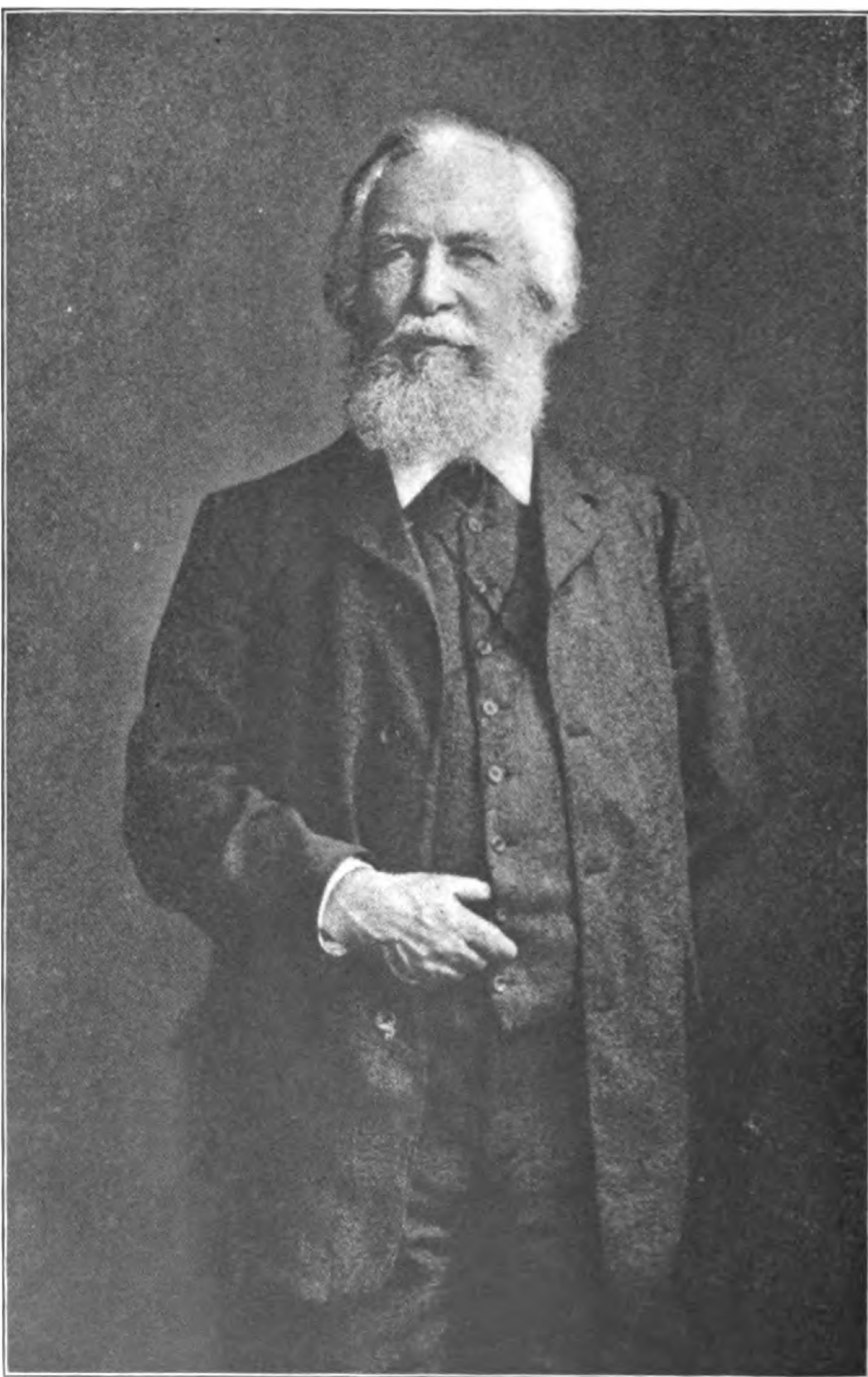
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**E**PICURUS, founder of the philosophical sect called the Epicureans, was born on the island of Samos, 341 B. C., and died at the age of seventy-one years. It is supposed that he was a pupil of Xenocrates or Theophrastus in Athens. In a garden in that city he established a school for the study of philosophy in 306 B. C. It is recorded of him that "his life was simple, chaste and temperate;" but, alas for the perversity of human errancy, which has set up and persistently maintained many another false tradition, the reputation of Epicurus and his followers has been exactly opposed to the truth, and his very name has become proverbial the world over as a synonym for the antithesis of "simple, chaste and temperate." He is reputed to have written 300 works on philosophy, but probably the most of this writing was the labor of his pupils; and nothing now exists directly attributable to him except three letters, in which he gives a condensed statement of his theories for the benefit, apparently, of a few of his near friends. At Herculaneum, there have been exhumed some supposed fragments of his writings, and some of his followers have recorded certain detached sayings as the words of their master.

As Prof. Bain says, "most of our knowledge of Epicurus is



from the works of his opponents, Cicero, Seneca, Plutarch, and of his follower, Lucretius." Of the Roman Epicurean writers, Lucretius, who lived from 95 to 51 B. C., is chief, and his poetical work, *De Rerum Natura*, gives the most complete exposition of the Epicurean system that is in existence. A Christian (Roman Catholic) writer named Gassendi, became a champion of Epicurus and his philosophy and published a work in 1647 entitled *Syntagma Philosophiæ Epicuri* and a life of Epicurus, and "he established an Epicurean school in France among the disciples of which were Moliere and Voltaire." (Bain.)

Only of the ethical aspects of the Epicurean philosophy can I speak here. The standard of morals, as taught by Epicurus, was referred to pleasure and pain—pleasure as the reward of virtue, pain as the penalty of vice, in general, and he taught that virtue was the only good, pain the only evil, that the one was not an end in itself to be sought nor the other an end itself to be avoided; that the motive for practicing virtue and abstaining from vice was to the end that pleasure might be increased and pain diminished; and that to attain this end to the greatest degree, "the complete supremacy of reason is indispensable."

Happiness, Epicurus defined as enjoyment of pleasure and freedom from pain; and the misapprehension of this has doubtless led to the error of believing that Epicureanism was only base sensualism. To understand this definition aright we must know exactly what Epicurus meant by the terms *pleasure* and *pain*, and here is a quotation from him that is pertinent:

"When we say that pleasure is the end of life, we do not mean the pleasures of the debauchee or the sensualist, as some from ignorance or from malignity represent, but freedom of the body from pain, and of the soul from anxiety. For it is not continuous drinkings and revelings, nor the society of women, nor rare viands and other luxuries of the table, that constitute a pleasant life, but sober contemplations, such as searches out the grounds of choice and avoidance, and banishes those chimeras that harass the mind."

Bain states the case fairly, as follows:

"When we read the explanations given by Epicurus and Lucretius of what the Epicurean theory really was, and compare them with the numerous attacks made upon it by opponents, we cannot but remark that

the title or formula of the theory was ill-chosen, and was really a misnomer. What Epicurus meant by pleasure was not what people meant by it [sensual indulgence] but—something very different—a tranquil and comfortable state of mind and body; much the same as what Democritus had expressed before him by the phrase *Euphemia*. This last phrase would have expressed what Epicurus aimed at, neither more nor less. It would at least have preserved his theory from much misplaced sarcasm and aggressive rhetoric."—*Moral Science*, p. 120.

Epicurus came very close to the modern doctrine of evolution in his theory of the relationship of bodily feeling—physiological sensation—and mentality—the memory and hope of pleasure or memory and expectation of pain. He says the one is prior to the other; "the former was primordial while the latter was derivative from it by repeated processes of memory and association." And he taught that the mental or intellectual element of pleasure or pain far surpassed in importance the mere physical or bodily element, because the latter "exists only in the present," "but mental feelings involve memory and hope—embrace the past as well as the future—and may endure for a long time."

Epicurus considered the chief ills of life to be not bodily pains, but the delusions of exaggerated hopes and aspirations for wealth, honor, etc., and from the delusions of fear—anticipations of evils to come; and he said "the two greatest torments of human existence" were "fear of death and of eternal suffering after death as announced by prophets and poets, and fear of the gods."

He did not believe in "the existence of the soul separate from the body," but that it was a compound of "air, vapor, heat and another nameless ingredient, \* \* in the chest [the *breath*, of course, was the *original* soul or "spirit" as I have often contended] dependent on the body and incapable of separate or disembodied continuance."

He was a firm believer in the gods, but considered the prevalent opinions about them as "vulgar" and insulting. He conceived of them as very superior beings, not concerned with the management, as mere agents or providences, of the affairs of mankind or even of the phenomena of the cosmos. He considered death to be "a permanent extinction of consciousness," and as such was not to be feared.



But Epicurus did not confine his philosophy to the consideration of the pains and pleasures of the individual. He clearly conceived of the solidarity of humanity, and he set out a system of real ethics; that is, a science of human association involving the right relations of the individual members one to another, each to all and all to each. His idea, broadly, was that of the partnership of each with the others for the benefit of all. The sum of his ethical system was that "just and righteous dealing was the indispensable condition to everyone's comfort." He exalted friendship above justice, declaring that "a good friend was another self, and that friends ought to be prepared, in case of need, to die for each other." Thus he distinguished between that element of ethics which holds an exact balance of right between man and man and a nobler element which involves self-sacrifice for the good of another and of society. He declared that there was "more pleasure in giving than in receiving," and that intelligent gratitude of the receiver was due, saying that "no one but a wise man knows how to return a favor properly."

Prof. Bain remarks in a note in his *Moral Science* that "we know, even by the admission of witnesses adverse to the Epicurean doctrines, that the harmony among the members of the sect, with common veneration for the founder, was more marked and more enduring than that exhibited by any of the other sects. Epicurus himself was a man of amiable personal qualities." On the principle that "a tree is known by its fruits," this speaks well for Epicurus and his system.

#### PLOTINUS AND PORPHYRY.

Plotinus (A. D. 205-70) and Porphyry were the principal representatives of the early Neo-Platonist philosophy, which was essentially ethical in character, though hardly to be called an ethical system. The means proposed for the culture of the moral nature was intellectual, and yet Neo-Platonism may be said to be of a somewhat religious or religio-ethical nature.

The teachings of Plotinus were collected into the six *Enneads*, the first of which contained chiefly his ethical views, by his pupil Porphyry.

The basic idea was the "fall" of man, but a fall that occurred

*before* embodiment, the entry of the soul into a material body being the penalty for the sin which brought about the "fall." The aim of human effort toward right conduct was thought to be to "rise above the debasing connection with matter, and again to lead the old spiritual life"—a sort of second-birth doctrine somewhat different from that of the Christian theology. But the idea both of the fall and the new birth is essentially of a theological nature, and closely allied to the Christian doctrine of the fall and second birth, except, perhaps, as to the Christian notion as to the blood-sacrifice redemption.

It was taught by Plotinus that some were sunk so far in materiality as to be "content with the world of sense," and that for these, "wisdom consists in pursuing pleasure as good and shunning pain as evil." But others not so much debased were able to "partake of a better life, in different degrees"—a more "spiritual" life, as the Christian would say.

In the Christian scheme the first step toward entering upon a better life is set out as "repentance" and the next "belief" in the vicarious, sacrificed savior, Jesus Christ, as annulling the penalty of the "original sin" inherited from Adam and all the personal wrong-doing up to the hour of such repentance and belief. But Plotinus taught that the practice of virtue was the first step in a better life—right conduct in human inter-relations the essence of reform or "conversion"—and to do this it was necessary to *subject sense* (the animal passions) *to reason*. The second, or higher step, was to be attained by means of the "purifying" virtues, in which "it is sought to root out (instead of merely modifying) the sensual affections." He taught that when the soul had attained to this freedom from all sensuality it was able, without obstacle, to pursue "its natural bent towards good, and enter into a permanent state of calm"—another religio-ethical doctrine and closely allied to the Christian notion of "sanctification" or a state of "holiness" which places the believer safely beyond the possibility of again "falling from grace." This perfection was thought to bring one into the likeness of Deity, "all that went before being merely a preparation" for this end. And here we have a modification of the Christian dogma of the atonement.

Plotinus considered true happiness as identified with perfec-



tion, and this as a condition in which the bodily desires—appetites—were fully subdued except as to the bare necessities of physical existence, and in lieu of the experience of the baser pleasures the life of contemplation was the chief element of happiness. This is near to the Stoical doctrine, but differs in this that by suicide or any other way of shirking prolonged effort toward perfection, no freedom of the soul from the "bondage of matter" can be attained. Nothing short of complete performance of the affairs of life in right conduct could "set the soul free from the world of sense."

But highest of all attainable, was thought to be the state of ecstasy—one of "ineffable bliss"—which was attainable only by the "complete withdrawal from the external world into self," forming a union with the One Good, and not even thinking or contemplating but waiting quietly for the ecstasy to come on—an occurrence of uncertainty as to when and of how long duration, owing to the defective nature of man himself.

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#### SECTION V.

#### VIEWS OF MEDIÆVAL SCHOLASTICS.

A number of writers upon ethics, between A. D. 1000 and 1600, may scarcely be called "sages," but they re-adjusted into various sub-systems or eclectic systems the elements of the ethics of the several systems of the renowned thinkers of pre-Christian times, adding, now and then, some ideas which were, in a measure, new. Or rather, perhaps, expressing some of the old ideas in new terms and with modified meanings attached to the old terms. Herein I shall refer to these writers very briefly, for the most part giving only a very short summary of their doctrines or only a laconic statement of their characteristic teachings.

Abaelard, who lived from 1079 to 1142 A. D., may be considered the first and best known of the ethical writers who are usually classed as teachers of scholastic ethics. He wrote a treatise entitled *Scito te ipsum*, the distinguishing feature of which was emphasizing and bringing forward prominently the subjective

element of morality. And this feature has, from his time until the present, been considered as fundamental in ethical discussion. His theories were semi-theological, inasmuch as while claiming for philosophy the right and ability to fully discuss ethical questions and even establish the laws of morality, he yet allowed that Christianity might supply a "corrective," thus really allowing the church Delilah to crop the hair of the philosophical Samson, and sit in supreme authority as a sort of censor and arbitrary umpire in all ethical disputation. From thus extricating himself from philosophical authority, Abaelard put his neck under the more galling yoke of churchly authority.

Abaelard adopted the Aristotelian principle of "the highest good" as the aim of all human, ethical effort, but added the theological dictum that "God" was that highest good, and argued that "if God was the highest good, the love of God was the highest human good," which was to be attained by "a good will consolidated into a habit."

Abaelard's speciality, as Bain remarks, "lies in his judging actions solely with reference to the intention of the agent, and this intention with reference to conscience"—all actions being neither good nor evil except from the actor's intentions.

His ideas as to the subjective element of conscience as supreme in ethics are expressed in such phrases as "there is no sin except against conscience," and "in case of a mistaken moral conviction, an action is not to be called good, yet it is not so bad as an action objectively right but done against conscience." Thus by obeying the dictates of conscience, right or wrong, we avoid committing a sin; yet in the fullest sense virtuous action is effected only when conscience judges rightly and dictates justly. But Abaelard failed, however, to specifically set up any standard by which conscience is to distinguish between right and wrong action, but inferentially I take it he means that the decrees of God as (supposed to be) revealed to man through the sacred scripture and the church supplied the standard of last resort.

In 1091 to 1153 lived St. Bernard, who opposed Abaelard and championed the cause of mysticism as against rationalism. He



set forth the proposition that there are two Christian virtues, humility and charity or love, and that the highest form of the latter was the love of God, and an absolutely voluntary sentiment.

John Salisbury was a Scholastic self-styled philosopher who strenuously upheld the papacy and referred to the "holy scriptures" as final authority in the settlement of ethical questions.

In the thirteenth century the Scholastics began to give more attention to the theories and classifications of the pagan philosophers, especially of Aristotle. But while they adopted certain outlines of the old philosophies they filled in, to suit their preconceptions, details and modifications selected from the Bible. Bain, in his *Moral Science*, p. 126, says of their methods :

"If they were commenting on the Ethics of Aristotle, the Bible was at hand to supply his omissions; if they were setting up a complete moral system, they took little more than the ground-work from him—the rest being Christian ideas and precepts, or fragments borrowed from Platonic and other Greek systems nearly allied in spirit to their own faith."

And this author adds that "this is especially true of Thomas Aquinas," one of the best known of the middle-age ethical (or rather religio-ethical) writers. He lived from 1226 to 1274, and wrote voluminously—commentaries on Aristotle's works and two elaborate works entitled *Summa Philosophica* and *Summa Theologiæ*, in this latter being set forth particularly his ethical views. He ascribed pure happiness to the future life, and drew his argument in support of a belief in such a life from the universal desire for more complete happiness than is attainable in this life; and that the pure happiness of the future life was attained by means of "pure contemplation" of Deity—"a vision of the divine essence face to face, a direct cognition of Deity far surpassing demonstrative knowledge or mortal faith." In this, says Bain, truthfully, "he is more theologian than philosopher, more Platonist than Aristotelian."

Aquinas discussed the virtues in a sort of mystical classification in which he treats of the theological as the highest virtues, and these refer to the vision of Deity, as above spoken of, and he considered them as "given in connection with the natural faculties of the intellect and will" to be "exhibited in the attainment

of the supernatural order of things." And he taught that "with intellect goes *faith*—the intellect applied to things not intelligible"! This is a model theological definition. He defined hope as "the will exercised upon things not naturally desired"—a definition which contradicts common sense.

It is very apparent here that the objective views of ethical questions of the pagan and more ancient sages were superseded in great degree with the subjective views of the theological mystics, who essayed to "reconcile" the old philosophies with Christian theology, as later theologians have tried to reconcile modern science with their Bible and its theology; and both have made bungling jobs that are wholly arbitrary and artificial.

*(To be continued in the March number.)*

Written for The Humanitarian Review

## JOHN MILTON.

BY MRS. C. K. SMITH.

ON Imagination's wings he soared,  
Up where Wisdom's wisest works were stored;  
Nothing sordid from his lips was heard  
As nothing could contaminate his word.  
The people all did not with him agree,  
For persons are not meant alike to be;  
Landscapes of equal beauty differ  
Though all things come from the selfsame giver,  
Thus adding to the happiness of each  
As we accept the different parts of speech.  
In traveling we enjoy a grove of trees,  
The shade and coolness of an evening breeze,  
But mile after mile we would not have it so—  
Change, e'en less beautiful, is most welcome, too.

San Diego, Cal., Dec. 31, 1908.



FOR THE HUMANITARIAN REVIEW.

## Death in the Light of Science: A CHEERFUL VIEW.

BY W. F. JAMIESON.

### THE GRANDEUR, MAJESTY AND BEAUTY OF DEATH.

**O**N NO subject is there such overwhelming testimony as upon the grandeur, majesty and beauty of death, freely given by those who have almost passed its portals.

A Philadelphia physician who practiced many years, and who had seen a great deal of hospital service, declared:

"I have seen thousands of persons die under all circumstances, and never yet have seen one display the slightest fear of death. It is a popular fallacy to imagine a death-bed scene is ever terrible, other than as a parting between loved ones. The fear of the unknown is never present at the last."

One gentleman on three occasions was pronounced dead by his physicians, once after he had been in his coffin twenty-four hours—James J. Kane, thirty years chaplain in the United States Navy. While under the command of Admiral Farragut, he contracted yellow fever and was pronounced dead by doctors and nurse. He heard them say: "All is over—he is gone."

But the supposed dead came to life. Said he: "The act of dying is one of the most delightful and exciting episodes of my life, filled with pleasurable emotions."

Henry Harrison Brown describes his recall from death:

"All but the connecting link, whatever that may be, was severed, and yet I have lived many years since, though to all intents I was then dying. I was conscious of the most delicious sensation. Words have no power to describe the beautiful sensations. It seemed as if I was melody, beauty, joy, peace all mingled in one. I never before, nor since, have been so restful, so peaceful, so happy."

Suffering there is, suffering of disease or accident; but

DEATH ITSELF IS PAINLESS.

If this were not the case, not a moment of our lives, from the cradle to the grave, would be free from agony; for molecular

death is constantly occurring within us. In the light of science there is no death in this part of the universe which is not finally molecular. As Dr. Marvin remarked: "No man ever feels death, for the senses fail as life recedes, and the struggle for breath is without pain."

But says an inquirer: "Will it be beneficial to make the last great enemy, universally dreaded by mankind, pleasant, attractive, cheerful"? It is best for everybody to know the truth. The fear of death haunts nearly every home—yet the disappointed lover, the discouraged adventurer, even the child fearful of punishment, faces death unflinchingly. Lord Bacon tells us there is no passion that will not overmaster the fear of death. It is now learned through scientific investigation that it is thinking death is terrible which makes it so. Theodore Parker, whose opportunities for observation were extensive, said "he never saw a person of any belief, condition or experience, unwilling to die when the time came."

It has always been my practice to speak and write truth as I see it regardless of consequences. "The truth though it slay me."

If this were to be my last discourse on earth I see no reason why I should not still pursue this same unpartisan, unsectarian course. No cult dictates my utterances. Why should I fear the face of clay when, dearly as I love life, I have no dread of death? Truth, like the oxygen we breathe, should be free for the taking.

Christians, full of hope and peace, have met death with a smile and their martyrs greeted it with ecstasy. Dr. Walloston watched with scientific interest the gradual failure of his own vital power. Dr. Cullen whispered in his last moments: "I wish I had the power of writing, for then I would describe to you how pleasant a thing it is to die!"

The ruling passion, strong in death, prompted Dr. Adam, of Edinburgh, the high school head master, to say: "It grows dark, boys, you may go." Goethe, "Draw back the curtains and let in more light." Webster, "I still live!"

#### INDEPENDENT OF RELIGIOUS BELIEF.

But a wide-spread mistake is that no one but a faithful Christian could thus welcome death with both hands. People of all



beliefs and of no belief, the hundreds of millions in Asia, Europe, America, everywhere on the globe, bow at last gracefully to death's decree. It is provincial to say that only believers in some peculiar form of faith obey the last summons without a tremor. The Zoroastrian with his fire worship, triumphantly greets the great messenger; the follower of Islam feels glorified at his approach; the Buddhist bares his brow to the final stroke of the "deliverer," as have the millions of his fellow believers in the benign Buddha for twenty-five centuries. The Spiritualists of our own day assure us they are certain we shall forever dwell in lands as real as our earthly globe, learning, advancing from class to class, higher and higher, our capacity for happiness ever increasing. Belief counts for little with them, and hope scarcely more. They say, like Wm. M. Evarts, the great lawyer, whose last words were, as day was breaking, "'Tis coming dawn."

One of the most sublime deaths I ever witnessed was that of a Spiritualist lady, Maria Brown, wife of Dr. J. S. Brown, Albion, Michigan. She requested her husband to sit on one side of the bed, me on the other, each to hold one of her hands, and thus she calmly breathed her last. My own wife, possessed of a sweet, sunny disposition, with whom I traveled hand in hand for thirty-eight years, passed away without a fear, although she was loth to even speak of death (an extremely disagreeable subject to her) either in sickness or in health, despite her strong spiritual and emotional nature. Through her four month's illness the most patient, gentle human being I ever knew; suffering, but, at last, seemingly overcoming pain, she smilingly vanished from our sight. Who knows? Perchance her life-long conviction, as expressed by a gifted American author, may prove true: "Death is but a kind and welcome servant who unlocks with noiseless hand, Life's flower-encircled door to show us those we love."

Creeds' conflicts forever ended. Neither belief nor unbelief has anything to do with the happiness of dying. Death gathers all in his loving arms and soothes them to the sweetest sleep known to humanity. Into the stately chamber of death no sectarianism can come.

But I am asked: "How is it with the unbeliever? The agnostic? The deist? The atheist?"

Dr. George M. Beard foresaw the fatal outcome of his illness

from the first day. He and his wife were to have a formal and elaborate reception by the scientists of Montreal. "Telegraph to Dr. Lamb that we cannot come, but wish them joy. Lizzie, instead of giving me a reception next Thursday they will be talking about my death."

To a friend who called to see him he said, "Behold a prostrate philosopher! I am a dying man. Do not mind what the doctors say; I know better than they. I shall never write nor speak any more, but it is just as well. I have probably done my best work." And this gentleman was an Agnostic. According to his own prescience it does seem that there is something more to a human being than "body, bones and breath."

Within an hour of his decease he said: "I wish I could put on record, for the benefit of science, the thoughts and experiences of a dying man. It would be a help to physiological investigation."

He asked a boy attendant to spread a cloth over his face, and when it was done, calmly said: "Good bye," and died.

The editor of the *Agnostic Journal*, London, Mr. Stewart Ross, "worked on to within a few minutes of the end, and when too weak to hold a pencil, dictated. His last words were: 'I feel an irresistible desire to sleep: but strange! the feeling does not come as it usually does,' and so saying, he closed his eyes—and slept."

Hume, who has been pointed out as an atheist, wrote until he was too weak to write longer. Among his last words were these: "I now reckon upon a speedy dissolution. I have not suffered a moment's abatement of my spirits, insomuch that were I to name a period of my life which I should most choose to pass over again, I might be tempted to point to this latter period."

Dr. Adam Smith, author of the *Wealth of Nations*, in a letter that was published, described Mr. Hume's last moments: "His cheerfulness was so great \* \* \* many people could not believe he was dying. 'I shall tell your friend, Col. Edmondson, said Dr. Dundas to him, 'that I left you so much better, and in a fair way to recovery.' 'Doctor,' said Mr. Hume, 'as I believe you would not choose to tell anything but the truth, you had better tell him that I am dying as fast as my enemies, if I have any, could wish, and as easy and cheerful as my best friends could desire'."

Dr. Black, the attending physician, wrote of Hume's last moments: "He died in such a happy composure of mind that nothing could exceed it."

Lord Shaftesbury says Gibbon's servant declared that "Gibbon



did not, at any time, evince the least sign of alarm or apprehension of death."

Rev. J. P. Newman says that Mirabeau, the eminent French Atheist, asserted that "to die is to take a leap in the dark."

Is not that just what it is, anyway, to millions of the human race? Let us be candid. Those with religion and those without; those who are Christians and those who are not; what light have they beyond the tomb?

But did Mirabeau say that death is a leap in the dark? No; that is a fiction. What did he say?

The American Cyclopedic contains this: "After a night of terrible suffering, at the dawn of day he addressed Cabanis, his physician, 'My friend I shall die today. When one has come to such a juncture there remains only one thing to do, that is to be perfumed, crowned with flowers and surrounded with music, in order to enter sweetly into that slumber from which there is no awakening.'"

"He ordered his bed brought near the window, and looked with rapture on the appearance of the sun and the freshness of the garden. His death was mourned by a whole nation."

The experiences which I relate, and they can be multiplied by thousands, show that death, in the light of science, is not an enemy, but a friend; even if we cannot peer beyond the tomb, as many should like to do. However, it is some satisfaction to almost look over the wall, or through the thin curtain which separates us from that Beyond.

#### NO GLIMPSES OF AN AFTER-LIFE.

In my four trips to the land of death-like unconsciousness, I cannot say that I obtained a single glimpse of what lies outside of this life; but it would ill-become me to dogmatically deny that others may have gone further, fared better, learned more. The delightful experience which was mine, of returning consciousness, many others, too, have enjoyed. Thousands have almost died; a few have been encoffined, even, and restored to the activities of life. Unitedly they bring back testimonies which rob the grave of gloom and make the last grand act of the drama of existence glow with the splendor of the setting sun.

#### LITTLE IS KNOWN OF THE PHYSICAL UNIVERSE.

If, with all our progress, we know so little about the physical worlds whirling around us; so little about the twenty-three mil-

lions of suns now viewed through the aid of photograph, microscope, telescope; twenty-three millions of centers, with their revolving planets, "universes," "many in one," trillions on trillions of palatial planets sweeping with majestic march around those centers—how little we know of them—is it not probable that those homes of the sky are populated by intelligent beings, although we have received no communication from them, and perhaps not from a spirit world? But can we reasonably assume that conscious, intelligent life is confined to this "grain of sand?"

CANNOT POSITIVELY ASSERT THAT "DEATH ENDS ALL."

Practically, we know as little of physical worlds beyond our solar system as we do about a spirit realm. Indeed, we are unacquainted with the inhabitants of our nearest neighbors, Mars and Venus, if they have inhabitants. Gradually the discovery has come to us, through science, that nature, as far as we can ascertain, teems with life. Then what thinker can positively assert that this earthly existence is the beginning and end of life? Thrilled with it for a brief season, a taste, a sip of nectar, countless millions have yearned to retain it—this individual life. Precious as it is, there are objects which we love with far more intensity. In many instances, truth, honor, liberty, patriotism. Here and there a human being is loved more than one's own life, for many have willingly, gladly, given life to save others. No scientist, no critical observer, can logically declare that this precious life ceases with the last breath of the earthly body; that the human intellect, with its great deeds, noble achievements, is merely born to be extinguished! Let us seek the truth, "help the world upon its way" and, as sings our poet,

"So live, that when thy summons comes to join  
The innumerable caravan that moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of death,  
Thou go not like the quarry-slave at night,  
Scourged to his dungeon; but sustained and soothed  
By an unfaltering trust, approach thy grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

Pentwater, Mich., November, 1908.

[*Concluded from the January number.*]

*Note.*—The above article, with the preceding one in the January magazine, has been put into pamphlet form with cover and title page, and may be had from this office or from Prof. Jamieson, for 10c.—Ed.



Written for The Humanitarian Review

## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ THE "Providence" that is to be trusted is well-directed labor.

¶ The "devil" that is to be feared is ignorance of the relation of effect to cause.

¶ The "Ghost" that comes to men as a "comforter" is the ghost of ancient error which lulls their intellect into the hypnotic spell of contentment with primitive ideals and practices and puts to sleep the desire for mental advancement.

¶ The "Savior of the World" is he who devises and propagates means whereby mankind may be relieved from suffering, physical and mental, and supplied with health and happiness.

¶ The "Heaven" that is realizable and worthy to be sought for, is not far away above our heads in another world after death, but within our minds, right here in *this* world and in this life.

¶ The "Hell" that is to be shunned and "saved from" is not a literal lake of fire and brimstone below us into which the physical body may descend after death to be eternally "consumed," but a mental condition of suffering here and now caused by wrong-doing.

¶ The "Wrong doing" which causes the sufferings of a real "hell" are simply acts not adapted to securing human welfare, individual and social.

¶ Right and Wrong are terms not designating positive evil entities, but relative acts which are right or wrong because they cause, on the one hand, human welfare, and on the other human woe.

¶ In nature there is nothing that is either positively "good" or positively "evil"; things are only relatively good or evil, accordingly as they affect human life beneficially or detrimentally.

## AN ADMONITION TO AMERICAN FREETHINKERS.

**The Path of Duty All Must Follow if We are to Maintain Our  
Position as Leader in the Educational World.**

**THADDEUS BURR WAKEMAN.**

[From the Blue Grass Blade, Revised by the Author  
For THE HUMANITARIAN REVIEW.]

A LARGE part of the liberal or free-minded people of this country are under a serious illusion in regard to the duty of supporting the Liberal press. They seem to think that because "Truth is mighty, it will prevail," and because it is the best of things, that those who most need it will most want it, and will pay for having it made known to them. Thus it is that those who are doing the serious and difficult work of lifting the masses of our people out of the superstitions that must inevitably be fatal to themselves, to us, and the Republic, are "left,"—that is, deserted by the Superstitionists who really need to be enlightened, and by the emancipated few whose safety and duty above all other things, require that the light of science should reach those who have it not.

In matters of enlightenment the commercial law of supply and demand not only does not apply, but is reversed. Those who need the supply will never make the demand. "Ignorance is the mother of Superstition," and neither mother nor her children will allow themselves to be disturbed, if they can help it. This is the verdict of science and experience. In their admirable *Text Book of Sociology*, Profs. Dealey and Ward give us the truth about it thus (p. 202):

"There is a prevalent idea in civilized nations that progress is the normal condition and always welcome. . . . The fact which we should expect to see, and be surprised if we did not see. But history refutes this. The ancients had no conception of progress; they did so much as reject the idea; they did not entertain the idea. Oriental nations are just the same now."

Yes, not only "Oriental nations," but the people throughout the United States who inherit Oriental religions, motives and modes of thought. The last thing these people want to know is the truth. They religiously live in the world before Copernicus. Nothing makes them angry or obstinate sooner than to tell them truths they ought to know, but do not. If compelled by facts and logic to admit it—it is by the lips only, and they remain "of the same opinion still."

How to present scientific truth and the "modernity" which it brings with it, is the great duty and art of the liberal editors and teachers. Do



not such deserve all the rewards and honors we can give them? Think of convincing the pope and his co-religionists that there are not now, never were, and never can be, any gods, devils or spooks at all, except as subjective imaginations resting upon processes of our sentient protoplasm!

Here we have the difficulty before us; and the most important of questions is how it may be overcome? How may the people generally receive the priceless inheritance and legacy of scientific knowledge, that is, truth, which the past has acquired for them? Prof. Lester F. Ward, in the text-book referred to, and especially in his great work, *Applied Sociology*, proves that it is the first duty of the State to see to it that the correlate summary of scientific knowledge, which is practically the scientific solution of the world, and of man's lot and fate in it, could and should, in its condensed form, be imparted to every human being, commencing of course with the young. With this scientific outline of the world, and its bottom law of correlation (which has been well called the "key of the universe") in hand, the domination of the superstitious and of their clergy as living deceivers of the people, would soon be over.

Prof. Ward shows that this simple outline map of the knowable world, and its solving law, and how to apply, use and enjoy them, could be imparted to every child of the State with little or no increase of expense over that now incurred to prevent any real knowledge of the world and any true education by a treacherous and Jesuitical acquisition of what is called "learning," but which is really mostly rubbish.

How and why is real knowledge of man's world, lot and fate thus kept from him? It is because the superstitious have a veto or boycott upon every institution of learning in the land, from Harvard College down to the smallest district school or kindergarten. Nothing can be taught or enter there but with its consent. That veto is our "Index Expurgatorius"—our censorship, which we have inherited with the religion which burned the book of Copernicus, who died in giving birth to it and so escaped the tormenters who burned Giordano Bruno alive for telling what that book meant. The veto is the will of those obsessed and deluded by the supernatural, with its gods, devils, spirits or spooks—all of which have no existence, except as the reflection of the theological and metaphysical deviltry which imagined and still worships them.

When the utter impossibility and nonsense of their position, under the laws of correlation and science, are pointed out, they take refuge in the maxim of the Christian Fathers: "I believe because it is impossible"—*Credo quia impossibile*—for they thought that the "other world" of God and religion and spirit, must be the reverse of this world of sense and science, for else this world could have no support or existence. So we

are now told that the fact of the existence of this world of sense and science proves conclusively the existence of a reverse, prior, creating and supporting spirit world and God of theology and metaphysics.

But when the results of modern science are shown to them (how that this world is the only one possible for its correlative changes as to "substance," space, time and variation, are only possible and conceivable as endless, boundless, infinite) what do, what can, they say? Nothing; for one natural world, endless, infinite and correlating every possibility of existence makes all other worlds—as those of theology and metaphysics—inconceivable and impossible. But the other-worldians, "convinced against their will are of the same opinion still," or as Prof. Ward says in his *Applied Sociology*, "those who believe things because they are impossible, are not going to believe anything because it is proved." Or, as Col. Ingersoll used to say it, "The supernatural is at an end, excepting only as to the theological intellect, for there only do absolute contradictions dwell together in absolute unity and harmony."

The above argument of the Supernaturalists is referred to here to illustrate the difficulties that the scientific Liberal press have to overcome, and the immense importance of enabling them to do it, as to the past, present and future.

1. They have to bring Liberalism up to scientific date, and show how those who have been liberal authorities must stand corrected as science advances. For instance, Thomas Paine, the father of American Republicanism and Liberalism, did not know and could not have known, about the new correlative changes of matter, as science reveals them today. For instance, in Conway's edition of his writings, vol. 4, pp. 240-241, in his discourse on the "Existence of a God," Paine says:

"The universe is composed of matter, and as a system, is sustained by motion. Motion is not a property of matter, and without this motion the solar system could not exist. Were motion a property of matter, that undiscoverable thing called 'perpetual motion' would establish itself. It is because motion is not a property of matter, that perpetual motion is an impossibility in the hand of every being but that of the Creator of Motion. When the pretenders to Atheism can produce perpetual motion, and not till then, they may expect to be credited. The natural state of matter as to place, is a state of rest. Motion or change of place is the effect of an external cause acting upon the matter."

(Note.—What shall we think of our President Roosevelt, who wrote that Paine was an "Atheist," and when shown his error, refused to tell the truth?)

Such was the position of Sir Isaac Newton, Bentley, and the philosophers, theists and deists of that time. But now science has reversed, or rather explained away that view. It is now found that all world motion is perpetual, because it is caused and continued by and as the correlative



of all the other motions of the "endless all". Matter itself is but a mode of that motion, always changing, but said to be inert, or at rest, when the motion is so near balanced and perfect that it is likened to "the sleeping top." Motion is endless and ceaseless, because it is the activity of the Infinite All, the universe itself without beginning or end; itself its only cause, because limitless and eternal.

This is an instance of how we must read the Liberals and Liberalism of the past up to date.

2. As to the present, Col. Ingersoll left us an example of what should be done and said, in his last public address on "What Is Religion?" before the Free Religious Society of Boston. During the larger part of his life he had been rated as an "Agnostic," and had occasioned much talk as to whether "life ended in a coffin or a cradle"—"against a wall or through a door." But in his later years his conclusions placed him with Prof. Haeckel and other scientists; and in his said last address, he distinctly declared his conviction that "the supernatural does not, and never did and never can exist." That statement leaves science, and its solution of the endless world and the lot and fate of man and mankind in it, supreme. Spiritualists and others who still speak of Ingersoll as represented by the dubious phrases above quoted or similar ones, do him and themselves injustice, and the practice will not be continued by intelligent and honest people. He declared that he was a pantheist, scientist and a humanist, and as such, he was consistent, sincere, and an example to all who wish "to know the true in order to do the good."

3. As to the future. The issues which the Liberal press are to present and meet were made by the pope himself in his opposition to the removal of the education of the French people from church control. It was, whether the supernatural existed or whether the natural was the All and had taken its place as the basis of all human life and interests? Shall the co-operation and civilization of mankind in the future rest upon a supernatural or a natural view and explanation, that is, religion, of the world? The sooner the scientific, freeminded and intelligent people of this Republic find their natural place and unity upon this issue the sooner will the true health, welfare and progress of the human world begin to be realized. America, as to all these great interests, is the natural and (ought to be) actual leader of the world, but is on account of the educational and other reasons above mentioned, in a position of "arrested development," owing to papal influences and the veto of all the supernatural sects; for all of them are one, largely unconscious, conspiracy co-operating against real education, liberty and progress. A similar state of things is now the greatest source of apprehension on the part of all progressive elements in Germany.

Prof. Haeckel's last and most interesting little work, *Last Words on*

*Evolution* (which has been translated and is to be had through any bookstore) describes most exactly our difficulty. There, as here, the only real hope is to be found in sustaining the Liberal press, and enabling it to reach the masses of the people. Never was there a time in the history of our Republic when it and all it was designed to be and to stand for, depended so clearly upon its free press. By that only can it maintain its leadership by moulding the new and higher integration; that is to say, the scientific, only true and universal religion of all mankind. The continuancy of that leadership depends upon the efficiency of its liberal, that is to say, its emancipated press; but that efficiency depends upon the hearty financial and sympathetic support of all its emancipated, free and fair-minded people—the van of progress!

Do you object that the Liberal press is not what it ought to be? In many respects, that will be admitted by all, but it is our only hope! And it is hopeful. Here are specimens that have come to me this week, and there are others—and they all have ability and a sympathetic unity never before observed: *The Truthseeker*, *The Blue Grass Blade*, weekly Freethought papers; *The Beacon*, *The Humanitarian Review*, *The Open Road*, *Tomorrow*, *The Searchlight*, Freethought monthly magazines; while *The Open Court* has a Liberal world of its own. These publications and the others now existing are enough. It is a weakness to increase the number of Liberal publications; it is strength to make those we have flourishing and popular.

But Liberal University Organization and *The Torch of Reason* must come again and lead the "Emancipation of Education," which was the title of its inaugural address—for they are not dead, but only asleep. The charters of L. U. O. in Oregon and at Kansas City, Mo., are invaluable, and can be recalled to active life as soon as the forces appear to man the ship. True, those who started the voyage, the first year of our new century, can no longer aid, but they will not be in the way. Where are the youth who will find the money and brains to revive this great and indispensable work?

Only a few years more of the great, the true, the glorious Ingersoll, and there would have been no sleep! One of his last promises was to take the field and see that the new, free University was a success if his efforts could possibly make it—but, alas! Where are the successors of Ingersoll?

Perhaps all we can do just now is to give the Liberal press that is, a New Year *push* forward that it will never forget; and when so doing to attune our hearts and will, by the "Human Prayer," to perfect and enjoy the higher integration of mankind and its new religion and better life.

Coscob, Conn.



## "CHRISTIANITY, THE LIGHT OF THE WORLD."

BY A. A. BELL, M. D.

From The Examiner (Paris, Texas), Revised by request  
For THE HUMANITARIAN REVIEW.

THE author of *When It Was Dark* only echoes in a grotesque and absurdly impossible story, the common idea put forward by the Christian advocates of the last few decades, that Christianity is the bright light that has made our modern civilization possible, and that without it the world would have been sunk in the depths of barbarism and ignorance. This sentiment was expressed by one writer in these terms:

"Infidelity substitutes nothing in lieu of Christianity but dark, dreary, rayless annihilation. This is all it promises. That man who would try to convince us that if the sun could be plucked from the firmament and extinguished we would be better off, would evince no more folly than he who tries to extinguish the light of Christianity from the earth. Success in either case would bring darkness."

Christian apologists, in their enthusiasm, constantly allow themselves to speak and write about Christianity as though it was a pure celestial system, "failing," as a profound historian says, "to discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth" among a race of weak and degenerate beings.\* In lieu of this system, made up largely of error and corruption, Christians would have us believe that we should lose by substituting another less corrupt and truer, because "Infidelity substitutes nothing but annihilation."

In the evolution of learning and civilization, one system is seldom if ever abruptly substituted for another; and this is especially true of religious systems. Christianity itself, with all its boasted embodiment of the wisdom of heaven, has really substituted very little in lieu of Judaism as reflected in the doctrines of the Pharisees, the mythology of the Greeks, and of the pagan religions as they existed at the commencement of our era. For almost every tenet of Christianity a similar opinion or sentiment may be traced in one or the other of these more ancient systems. There is scarcely a principle enunciated in the New Testament which had not already become the common heritage of mankind. Long before the advent of Christianity the doctrines of the resurrection of the dead and of rewards and punishments in a future life had been eagerly embraced by the Egyptians and other peoples; while the

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\* Gibbon's *Rome*, vol. I.

more subtle and erudite theory of the immortality of "the soul" had been promulgated by the metaphysicians and schoolmen of the Greek academies. Nor had Plato hesitated to attempt to explore the secrets of the mind of Deity. Humanity in its essence is the same the world over. As society advances and becomes more enlightened, it naturally selects that which its experience causes it to deem best for its welfare, which it in turn discards as its knowledge expands and its conditions change.

Although Christianity has been greatly improved in modern times, it is still regarded by clear and impartial thinkers as a religious system quite unsuited to a high state of culture. They contend that, owing to its extravagant promises of rewards for obedience, the dire punishments it threatens for unbelief, and the implicit faith it exacts in its mysterious dogmas, it is productive rather of hypocrisy and immorality than of social improvement. But the idea that if the "light" of Christianity was extinguished moral darkness would ensue is undoubtedly advanced without due reflection as to the actual condition and resources of mankind. The Jews, for instance, among us have a religion of their own, and yet they are at least as happy and contented as Christians.

The influence of Christianity upon the moral and material aspect of mankind has been greatly exaggerated. All the modern improvements that adorn the world in the arts and sciences certainly owe nothing to its fostering care. Indeed, there are very few advances in the world's progress in knowledge and civilization that has not met with its fiercest opposition. Christianity has used its "light" against science in every age, and a large number of its preachers today denounce scientific investigation as opposed to the "truth" as found in the Bible.

In corroboration of this view, I will give here the views of the early Fathers of the Church as to the scope and design of their new religion as portrayed by the pen of Sir R. D. Hanson in *The Jesus of History*. He says :

" Their conception of Christianity was that it was a preparation for a coming age and also for another world, not an instrument for the improvement of the present ; and this continues to be the prevalent opinion among those who consider themselves to be especial Christians, members of the body and heirs of the kingdom of Christ. To be wise, or learned, or rich, or peaceful, or happy was for the individual believer rather a snare and a peril than an advantage. The kingdom of Christ was not of this world, and its results were not to be looked for here, except in so far as they were realized by faith. The friendship of man was enmity with God. If the Christian found himself in harmony with circumstances, if a uniform course of steady and well-directed industry and an unselfish regard for the rights and feelings of others had produced their natural consequences of material well-being and social respect, this proof of conformity had, in some degree, deserved the enmity of God. At the lowest, these temporal blessings might induce him



to rest satisfied with his present lot, might dim the eye of faith and weaken the aspirations, or even change the object of hope. These moral virtues, too, were insignificant. They might be splendid sins. 'Without faith it was impossible to please God, and with faith all other excellences were implicitly connected; and considering the utter insignificance of the Christian scheme of the present life as compared with the eternity that was to follow, no inconvenience, or privation, or suffering was worthy to be regarded for a moment of its existence, removed an obstacle to the fuller growth of the inward and spiritual man.' To improve the moral or physical aspect of society was, therefore, no part of the Christian scheme. That it should, in fact, have done so was no subject of congratulation, but rather to be feared and possibly to be regretted; at any rate, it was an absolutely insignificant result."

Now, if Christianity and all other religions were blotted out, no "great darkness" need ensue, for human society would remain almost exactly as it is, regulating itself—as it does now—according to its knowledge and its needs. If it needed a religion—a creed by which to express its highest aspirations for human betterment—it could soon evolve one; but it is difficult to believe that in our day even the body of orthodox preachers would formulate such a barbarous creed as that which involves the eternal torment of the vast majority of mankind—a creed which would have disappeared ages ago had it not been for its supposed supernatural origin. For it is man himself who makes his own religion. The fashion of ascribing a supernatural origin to a religion was adopted to give it weight and authority with the uncultivated. This is clearly shown in the case of Mormonism, and it was anciently practiced to gain the respect and obedience of semi-barbarous and ignorant peoples. So the "plucking" of the sun from the firmament is not quite analogous to the extinguishing of the "light" of Christianity which does not shine on one-fourth part of mankind.

But is there nothing in the doctrines and teachings of Christianity calculated to bring darkness to the soul instead of sunshine? It emphatically inculcates, with dreadful emphasis, that there will only be a few "saved," and that the large majority of the human race will be driven away into "everlasting punishment." To intensify and give point to this horrible idea, John Wesley taught that the soul was like the *linum asbestos*—that it could lie in a fiery furnace and still not be consumed. Spurgeon, the idol of the church said "God will burn sinners in literal fire to all eternity." Is there a Christian today who believes his God will burn his "wicked" neighbor who has been kind to him in fire, or punish him in any way to all eternity?

The pious Kempis, as he is termed, held that individuals in a future state would have different modes of punishment inflicted on them according to their vices or desires in this world. The misers, for instance, would have melted gold poured down their throats. (Wesley's *Sermons*, vol. 2.) Spurgeon did not mince the matter. He boldly proclaimed that Jesus taught that, not the soul, but the material body would suffer. "Yes, young man," he exclaimed, "that body of yours, standing in the aisle so unconcerned, unless you repent, will be tormented in hell to all eternity

not in a metaphorical, but in a literal fire." (Spurgeon's *Sermons*, xvii.) To escape this fiery doom, we are gravely told that "faith in Christs" is more essential than a virtuous life and kind and benevolent acts. Whether these things are true or not, such is the way the doctrines of Christianity and the Bible impressed such acute minds as Kempis, Wesley, and Spurgeon; and there is little doubt that today the same doctrines are taught in all their naked savagery by the Romish church and by large sections of the Protestant clergy, and are fully believed by the mass of the Christian laity.

Seriously contemplating such an awful doom as awaiting the larger part of the human race, it is no wonder that some of the best intellects have become crazed. It has unhinged the intellects of thousands of pious and sincere Christians, and has darkened what should have been some of the sunniest hours of many sensitive children. And the Rev. Albert Barnes, unable to conceal the fact, declared in a sermon that the "light of Christianity" had filled him with gloom, exclaiming:

"I see not one ray of light to disclose the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown upon these subjects that has given a moment's ease to my tortured mind, nor have I any explanation to offer or a thought to suggest that would be a relief to you. I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of mind that I have; but I confess, when I look upon a world of sinners and sufferers, upon deathbeds and graveyards, upon the world of woe filled with hearts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race all involved in this sin and danger; when I see the great mass of them wholly unconcerned; and when I feel that God only can save them, and yet he does not do it, I am struck dumb. *It is all dark, dark to my soul, and I cannot disguise it.*"—*Barnes's Practical Sermons*, p. 124.

Now, in lieu of such a system, founded on a mysterious faith in a "trinity," presented to the world in the person of Jesus Christ, an embodiment of all three; in lieu of faith in a mysterious atonement to appease the anger of a deity offended by the outcome of his own handiwork; in lieu of the agony of mind caused by the fear of eternal punishment and the waste of energies in foolish efforts to escape it, Rationalism steps forward and offers for man's acceptance as his guide in all the varying circumstances of life, reason, experience, and unflinching loyalty to truth; a firm belief that man's only Savior is himself; and a conviction that his highest and noblest duty consists in an earnest endeavor to elevate humanity to an exalted plane of excellence, and to firmly establish man's responsibility to his fellow man on a sound and rational basis.

The philanthropist and philosopher can find enough in the relations of men in this life to engage the best energies of mind and heart. The great thing we seek to substitute for theological faith and a belief in a future life of rewards and punishments is a belief that by earnest search for knowledge and truth, happiness can be attained by man on this earth. Disregarding all ideas of either immortality or annihilation, and of any supposed relations to an imaginary supernatural being outside of



nature, in the language of a writer noted for his acuteness as a thinker I would say :

"The endeavor of liberal minds of the present time is to reduce the relations of life to a science—that morality is grounded, not at all upon Christianity, but wholly upon the nature of things, especially upon the nature of human society as such. Their aim is to exalt morality to the rank of a natural science, instead of making it a mere appendage to a system of theological falsities. Christianity disparages 'mere morality,' and ranks it of secondary importance as compared with the supreme necessity of 'faith in Christ.' Practically, morality is the art of living nobly, and like every art depends upon the science of ethics. It is by a thorough knowledge of this science, by a clear and adequate comprehension of the general principles that constitute it, that solutions can be obtained of perplexing social and moral questions."

With liberals and non-believers, they think that too much stress is laid upon a belief in a future state of existence to the exclusion of this life. In the language of an essayist of merit I know :

"It is often said in the first shock of excited feeling, when the possibility of no future existence is broached to one who believes in it, that no further motive exists for right endeavor after a belief in immortality is rejected, and the saying is often quoted, 'Let us eat and drink, for tomorrow we die.' But will such persons carefully reflect on the motives that govern their actions? They will find that they are living better than their words would imply. They are not balancing carefully their earthly losses by their heavenly gains; they do not chuckle over some added glory to their credit in a future world when they perform some act of self-denial here. On the contrary, they act with practically no reference to a future state at all. If this man gives to the poor, it is either through sympathy and love, or a desire to be seen of men. Depend upon it, we do our good deeds from present motives. The future world which we hug theoretically and remember with a start occasionally as something *ex machina*, has practically nothing to do with our every-day conduct."

Again, it is the purpose of Liberals to make men, as Feuerbach says, "anthropologists instead of theologians; man-lovers instead of God-lovers; students of this world instead of candidates for the next; self-reliant citizens of the earth instead of subservient and wily ministers of a celestial and terrestrial monarchy." These are the substitutes we would make. And are these principles so unworthy as to be compared to the folly of pulling down the sun?

While Rationalism has neither a paradise nor a hell awaiting man as his final destiny, it teaches us with equanimity to await the supreme hour, feeling that, whatever may be the issue, all will be well. Whether our little lives are "rounded in sleep," or whether our little boat sink, 'tis to another sea. And while we are here, let us all be guided by a light that never dims, but always cheers—that is,

"He who removes the thorn that wounds,  
Smooths not another's rugged path alone,  
But scatters roses to adorn his own."

## Views and Reviews

By The Editor

### "God is Not to Blame."

The above caption is used by the *L. A. Times* over a special dispatch dated Springfield, Mass., Jan., 3, which reads as follows:

"The responsibility for the earthquake disaster rests largely upon the victims themselves and not upon Almighty God, for whom no apology is needed in the roundabout way of attributing this stupendous calamity to the inscrutable workings of divine providence," was the declaration of the Rev. W. M. Crawford, in the pulpit of Grace Methodist Church to-night. Referring to the devastated earthquake section, Rev. Mr. Crawford said: "Men travel and live there at the risk of their lives. They know the danger and assume it. If men persist in building cities on the slopes of volcanoes or in earthquake sections why should they expect the Creator to rearrange all his laws for their benefit? If men build cities in known danger zones they must be held responsible for the results of their rashness."

¶ I have not been able to find much comment by the clergy upon the providential feature of the great earthquake in Italy—most of the discreet ones evidently being of the opinion that silence on this question just now is golden. But Mr. Crawford, above reported, has been indiscreet enough to open his mouth upon this subject and what he said is not at all in support of the Christian belief in "special providences" or the general Providential oversight of the welfare of mankind, and especially of that portion of it calling themselves "the children of God," but a blundering confession of the falsity of such a belief. If Providence is "Almighty God," and this all-powerful being is all-wise and all-merciful, and also the author of *all* things in the universe, his "workings" are certainly very "inscrutable" in the case of this awful catastrophe. Human reason is compelled to draw from the facts of this event one of the following inferences:

1, God does not act in a providential way; and if so he is *not merciful*; 2, Providence is not the Almighty, and if so was *unable* to prevent the disaster; 3, God is not all-wise, and did not foresee the calamity; 4, God is not omnipresent, and on that occasion was not in Italy; 5, Providence is malignant and visits the greatest of calamities upon those who most implicitly believe in him



and most persistently praise and adore him and sacrifice to him ; 6, God, after the occurrence, manifests no miraculous power in the way of giving relief, and therefore we are justified in believing he is incapable of performing miracles or else is indisposed to be merciful ; 7, That there is no such a being as an all-wise, all-merciful, all-powerful, Providential God causing and superintending the phenomena of nature.

The trick of laying the blame on those who suffered as an excuse for the non-interference of Providence is pure sophistry. For the fact is, all of the sufferings of mankind come upon them through their errors, and yet Christian theology teaches that God acts, or may be induced to act, in the way of a merciful providence in many cases of a million times less gravity than this of Italy.

Yes, the preacher's inference that men must be responsible to nature if they "build cities in known danger zones," is logical ; but that conclusion completely eliminates the doctrine that Providence interferes with the regular order of natural events to prevent or alleviate the most terrible physical and mental suffering of even those who most faithfully trust in him. And then, if Providence cannot be trusted to care for his own in this life, what assurance have we that he will provide a "heaven" of happiness for his faithful ones in a future life? The lesson of the great calamity is that there is no such thing as an almighty and all-merciful being watching over the lives of men—even of his most devoted servants.



### Where, O Where was Providence ?

An Associated Press dispatch dated Berne, Switzerland, Jan. 10, says :

During service today an ancient church near Sion suddenly collapsed, burying the worshipers. Practically all the members of the congregation were killed or injured. A wild panic followed, three who escaped rushing through the fields shouting that an earthquake had overtaken the village. Other villagers joined in the outcry and were with difficulty calmed. After an hour's exertion the fire department of the place extricated forty corpses, but it is believed there are still a number under the timbers. Sixty persons were badly injured. The collapse was caused by the time-worn pillars in an underground crypt giving away.

¶ Such occurrences as the one above reported are so frequent that a believer in the intervention of a Supreme Being in the affairs of men might be excusable for inferring that that Being was malevolent instead of merciful or even just, or that it or "he" was making frequent manifestations of his own non-existence !

That is, that he was performing wonders, causing catastrophes, refusing to protect his most devoted worshippers, for the express purpose of demonstrating to mankind that he is utterly devoid of mercy; or that he is not wise enough to foresee and know how to prevent such awful calamities; or that he is not all-mighty and not able to prevent them; or that no such a being as a Providential God rules over the phenomena of nature and the affairs of men. If a human being were to show such inability, or such ignorance, or such lack of mercy as to cause or allow such an occurrence as above cited he would be looked upon by his fellows as either an imbecile, a weakling or a moral monster. And we know of no such thing as a logic specially adapted to reasoning about "divine" things, but must of necessity judge of the acts of "the gods" (if we grant their existence) in the same way and by the same rules as we judge of the acts of men. For all supposed gods are conceived of as anthropomorphous—man-like. And they are "made in the likeness of man."

The lesson men should learn from such calamities as this and the great Italian earthquake is not that they should "put their trust in divine Providence" and implore him to interfere with the orderly succession of cause and effect in nature to relieve them from its dire effects upon their lives, but that they should give their attention to the study of the laws of nature and learn how to so modify their own relations to their environment as to in the greatest possible degree prevent such monstrous havoc to human life and happiness. "Providence" is not a big man in the sky, but a wise man in a human body. Providence is, rightly, only another name for human wisdom and prudence.



### My Apologia.

When in my songs I name the name of God,  
 I mean not Him who ruled with brazen rod  
 The ruler of the Jew; nor Him who calm  
 Sat reigning on Olympus; nay, nor Brahm,  
 Osiris, Allah, Odin, Balder, Thor,  
 (Though these I honor with a hundred more);  
 Menu I mean not, nor the man divine,  
 The pallid rainbow lighting Palestine,  
 Nor any lesser of the gods which Man  
 Hath conjured out of Night since Time began.  
 I mean the primal mystery and light,  
 The most unfathomable, infinite,  
 The higher law, impersonal, supreme,  
 The life in life, the dream within the dream.

—Robert Buchanan.





### **Alas, for Christian Credulity !**

Phillips Brooks, the famous American preacher, once wrote as follows to his brother who was traveling in Egypt: "If you see the veritable Rameses, with the magnificent head, tell him I salute him, and am quite sure that those Hebrews must have been terribly exasperating and disagreeable people. How strange it does seem that out of them should have come the world's religion!" It is stranger still that educated Christians should write in this way, not in public where they have to keep up the game of make-believe, but in private correspondence where they should be able to get within measurable distance of the truth. As a matter of fact, there is not the slightest historical proof that the Jews ever were in Egypt as the Bible relates. No trace of them exists in the Egyptian stone records. We may assume, therefore, that they never troubled Rameses. And as to "the world's religion" coming out of those said Jews, that is as imaginary as all the rest. There is no world's religion, to begin with; Christianity no more rules the world than does Brahmanism or Buddhism or Mohammedanism. Neither is it true that Christianity itself "came out of" the Jews. Its fanatical and persecuting spirit did, but most of its doctrines are of Gentile origin, including the Incarnation, which is flat blasphemy to orthodox Jews.—*The Freethinker*, London, Eng.



### **Glacial Man.**

Dr. C. Willard Hayes, chief geologist of the Geological Survey, said tonight that the discovery of a man of the Pleistocene period at Chapelle aux Saints furnished additional proof of the existence of human life on the earth at the time of the great glacial movements. Similar remains have occasionally been found in widely separated parts of Europe, he said, and there is now no room for doubt that human life, several degrees above the monkey stage of development, co-existed with the glaciers. The most notable specimen of the human life of the period found up to the time of the present discovery at Aix, consists of the remains of what was known as the Neanderthal Man, the skull and a part of the skeleton of a man discovered at Neanderthal, Germany, 30 years ago. That primitive citizen, said Dr. Hayes, was distinctly "low-browed," but his skull showed unmistakable signs of intelligence.

Besides the remains of the Pleistocene man, said Dr. Hayes, in a few rare instances their implements have been discovered. These, too, are confined to Europe, which is the only continent so far that can boast of this early "civilization." The implements have uniformly been found in glacial deposits. They are of the roughest of the rough stone or paleolithic implements, made mostly of bits of slate or flint or bone, scarcely shaped at all.—*Public Ledger*, Philadelphia, Dec. 15.

### Sunday Laws.

Civil government is to secure the natural and civil rights to man, to protect the weak from the strong, to restrain the largest majority, and to maintain the rights of the smallest minority. What rights, if any, are to be protected by Sunday laws? If a man chooses to go fishing on Sunday, that does not interfere with his neighbor's right to go to church. A man's farm is bounded by his neighbor's land. So with all civil rights: they are circumscribed by the rights of others. As the observance of Sunday as a day of rest, or failure so to observe it, in no way affects the rights of others, it has no place in civil legislation.

Though the Sunday law is neither divine nor civil, it is religious. There are religions many as well as lords many and gods many.

The first Sunday law, of known record, was by Constantine in A. D. 321. This law was used for the purpose of giving a religious aspect to Sunday all through the days of Rome's supremacy. The Protestant churches since the time of the Reformation have so regarded it. The fact that exemptions are often made on the religious ground that some other day is observed, shows the religious aspect of the law.—W. H. Healey, in *Signs of the Times*.



### A \$5,000 Mediumship Prize.

"The Metropolitan Psychical Society which some time ago offered a prize of \$5,000 to any one who could count oranges without seeing them, an offer which is still open, has just announced a new test with a similar reward, open to all persons here and abroad. This is the test as outlined in a circular of the society:

"A book will be opened at random just above the head of the medium, so that no living person will know what pages are exposed to view. Any amount of light will be permitted and absolutely nothing will be done to obstruct the view of the pages. The medium can then ascertain through the agency of spirits just what the first three words on either page are, the test to be repeated five times.

"Applicants will be required to give some evidence of eligibility, after which the entire sum of \$5,000 will be deposited with some responsible person. If spirits enter rooms and see objects within them and communicate with mediums, the above test should be given with perfect ease. While the test may not prove the spirit theory owing to the possibility of clairvoyancy, mediums should give the test if there is any truth in their claims."—N.Y. Dispatch in the *Daily Papers*.



The 29th of January is the birthday of Mr. Paine, also Swedenborg, Judge Waite and S. W. Davis. Wherever there are a few Freethinkers that have backbone and dare show their colors they should certainly celebrate the birthday of the man whose magic pen called this great and incomparable nation into being, and moreover should canvas there and then as to what, if anything, they intend to do about going to New Rochelle, where the mortal remains of Thomas Paine were laid to rest. This should surpass anything ever witnessed in the Freethought world, and is worthy of every true American's presence.—B. O. Fenton, in *Blade*.



# THE HUMANITARIAN REVIEW

A Monthly Magazine Devoted to the  
Study of Life, Mind, Ethics, Religions etc., by the Scientific Method,  
and the Promotion of Ethical Culture, Humaneness &c.

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## EDITORIAL DEPARTMENT.

### "THE LAW OF EVOLUTION."

¶ The phrase used as a heading for this article is one that is very often used by both the believers and disbelievers in the theory of evolution; and it is almost always used to convey an indefinite notion of *something*, but of which the speaker or writer has no clear conception. Often "the law of evolution" is appealed to as evidence of the correctness or incorrectness of some theory under discussion. For instance (and this is a very frequent one), it is argued in favor of the theory of eternal progress towards perfection, "upward," that it is in accordance with "the law of evolution," and many base their belief in a future life upon this supposed "law."

What is a "law" of nature? First, I will say it is *not* an edict of a dictator or an act of a legislature, and that it has little or no analogy to political law. When a scientist speaks of a "law" of nature he means by that term that certain events referred to invariably occur under the same conditions; he means by "law" an ascertained course of occurrence of natural events in the past which may be fully relied upon to invariably occur under the same conditions in the future.

The law of evolution, is an extremely indefinite phrase. There

is, so far as I am aware, no law of nature that can be pre-eminently called *the* law of evolution. There are various generalizations of the facts of the succession of changes in natural phenomena which may be called "laws" of evolution, but no one of them can rightly claim to be specifically *the* law.

Most of the difference of opinion between evolutionists and the opponents of evolution theories arise out of misconceptions of what evolution really is. One means by evolution the crass theory that man originated as a monkey and by "the law of progress" has developed into humanity. Another thinks evolution is a theory of the development of living beings only, while others believe *all* natural phenomena are evolutionary. But as I view it, the chief error in the discussion of the question of evolution, whether merely of living things or of the heavens or of the entire cosmos, is that of assuming the order of change is always and invariably "upward" from disorder toward perfect order; from simplicity toward complexity; from ignorance toward wisdom; from moral baseness toward ethical purity; from the utter chaos of the "substance" of the cosmos toward a superlative and infinite perfection of the cosmos. This notion may be characterized as the belief that all things move in a straight line onward and upward from a state of chaotic nebulosity toward a state of orderly and perfected construction. Believers in this kind of evolution think that the cosmos had a beginning in time; that after an infinite number of æons of ages in a state of chaos and inertia the substance of the cosmos "began," by the intervention of a "Creator" or a "natural law," to progress and at this time presents the appearance of things as we see them in an only partly perfected state but going on toward a complete perfection.

As for my own notion of evolution, be it right or wrong, it is not at all of this kind. I find it difficult to perfectly express my meaning in a brief definition on account of the ambiguity of all terms used in language, and that I can, perhaps, best and most clearly convey my ideas of evolution by adding to a somewhat imperfect definition several analogies as illustrations. I will define evolution, then, as I conceive of it, as *change of matter in space*



*and in time*, involved in the fact that matter is *always in motion* and that motion is uncreatable and indestructible but transmutable as to its modes under varying conditions.

Perfection I conceive to be a quality of nature whose standard is the *entire* cosmos, in eternity of time and infinitude of space, and that as to the whole, there was no beginning, shall be no ending, there is no "behind," or outside, and no chaos or inertia (matter at absolute rest), and that, as a whole, the universe, was always, is now and always will be in a state of perfection that can neither degenerate nor be further evolved.

If there is any one law of evolution which may claim the distinction of *the* law, it is, I think, that all changes in nature are *revolutionary*. That is, not that revolution is to mean abrupt revolt *against* law or order, but movements in circles or cycles. In illustration I will mention the movements of the planets of the solar system upon their axes and in their orbits; the succession of day and night and the seasons of the year, and, in living matter, the birth (or germination), growth, reproduction, decline and death of cells, individuals, communities. In this revolutionary succession of events the *substance* of things is always the same, but the forms of bodies and modes of motion are always changing.

The phenomena of nature, then, of which human life is a portion, is simply the appearance of the cosmic substance as observed at different times, in different places, under different conditions (relations).

The hypothesis that the heavenly bodies were evolved out of chaotic matter which first assumed the forms of nebulous masses and then of globular bodies, after infinite ages of inactivity, to my mind is as absurd as the creation fallacy. In fact it involves the necessity of a creator, an outside, indetermined intelligent "will," to call into the domain of evolution the inactive, chaotic material substances of the heavenly bodies and their dependent forms. But when we conceive of evolution as progression by revolutions, we can see that the nebulae of the heavens are not newly-formed groups of virgin substance just born out of primitive chaos, but the disintegrated particles of other pre-existent

heavenly bodies which have formed, reached their "highest" possible point in their individual existence, declined and disintegrated—all because of the incessance of their integral motions and the varying of their relations to other bodies of substance. So that in our earth of today are the elements of innumerable planets, suns, comets and nebulae which have preceded it in time; and its present constituents in future, after it has disintegrated into a more or less simple and unrelated condition of the particles of which it had been composed, will again and again, "forever and forever" (whatever that means), re-combine to form in turn other nebulae, comets, suns, planets or satellites, no more and no less perfect than the bodies of the heavens at this moment.

Progression, then, is "eternal" only in the sense that change is without beginning and without ending.

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### TO DO IT, OR NOT TO DO IT—THAT IS THE QUESTION!

¶ The editor of a "Liberal" periodical must wear a straight-jacket and then be censured for being too straight! Recently a well-known writer who professes to be hot on the "fight" against the Christian clergy and the churches, Catholic and Protestant, complained of this editor criticising some of the beliefs of Spiritualists, saying they should be allowed to go on unmolested in their "consoling" and "comforting" belief, even if it is fallacious. Another even better known, as a non-"spook" writer, complains that I am too liberal with my "Spiritualist friends," and advises me to print less of their "rot" in *The Review*. Both of these Liberals are non-believers in Spiritualism. Other lesser lights have advised, pro and con, in the same spirit. What am I to do? I cannot well accept the advice of both parties. How would it do for me, the editor, to edit the magazine myself, in the way I deem most fair to everybody, and allow those who like it to accept and read it and those who are not pleased with it to reject it and read some other or none?

If I do not supply reading matter that will interest a majority of the magazine's patrons, the patronage will soon fall off to that extent. If I can supply such matter as a large percentage of Liberal thinkers will be interested in, the patronage will gradually increase. The first course is the road to the death of the maga-



zine (of *any* publication) ; the last, the path to prosperity. Which is the better, to print matter, even of good quality, along certain lines which Liberals do not care to investigate, and let the magazine soon die and so cut off the chance for this class of discussion to reach anybody, or to broaden the field of its discussions and set forth a little of this and that regarding matters *generally* of interest to Liberals, so that each reader may always find *something* if not everything that will interest them ? To do this, I do not think it is necessary to prostitute the magazine to the advocacy of any thought-to-be error, or to mere sensationalism, to make it appeal to mere passion or prejudice ; but that by pursuing a fair, liberal, broad-minded course, and advocating what is thought to be true in a brave, logical manner, and opposing what is thought to be error, even in the beliefs of Liberals, in a charitable, respectful, logical and *liberal* manner, readers of The Review will not only, as a general thing, approve of its course, but will accept its criticisms as well as its commendations in a truly Liberal spirit, and will patronize the magazine to the extent that it may continue to live and help to propagate even some unpopular truths.

Spiritualist writers have been given, I think, fair play in these pages ; I am not conscious of ever having used any abusive word toward them in all of my comments upon their arguments, as one adviser has intimated ; and I do not feel that I have given them a very great advantage in the use of space in these pages to reply to my criticisms, or to defend their doctrines. Non-believers in Spiritualism may use epithets in place of argument against its errors, but that will never settle the question, but will drive its votaries to refuse to listen to or read the arguments of their opponents and so shut off any opportunity for the non-believer to propagate among those who need it the truth as he sees it. The fact is, if I read the public pulse aright, that there is a wide-spread and intense interest in the question of a future life. A few are firmly convinced that there is no such thing as " spirit " and will be no future life ; a very large majority of people believe in both just as firmly, or at least are inclined that way. But *all* would be glad to have a demonstration of the truth or falsity of the hypothesis of spiritism. That is, all *real* investigators, whether believers or non-believers in the phenomena of Spiritualism as produced by disembodied personalities. So long as this question is of such wide-spread and intense interest, it seems to me to be good policy as well as correct principle to allow its discussion to a reasonable extent in the pages of The Review. If I am mistaken, I will be

glad to be set right; but to do that, something more logical than mere epithets and pooh-poohing, or complaining against *fancied* unfairness, will be necessary.

Readers, are you interested, or not, in the discussion of the questions of a future life and of the soundness of the Spiritualistic hypothesis, in *The Review*? When you write this office, please express your preference—to continue it, or to ignore it altogether. I do not care to print what a large percentage of my readers do not want and will not read, nor to omit what they do want and will gladly read if supplied. "I'm from Missouri—show me"!

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### BRAIN, SUGGESTION, EDUCATION AND HABIT.

¶ Brain is now known to be the specialized organ of mentality, to which the nervous system of the entire body is auxiliary. Without brain no kind of mentation accompanied by consciousness is *known* to occur. Some speculative thinkers have advocated hypotheses of conscious thought in the atom, in the simple organic cell, and in the universe as an organic whole. But, while we may admit that such *may* be the case, I think we are not justifiable in assuming positively that it is ascertained fact in either of the three cases. It is difficult, if not impossible, for us to predicate consciousness of anything which does not express articulate thought in some form of language. But our experience and observation so universally testify to the fact of conscious mentation in its higher, that is, more complex, phenomena being absolutely dependent upon brain that the fact is not disputable except by the grossest stultification of common sense and scientific investigation and generalization.

Brain is evidently not only the organ of mentation—thought, emotion, sentiment, appetites—but it is effective in the production of mental phenomena in proportion to its quantity when its quality and proportion of related parts are the same, with the same nutritive supply and the same external environment. Brain is known to be not a simple, conglomerate mass of cells, but an orderly, systematized organization of inter-related, correlated cells and centers or subdivisions. And the relative proportion in quantity or size of these subdivisions determine, for the most part, the kind of mentation produced. A large brain, other things being equal, produces much mentality, but not necessarily intellectuality; but large frontal lobes of the cerebral brain *are* powerful as producers of intellectual action in proportion to size, other



conditions being the same. And so of the cerebellum and the posterior cerebrum—they are productive of animal appetites and emotions and human sentiments in proportion to quantity and quality, modified by environment. So that a large aggregate brain is a powerful mental organ, but powerful in this or that particular according to the proportions of its correlative portions.

Auxiliary to the brain proper—the specialized nerve within the skull—are the spinal cord and the sympathetic plexuses, correlated by means of the nerve fibers and trunks as "conducting" connections. Without these auxiliaries the mind has no relation to the bodily conditions—no sensation, no "voluntary" movement and no "automatic," reflex or habit action. By the latter action I mean such as is now taking place in the movement of my pencil as I write these words. The letters are formed, not by deliberate calculation of the cerebral intellect, but by reflex action of the auxiliary nerve systems, so that I *unconsciously* produce the delicate motions which result in properly formed letters. And this ability to act automatically, reflexively or habitually is a product of *suggestion* from the brain proper. That is, the auxiliary system is educated to do this work by *repeated demands* or directions from the capital nerve center—the brain. Besides, the activity of the automatic or reflex habit affects in a retro-reflex manner the brain which originated the habit—sometimes beneficially, other times detrimentally. And also, the brain activity itself affects reflexively upon itself, in the way of autosuggestion, a subconscious activity, the most obvious example of which is the phenomenon of dreaming.

Education—what is it? Nothing more or less than cultivation by exercise of the cerebral organ and its functions. By repetition of muscular action we develop large, strong, agile and precise-moving muscles; by repetition of cerebral action—education—we develop large, strong, agile and precise-acting cerebral-brain organic action; by repetition of objective demands upon the auxiliary nerve centers—suggestion—we develop those organs and their ability to act automatically or reflexively—which is *habit*.

Nearly all of the human acts which are called moral or immoral are directly the product of reflex action or habit—a result of objective suggestion not directed specifically to the particular act, but to action of its general character. To cultivate the moral nature, is to objectively suggest—repeatedly direct—action in general methods of conduct. Hence, all our moral maxims, including the "Golden Rule," are *general* rules not *always* justly applicable, yet socially beneficent in a large percentage of specific cases. So

that moral education, or ethical culture, is essentially intellectual suggestion for the formation of moral habits. These deductions, I think, are fully warranted by the facts and principles of modern biology and psychology.

From these principles one fact often denied, even by Free-thinkers, is made apparent; that is, that compulsory good conduct tends to establish habitual good conduct, by force of exercise as a means of cultivation. Hence, beneficence of compulsory and restrictive laws.

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### METHUSELAH.

¶ In the letter of Mrs. C. K. Smith, page 444 of this Review the writer asks why it is people nowadays do not live as long as did Methuselah. She writes of the matter as though she accepted the story as literal truth, and yet I cannot think she really does so. I think she supposes people formerly lived longer than they do now and merely took the Methuselah legend as a text. However, I think it is a mistake to think the longevity of the race is shortening. It has really much increased, as biology shows. As for the Bible centenarians, even many intelligent theologians now reject the stories as to their extreme longevity and explain them as lives of tribes, or as mere allegories. A study of astro-theology—that is, mythology—should convince one that Adam, Methuselah, Noah, Samson, *et al.*, were not human beings, but astrological personifications used allegorically in the construction of a theology. According to the accepted chronology of the biblical writings, the age when those personages are supposed to have lived is comparatively modern. The monumental, temple and tablet inscriptions of Egyptians, Assyrians and Babylonians—neighbors of the Hebrews—greatly antedate the Hebrew Scriptures, but record no evidence of such extreme longevity of mortal man.

Let us see: Methuselah, defined by lexicographers as *man of (or with) the dart*. Who is the "man of the dart"? He is the man with the arrow—Sagittarius, of the zodiac—a constellation and "sign" through which the sun passes annually. Speaking more exactly, Methuselah is the sun (the astrological man) in the sign and constellation Sagittarius—the NINTH sign of the zodiac, and the *sixth* in order from the summer solstice; hence the mystic number, "nine hundred, sixty and nine." A nature myth—nothing less and nothing more wonderful! A poetical expression intended to point a moral as well as adorn a tale!



## NOTES AND BRIEF COMMENTS.

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¶ *Wanted*—A good solicitor to canvass this city for subscribers for The Review. To the right person, male or female, a very liberal commission will be paid. Directions how to find the right class of people will be supplied to anyone undertaking the work.

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¶ Reader, if you receive a copy of this Review as a sample, do you not think it well deserves your patronage as a regular subscriber? If you want to see Liberal Freethought creditably represented, help support its best periodicals.

¶ Two or three typographical errors marred the January Review—were overlooked in proof correcting, owing to too much haste in rushing the forms to press, on account of my sickness and excess of work. The worst was the mis-spelling of the name of Auguste Comte, another referring to the late *Torch of Reason* as a “monthly” whereas it was a weekly.

¶ Mr. B. Pratt, of Los Angeles, a Freethinker of eighty-seven years of age, called at The Review office a few days ago. He had just returned from Ouray, Colo., where he had been visiting with his son for several months. He informed me that his elder brother died recently at the age of 92, and that he had a letter from him written only a few days before his decease, in which he expressed his belief that there would be no continuation of the personality after death of the body—being a radical Freethinker. The living brother is apparently a well-preserved man for one of his years, and will probably live to even a greater age than the other. Mr. Pratt has been a reader and admirer of The Review from the first.

¶ February is the birth month of at least three people of great interest to Humanitarians. Two of them were born just one hundred years ago on the 12th day of this month—Charles Darwin and Abraham Lincoln—the other, George Washington, hallowing the 22nd day of the month. All were human emancipators: Darwin, of the human intellect specially; Washington of progenitors of a great nation, and Lincoln of a race of slaves and government in chains of barbaric customs with legal enactments to enforce them. All liberal Freethinkers, all Humanitarians, can consistently commemorate the lives of this trinity of emancipators, and, for the sake of examples for their children, should always do so.

¶ An excellent portrait of Prof. Ernst Haeckel is presented this month as a frontispiece to The Review. A few months ago I printed a

portrait of the Professor, but this one shows him in a different attitude and is printed in connection with the series of biological articles that Prof. Wakeman has been and still is writing for this magazine. Prof. Haeckel is generally recognized as the best-informed, ablest and most renowned biologist now living, and Freethinkers should obtain and study his writings as elucidating the scientific and fundamental principles which form the groundwork and the bulwark of intelligent Free-thought. As an introduction to his writings, the booklet on *A Monistic Alliance* (30 Theses), printed and for sale at The Review office, is excellent. The price is only 6c.

¶ Prof. Edgar Lucien Larkin, Director of the Lowe Observatory, on Echo Mountain, near this city, has written a very interesting article for The Review on "The Great Advance in Astronomy," which will appear in this magazine for March. Prof. Larkin is a liberal-minded scientist, and is the author of a remarkable book, *Radiant Energy*, which should be of much interest to the class of intellects which relish the literary pabulum served up in The Humanitarian Review, and I hope many readers of this magazine will read the notice of the work to be found in the Book Department, page 436 and then secure a copy and read it carefully.

¶ Writers for the press often complain of typographical errors and attribute them to the *ignorance* of the printer or the proof reader or both. This is a mistake. Nearly all such errors are made inadvertently and may be expected to occur more or less as long as human nature is not infallible. No one but a practical printer or proof reader fully realizes the difficulty of producing a *perfect* piece of print. Here, as elsewhere in human labor, we should not expect too much nor attribute all error to ignorance or moral depravity, but exercise that charity which we desire others to extend to us in our inadvertent shortcomings.

¶ Paine birthday memorials are held this year, just as The Review for February is being completed, by the Manhattan Liberal Club, of New York, the Liberals of Chicago, the Liberal Club of Los Angeles, the Spiritualist Church of this city, and in other places. The Spiritualist Church celebrated Jan. 31, at 10 a. m., and the Liberal Club in the evening of the same day. They each chose Sunday in preference to Friday the 29th, in order to secure a larger audience.

¶ The March Review is to contain some very excellent general articles. Prof. Wakeman promises another installment of his series, and I have on hand some three or four others, ready for the compositor; One from Dr. Leonard, of Whittier, Cal., a new contributor and unusually careful manuscript maker, will be something a little out of the regular line of the magazine, but, I hope, will receive careful reading; and



another a little out of the line, but extremely instructive and interesting, will be on the "Advance of Astronomy," by Prof. Edwin Lucien Larkin, director of Lowe Observatory; one by G. Major Taber on Bible contradictions, one by J. T. Patch, Esq., and another of Geo. C. Bartlett's interesting "Letters of Travel;" and the usual supply of Views and Reviews, selections, editorials, poems and letters, with a frontispiece portrait of Prof. Lester F. Ward, eminent writer on sociological subjects.

¶ Since the letter and comments on page 446 were put in type, I have received a letter from the writer saying that he "decidedly objects" to the letter appearing in The Review "*over my name*" (underscored), and thereupon I "pulled" the name of the writer and his address and substituted dashes. He gave no reason for his objection—whether excessive modesty, or shame of The Review, or what not. The reader will note that he himself asked for the editorial reply to his strictures. I have little respect for literary bushwhacking, and confess I cannot see how anybody can profess to be a free thinker who is not free to openly express his candid opinions upon questions of general interest—especially when directing his remarks to other free thinkers. Anonymous articles or letters are usually not printed in The Review, but in this case it was not known that the writer objected to his name being published until the form containing the letter was ready for the press.

¶ *The Agnostic Index* is the title of the monthly program of the Los Angeles Liberal Club, the first number of which for the year 1909 has been published. It is a folio sheet, four pages 9x12, giving the program of each of the weekly meetings for the month, with about half of its space filled with interesting reading matter regarding the aims, rules, etc., of the Club and the facts and principles pertaining to Liberalism. The Club was incorporated June 17, 1905, and is managed by a Board of Directors, elected annually; the incumbents for 1909 are: Mrs. Bertha S. Shie, Wm. Plotts, Edw. J. Murphy, J. E. Wilson, Singleton W. Davis, Charles T. Sprading and Walter Collins. The officers of the Board and Club are: Charles T. Sprading, President, Singleton W. Davis, 1st, and Wm. Plotts, 2nd Vice-President, Mrs. Bertha S. Shie, Secretary and Treasurer, and Walter Collins, Librarian—elected for the ensuing year at the annual business meeting held in January at the home of Mrs. Shie. The Club meets every Sunday evening at Mammoth Hall, 517 S. Broadway, Los Angeles. The purpose of the Club, as set out in its *Index*, is "to distribute truth, enlighten ignorance and dissipate superstition;" its scope, "science, philosophy, ethics, religion and sociology;" its means, "lectures and discussions on scientific, philosophical, moral, religious and social subjects." "Any person of good moral character may become a member of this Club by signing the Roll of Members and paying a fee of 25 cents a month." The *Index* is published for free distribution at the Club's meetings, and outsiders may obtain copies of it free of charge from the Librarian, Walter Collins, 630 E. 37th st. Los Angeles, Cal.

## BOOK REVIEWS AND NOTICES.

History of the Christian Religion to the Year Two Hundred.  
By Charles B. Waite, A. M. Sixth edition, revised. C. V. Waite & Co., publishers, Chicago. For sale by A. C. McClurg & Co., Chicago.

This work is comprised in a volume of 556 large pages substantially bound in cloth. In his preface to the first edition the author says rightly, I think, that "this will be found to be the most complete record of the events connected with the Christian religion during the first two centuries that has ever been presented to the public." He also says that "the comparisons which have been instituted between the canonical and certain apocryphal gospels, constitute a peculiar feature of this work, and one which is believed to be of great importance in arriving at correct conclusions," and that he "has proceeded upon the assumption that the ascertainment of the truth is all-important, and that its promulgation cannot fail to result in the permanent benefit of the human race."

This sixth edition is of date 1908, in the preface to which the author remarks that "the book has been before the public more than a quarter of a century. It has stood the test of the closest scrutiny and the sharpest criticism, and is now accepted as authority by the general public and considered a standard historical work."

The author divides the historical time embraced in his work into periods, and treats of each in several chapters. The periods are :

1, Apostolic Age, A. D. 30 to 80 ; 2, Apostolic Fathers, 80-120 ; 3, The Three Apocryphal Gospels, 120-130 ; 4, Forty Years of Christian Writers, 130-170 ; 5, The Four Canonical Gospels, 170-185 ; 6, Close of the Second Century, 185-200. To this is added an Appendix of Notes, chief of which, perhaps, is the first one, headed "Jesus Christ as a Historical Personage."

This work of Judge Waite's, always a valuable one, now in its sixth edition is still more reliable and valuable than when in its first or any previous edition, so that even those who have read or possess any of the earlier editions would do well to obtain a copy of this to replace them. The book cannot be too highly commended to liberal and independent thinkers—to others, *any* book is useless. While we may not agree with all of the author's conclusions, or with him in his estimate of the weight of some alleged historical material, we are certainly justified in approving the work in general as the very best one of such a degree of completeness and comprehensiveness to be had outside of or within the domain of theological writings.



**Radiant Energy and Its Analysis: Its Relation to Modern Astrophysics**; by Edgar Lucien Larkin, Director of Lowe Observatory. Illustrated, cloth binding. Baumgardt Pub'g Co., Los Angeles.

From the publisher's announcement is taken this brief description of the work: "This book treats in a popular and comprehensive style the new discoveries in Astronomy, Spectrography and Celestial Photography, profusely illustrated with 141 cuts of stellar and solar scenery, and of modern instruments. The vast subject of radiation is explained. The chapters on the sun are replete with illustrations. Photographs of the Milky Way and Nebulæ are worth the cost: likewise Cosmical Tides. 335 pages. Price, delivered in U. S., Canada and England, \$1.63." To obtain the work, address the author at Echo Mountain P. O., Los Angeles Co., Cal., making payment by money order payable at the Los Angeles city postoffice.

The author some time ago kindly presented me with an autograph copy of this work and I have been expecting from month to month to give it a review in this magazine; but I have been so overwhelmed with work that I have found very little time to read more than cursorily the cream of my exchanges, and books have been "laid upon the table" indefinitely. But I have examined Prof. Larkin's book enough to here and now give at least something of a description and commendation of it, but without any comments in the way of a critical review.

In his Introductory, the author remarks that "the scientific brain of the world is in a state of intense activity; the most recondite and elaborate studies are under way, and knowledge is moving with ever-increasing momentum. The most skillful detectives of nature are at work hourly, in every possible way striving to find out what matter is, and also energy." In his first section, the author defines *Radiant* as "proceeding from a center in straight lines in every direction," and says "energy is internal and inherent," for a definition quoting from Prof. Barker's *Physics*, p. 4, which says: "Energy is defined as a condition of matter in virtue of which any definite portion may effect changes in any other definite portion." This was written in 1892, and the author of this work says "discoveries since confirm it." And he adds this remark: "These two, matter and energy, or, possibly one, is the sum total of all that has been found during three centuries of incessant research in all that portion of the universe visible in a 40-inch telescope armed with the most powerful spectroscope ever made." Some idea of the scope and contents of the book may be obtained from the following partial list of the section headings: Radiant Energy; Spectrum Analysis; Absorption (of energy); Exploration of the Universe; Solar Spectroscope and Spectroscopy of the Sun; Radiant Energy and its Fixation; Solar Spots; Jets of the Sun; Terrestrial Influence of Sun-Spot Activity; Auroral Displays; The Sun's Potential; The Ancient Sun; The Radiant Sun. In Part 3, some of the principal headings are: The Stars; The Sidereal Structure; The Stellar Universe; Stellar Evolution; Evolution of the Earth and Moon; Wide Diffusion of Mat-

ter; Primordial Electrical Induction. To these is added an appendix descriptive of the Lowe Observatory. The whole is beautifully illustrated with a large number of fine engravings. Only a thorough study of the work will enable one to freely grasp its importance and enjoy its information.

**An Occultist's Travels.** By Willy Reichel. R. F. Fenno & Co., 18 E. 17th st., New York. 12 mo., pp. 244, cloth, \$1.00.

A frontispiece portrait of the author is presented, but the "table of contents" is left to the reader to make up for himself after reading the book. Not having carefully read the entire work, the best clue I can give to its nature is to give the following brief quotations from the author's preface, dated "Hamilton, Burmuda Islands, July, 1908." He says; "I am a devotee of experimental occultism as understood by Professor Zollner of Leipzig, the late Dr. du Prel of Munich, and Baron Hellenbach of Vienna, and I hold the view that in our age natural science can only be convinced as to the existence of a future life by experiment. I am well aware that Theosophy is familiar with the phenomena of Spiritualism, and acknowledges them and expects them to exist, but Theosophy has to do only with ethics, philosophy, and its own practical development; and I hold that as yet we have not arrived at this stage of advancement. The academic science of today still disputes the basis, the very existence of these phenomena." The "travels" embraced in the author's investigations, he asserts, extended through "France, England, Italy, Africa, America from the Atlantic to the Pacific, Japan, China, the Philippines, and Hawaiian Islands." From each of these countries he claims to have collected facts which he has incorporated with this book. The lack of a table of contents and captions to the subdivisions of the book are great and unpardonable defects.

**The Mastery of Mind in the Making of Man.** By Henry Frank, with portrait of the author. R. F. Fenno & Co., 18 E. 17th st., New York, 12 mo., pp. 234. (1908). Cloth, \$1.00.

Not having as yet critically read this work I can here only note briefly the contents of the book as indicating the nature and scope of the work. It is divided into three Parts, subdivided into chapters, with captions as follows:

Part I.—The Psychic Factors: The Mind; The Heart; The Soul.  
Part II.—The Physical Instruments: The Brain; The Nerves; The Body.  
Part III.—The Moral Agents: The Parents; The Teacher; Environment.  
From impressions obtained from a cursory examination of the work, I am of the opinion that it is of considerable value, and would be of special interest to Freethought and "New Thought" people.

**Mind, Power and Privileges.** By Albert B. Olston. Thomas Y. Crowell & Co., New York. 12 mo., pp. 406, \$1.50.

The publishers announce that this book is "a liberal and popular inquiry into the subjects" of "mesmerism, hypnotism, trances, dreams, telepathy, Christian Science" etc., "avoiding abstruse reasoning and technical terms"—"a careful study of all occult forces, but based on the soundest common sense and the most rigid investigation." The author recognizes Hudson's "two minds" theory and uses the terms objective



and subjective minds. He says "it is the service of the subjective mind that I want to present, and how to obtain this service." The book undoubtedly has considerable merit.

¶ *The Common-Sense Bible Teacher*, "a medium for conducting a Bible class on Evolutionary principles," is a magazine just started at St. Paul, Minn., by C. L. Abbott. The first number, dated January, 1909, has been received. It has 64 pages and cover, nicely printed, and the contents of this first number are as follows: A Common-Sense Bible Class; Historical Introduction to the Christian Writings; Early Life of Paul; Style of Paul's Writings; The Quarrel between Peter and Paul; Paul's Letter to the Galatians (translated by an Evolutionist); Explanatory Notes by Eminent Scholars. The motto of the magazine is a quotation from Thomas Jefferson—"Read your Bible, then, as you would read Livy or Tacitus." The editor introduces his work with the statements that he will offer "a new translation of the New Testament. All other translations have been made by theologians, and primarily for religious purposes. This translation is made by an evolutionist, and is meant to be read as literature. It brings out the wit [!] and humor [!] of the original in a manner never before attempted, and reveals many facts that would never be learned from other versions. It aims to make the same impression on the reader of today as was made by the original on its first readers." And he will offer "the correct arrangement of the books [of the N. T.], placing them in the order in which they were written." He declares that "the evolutionary method in science and in the study of other literature is the only successful method of studying the Scriptures."

I find the contents of this number of considerable interest, and can commend it to those who wish to study the Bible from various points of view with the aim of arriving at the truth regarding it.

The price of the magazine is \$2.50 a year, or 25c. a single copy. Address C. L. Abbott, 242 Endicott Bldg., St. Paul, Minn.

¶ Dr. T. E. Casterline, who has been a reader of the Review from almost the first, and who edits *The Sun*, a weekly newspaper of Edgar, Neb., printed in his paper the following very complimentary notice of this magazine:

#### THE HUMANITARIAN REVIEW.

"This great magazine has recently been greatly enlarged and improved. It is devoted to the study of Psychology, Biology, Religion, Rationalism, etc. All the great problems of the hour are fully discussed on both sides by the ablest thinkers, most finished scholars and writers. It is not a one sided journal. Its editor, Singleton W. Davis, is a man of liberal views and also liberal in allowing the free use of his columns in defense of views differing from his. This great educational magazine is only \$1.00 a year. To see it and to read it is to want it. Hand your address to this office and we will have a sample copy sent you."

## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

### Fast Traveling on a Safe Road.

Los Angeles, Cal., Dec. 30.—Ever since men have advanced towards civilization there has been great progress made in their methods, and also their desires to acquire speed in going from place to place. Man-

kind the world over, has not been satisfied with the old methods of annihilating space.



Now, time is considered the same as money, and the faster the people can travel, the more it is desired. I remember going through the State of New York on the Erie Canal before the railroad offered competition. When the mules started up a trot we thought we were traveling fast. In modern inventions for fast traveling, the automobile comes to the front, and auto racing seems to be the order of the day. Sixty

to ninety miles per hour is considered as going some, but the fact is we don't realize what speed is. I have traveled more miles than any other man, unless he is an older man than I am, and yet I have dead-headed every trip I have made. Nature has a method of moving at a velocity that the genius of man will never attempt to compete with, and yet it is a noticeable fact that we are unconscious of any movement, yet we are flying through space at a velocity which is beyond the mind of man to contemplate.

In estimating the number of miles I have traveled during my 76 years, I find the following result: In the daily revolution of the earth, I have been carried 25,000 miles every day for 76 years, which amounts to 693,500,000 miles. Then again, our whole planetary system is moving around its center at the rate of 45,000 miles an hour, that gives me a ride of 29,759,200,000 miles. Then the earth's trip around the sun is 68,000 miles an hour, and in my 76 years I have been carried 45,271,680,000 miles, making a grand total of 75,724,380,000 miles.

Now if there is any man who can beat my record of seventy-five billion seven hundred and twenty-four million, three hundred and eighty thousand miles, he has to be an older man than I am. I'll take off my hat to the man who can show a better record. To all under my age I am the champion long distance traveler. I should have been in a sorry



predicament if the "S. P." had set the price per mile! A ride on nature's celestial railway is always free, and so quiet in its movements that you imagine you are standing still. There is no danger of running off the track, or colliding with some other body. What a wonderful railway! No motive power required, and no engineer to steer the machine! Reader, do you fully realize and appreciate your wonderful ride on nature's celestial railway?

G. Major Taber.

New Haven, Conn., Jan. 9.—I have just received a sample copy of *The Humanitarian Review*, and I think it is simply grand—it seems to take me a little above the earth! I should feel proud to be a subscriber to such a noble publication and you may put my name on your subscription list. Also send me a copy of Prof. Haeckel's *Address on the Monistic Alliance*.

H. H. Lane.

St. Joseph, Mo., Dec. 23.—Let it not escape your memory, I cheerfully request that my subscription to *The Review* be advanced to 1909. I am profoundly impressed with your magazine; it is fearless and straightforward; it explodes fallacies and tears, so gently, the draperies from orthodox skeletons. You will please find enclosed P. O. order to the extent of one dollar.

E. M. Blum.

National Mil. Home, Ohio, Dec. 28.—Enclosed please find \$1.00 for which please renew my subscription for *The Humanitarian Review* for the coming year, 1909. Also 20cts. for the July and August 1908, which two numbers failed to show up. I do not know whether you missed sending them, or whether they were lost on the way, or miscarried here. Anyway to make the matter short, if you have them on hand, please send them along with the next number. I am well pleased with *The Review*, and would like to do something for the cause of Rationalism. But at this time I can only wish you success, and a long and happy future.

John Koehler.

Madison, Ga., Dec. 28.—I enclose an article clipped from *The Examiner*, of Paris, Texas, for your inspection and request you to overhaul it, and if you can make it worthy of a place in *The Review* to publish it and send me 30 copies for distribution. Work my article over at your leisure—if you have any. I am now so old (80 years), and infirm that I am not fit for anything but to be in the way. Ingratitude of one-half toward the other half, is a condition of the world.

A. A. Bell, M. D.

[Dr. Bell's article may be found at page 415 of this magazine. The Doctor seems determined to keep himself in the harness and labor for Rationalism to the very last.—Editor.]



### The True Liberal Spirit.

Monrovia, Cal., Jan. 4.—I herewith inclose money order (one dollar) for *The Review* during '09. While I find much in its columns to instruct and stimulate thought, I also find some ideas that do not coincide with my philosophy.

But then I am not the whole thing, and you are not printing the magazine especially to meet my approval; I would not have you do so if I could. I am therefore willing to leave the management of it in your hands, trusting that fairness, liberality and independence will continue

to be its motto as it has been in the past. But do not permit it to become fossilized. There are surprising developments coming to view in the daily parade of human intelligence.

Congratulating you on the improvements you have added to the magazine, and wishing you all the success you merit, I remain,

H. C. Jacobs.



### A Sympathetic Criticism.

Coscob, Conn., Jan. 11.—I am greatly pleased that you can get my Liberal Press article [see p. 409] in your February number, but regret that to do so you must leave out other "good stuff." Can't you omit some spookism, which is simply "rot"? I feel like writing to your "spiritual" friends to spare you. Shall I give them a good trouncing for you? Do they pay well for their nonsense? Even if they do, ought you to use The Review to circulate it—especially when pressed for space? Don't you think that spookism takes too much of The Review? It can never do more, as you say, than to beg the question. Both Jamieson and Blodgett talk about "death" as an entity, and so of "life." All this is impossible nonsense which should no longer tax patience.

T. B. Wakeman.



### A Midsummer Letter.

Christchurch, New Zealand, Dec., 18.—Just a few lines, wishing you a prosperous New Year and continued good health to enable you to continue in the noble work of educating humanity through the medium of your high-class magazine. It is indeed a fine work, and treats on so many subjects of interest and food for thought and reflection, in all its pages. I am very glad to note, since you have enlarged it, that there are more subjects dealt with. I always like to read both sides of a question, however weak and unreasonable! And you give opportunity to your correspondents to enter into your criticism and thus enlighten your readers, by the excellent matter its pages contain each month.

I am mailing you our illustrated Lyttleton *Times* Christmas Number. It contains some real good views and as you are one in nature, you will, I hope, enjoy the reproduction of it in its pages.

Henry Allen,

Hon. Sec. Canterbury Freethought Association.



### The Paine-Waite Birthday Memorial in Chicago.

Minneapolis; Minn., Jan. 11.—I have been invited to speak at the Paine memorial banquet in Chicago on the 29th. So that you shall not have to read it second hand, I herewith send you a copy of what I shall say. I have been reliably informed that Dr. John Roberts of Kansas City, Church of This World, will be there to speak, and that the people of Mr. Mangasarian's assembly will be there in a body. A very enthusiastic



time is promised. You are at liberty to cull out of my defense and eulogy anything you please, as it is too long for your use. I shall send reports to the Associated Press and to all Chicago papers that Thomas Paine is now completely justified by the fact that the "higher critics" now exalt reason above the Bible, and by the further facts that he was rightfully infidel to Christian false dogmas, not to truth; that he had a proper place in the natural order of intellectual evolution; that the Christian alleged divine revelation is merely a record of unreasonable events and antithetical statements that are positively corroborated by the various creeds deduced from the Bible, and that there is no sin and cannot be any under natural law, and that Rationalism has placed the Christian church where it is infidel to truth. If the Press has the courage to print my report the preachers will be aroused.

John Maddock.



### Extracts from a Letter from Secretary Bliven.

Brooklyn, Conn., Jan. 12.—I am sorry I did not get the package of Reviews you sent me while at our convention at Canal Dover, O., and have them distributed, but I thank you for the intended favor. I did not expect anybody to send me anything at Canal Dover, and so did not go to the postoffice. Everybody was good-natured, and I consider the convention was a success—but, O what a job I find it to carry out what was proposed!

We have enrolled 595 members in the Materialist Association, and 47 have secured members and are our secretaries. Hoboken, Davenport and San Francisco have started meetings—not just such as I would prefer, but they are *materialistic*. I am glad you are doing so well with H. R. The enclosed dollar renews my subscription for 1909.

Eliza Mowry Bliven, *Gen. Sec. Materialistic Association.*



### Something Doing!

Barnesville, Ohio, Jan. 15.—Permit me to call the attention of your readers to the new work being inaugurated by that earnest, energetic friend of freedom, Dr. T. J. Bowles of Muncie, Ind. Some time ago he entered into correspondence with a number of able speakers and has succeeded in arranging a course of Freethought lectures, which is intended to cover all the Sundays of 1909. He has lecturers engaged for all of January and February.

The first number was given Jan. 10th, on the subject, "The Coming Man," and was received with great interest and enthusiasm by an audience of one hundred and fifty of Muncie's best people. Dr. Bowles expresses himself as being elated with the success of their first effort and is very hopeful for the future. Surely he and his co-workers will be en-

titled to the gratitude of Rationalists everywhere for a successful demonstration of the feasibility of their plan.

Furthermore, the Doctor's many friends and admirers owe him the compliment of an endeavor to follow his example. Ohio boasts the honor of being the only State having a State Secular Union, and here is Muncie with a regular Sunday-afternoon Lecture Course. Who and what will come next? We ought to have State organizations in most States of the Union, and Locals of some sort in all the large cities and towns.

The Muncie plan is very simple. What is necessary is a man with courage and energy to lead, and willing friends to support him. The speakers have so far agreed to come for the payment of their traveling and other expenses, and a fund for the liquidation of this claim and the payment of hall-rent is provided by contributions from generous friends and a collection taken before each lecture. Thus, the lecture is virtually free to the public.

Lou Lawrence.  
Sec'y Buckeye Secular Union.



### Death of a Liberal Preacher.

Richmond, Ky., Jan. 14.—On my return from South Kentucky, I find the enclosed two clippings, from the Washington (D. C.) *Times*, and the Washington *Star*, sent me by Mrs. C. E. Kent, of Washington, D. C., announcing the death of Dr. Alexander Kent early in December of last year, at his home in Washington City.

A splendid lecture by Dr. Kent on "Human Nature and Human Character" was published by you in the last November issue of *The Humanitarian Review*.

In this connection, I wish to quote the tribute to Dr. Kent from the editorial pen of Louis Post in *The Public*, Chicago, Dec. 25th:

"The founder of the People's Church at Washington, the Rev. Dr. Alexander Kent, was known throughout the country for devotion to his ideals. To him religion in its comprehensive sense of love to neighbor as well as love to God, was more binding than mere church affiliation. Instead of a perfunctory ecclesiastic, he was a servant of those who worship in spirit and in truth. This species of ministerial service necessarily called him into the social field of influence. He was none of your pulpiteers who preach the gospel to the exclusion of economic justice—as if the one could by any possibility exclude the other. He preached social no less than individual righteousness as two phases of the same thing. At the coffin-side of this preacher, loved by his congregation, and respected by his community, there gathered last week by hundreds men and women of many shades of religious opinion. There were Catholics and Jews and numerous varieties of Protestants, from the strictly orthodox to extreme Freethinkers [and all shades of politics, and the black man and the Oriental.—S. D. P.], all inspired by a common relig-



ious impulse from that second great commandment which is essentially like unto the first. While among the living, such a man may seem to fail in comparison with the one who gathers gold with a muck-rake; but when such men die we realize that they have been 'drinking in the glory of the stars!'

A splendid Christmas tribute and a true one to a worthy life—ending in the realization of the fact that the salvation of man is linked with the salvation of society, and that rests upon the cultured progress of humanity.

The *Washington Times* said of him: "During his connection with the People's Church, Dr. Kent stood as a distinct type among clergymen. While a steadfast believer in the future life, he gave chief attention to the life that now is, seeking to make this world a fitter habitation for a nobler race. If there is a genuine reform which has not found in him a sympathetic friend, no one has named it. \* \* \* Every religious cult, ancient or modern, found in him an open-minded inquirer and lover of whatever wisdom it might teach."

Of the funeral, the *Times* said: "The rites were those of the Friends; no clergymen officiated; but each, whether minister or layman, spoke at his own option and as moved by the spirit. Representatives of the churched and unchurched, of Christian, Agnostic and Jew, paid tribute to the sincerity, simplicity, devotion, and rugged loyalty to truth and duty for their own sakes, which characterized the man."

Stephen D. Parrish.



### Some Comments and Some Queries.

San Diego, Cal., Jan. 8.—The Humanitarian Review for Jan., 1909, received. Nobody can carefully read the H. R. for January without discerning that the magazine grows. Its readers must continue to augment their capacity in order to keep up with the same. This is as it should be. I have no sympathy with the assertion that "at the age of thirty the power of learning falls off entirely." When we are too old to learn it is time to send for the undertaker. You have some readers who are aged according to years but are no doubt as appreciative of its contents as younger ones. I am pleased to note that in the February number of the H. R. there is to be a letter from a man "whose age is ninety-two years." Of course he has learned many things from experience which would be profitable for younger readers to know. Neither can he be called a "back number." He has evidently kept up with the times, and enjoys the instructive lessons in the magazine. The fact that he enjoys and continues his subscription to the same is evidence of this. I perceive that you have not space for all the contributors you would like to welcome. We must have the Editor's "Humanitarian Proverbs," or a substitute, let what will be left out, though you are blest with able and interesting contributors.

Why does not some man at the present time live as long as Methuselah did—nine hundred and ninety-nine years? What man has done man

can do. Just think of it! What an interesting character such a man would be—newspaper reporters would want to interview him. Wonderful experiences he could give, even Munchausen stories could not be contradicted. Not in the memory of any man living to go back so many years. A man today is a marvel who has lived to be ninety-nine years of age—leaving off the nine hundred—especially if such an elderly gentleman knows enough to come into the house out of the rain! Why it is so, can anybody tell?

Whether such great age would be desirable is not the question, but why do not people live to be as old as they formerly did, according to Bible statements? Has there been a climatic change since then, or is it the manner of living or the desire not to live that has caused the shortening of life in the flesh?

Mrs. C. K. Smith.



### **Wants No Switching Off.**

Pierson, Iowa, Dec. 28.—Enclosed find one dollar for subscription to The Humanitarian Review, to be sent to my address as herein given.

I like the new make up of your excellent magazine, and like your frank avowal of principles. We have seen several of our staunch magazines, and those, too, of pronounced liberal views, switched off into highways and byways only to be lost utterly to our cause. They seemed to think the cause unpopular, and that they could get more patronage by dropping the Freethought standard and running up a flag of non-partisan color, and the consequence has always been both financial and ethical ruin. Stay by your friends, brother, and grapple the good cause of Rationalism to your soul with hooks of steel, as Shakespeare would say, for there are plenty of liberal thinkers, and if you cannot interest them with your splendid equipment and your attractive Review, I doubt if you can carve out a fortune anywhere. I do not, however, think it advisable to use harsh measures or unkind terms, though I confess that the enemy sometimes does provoke us to severe criticism.

I note that brother Jamieson lately takes occasion to indulge in an unkind fling at the Freethinkers with whom he has labored for lo! these forty years. Verily such a cause and such a brotherhood, after all these years of joint labor should not be lightly thrown overboard. I have very little faith in the "Humanitarian Society," organized or being organized on the "be good" principle. The world is full to overflowing with professions of righteousness, and our good brother is not an organizer, but a born fighter, more of a dis-organizer than any other one thing. The published constitution of his society has no article of true Freethought in it, but provides that members may belong to as many other societies as they choose, without any restrictions as to the nature of such other societies, and that makes it possible for a few Christians to insinuate themselves into the proposed society and by a majority vote hire an or-



thodox preacher and proceed to build a church. We have seen so many of our pet enterprises returned into the quagmire of superstition that it behooves us to guard well our treasures, and I have grave doubts about the wisdom of any milk-and-water schemes. My idea is to stand bravely by our guns, and let our message go forth with no uncertain sound.

S. F. Benson.



### "What's In a Name?"

[Addressed to Prof. W. F. Jamieson.]

P—— H——, Can., Dec. 20.—In looking over the article, "The Bible on the Resurrection," by S. F. Davis, in a late Review, I notice the word, title or name "Christ" is used no less than twenty-one times. Now, as a matter of fact, *Christ* was not the name of the young Jew referred to in the article, but a title given to him by those who believed that he was the son of God, sent here for the special purpose of redeeming mankind from the sin bequeathed to us by Adam. I noticed some time ago an article in, I think, the *Truth Seeker*, by Remsburg, in which he used the title Christ twenty-three times, not once Jesus, the proper name of the man. And I have seen for months past a series of articles by the same writer headed in large letters "Christ" and Jesus left out.

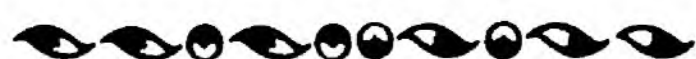
I recollect that in a debate between Charles Watts and Dr. Sexton, in Toronto, Sexton stated that every time the name Christ was used or the Year of our Lord date, the divinity of Christ was acknowledged. If so, Freethinkers should always use the name Jesus instead of the title Christ, for no Freethinker believes he was a Christ, or anything of the kind. I wish you would call the attention of S. F. Davis or the editor to this matter.

*Comments*—Leaving S. F. Davis to defend in his own way his use of the "title" Christ in place of the "name" Jesus, I will here on my own account, from my own point of view, briefly reply to the above remarks.

In the first place, I do not believe there was any "young Jew" named Jesus who was called Christ, but that both the Jesus and the Christ of the New Testament were mythical characters. Neither Jesus nor Christ was the name of a man, but of ideal creations in the nature of demi-gods. "Jesus" as well as "Christ," in a sense, was a "title." The name Jesus is but a variant, etymologically, of the name Jehovah, i. e., Jhvh, a name for the Lord of the Hebrews, claimed by them to be the "Lord God," or *lord of all the gods*. *Christ* is but another name for this same god-ideal in a pastoral role as the "good shepherd"—the god of the pasturage—the sun from his entry into the zodiacal sign *Aries*, the sheep, at the spring equinox. From my point of view, it is proper to speak of this personification of the year and the annual sun as *Jesus* in general, and as *Christ* when referring to "him" as the lord of the growing season—the "savior of the world." The fact that religious doctrines and moral principles

have been drawn by analogy from these offices of the annual sun, the lord of heaven, explains the origin of the idea that these things were "revealed from heaven"—that, literally, men learned them from the astronomical heavens.

As to the remark of Dr. Sexton about acknowledging the divinity of Christ by the use of that appellation and the Christian era basis of dates, is nonsense. In the first place I, a Rationalist, freely "acknowledge" the divinity of Christ, but in this way. *Divine* means *shining*; Christ, the saving sun, and then of course "he" is the "shining" One (Sol) or divine Christ, but a mere poetical personification as presented in the gospels. The date means nothing. The adoption of the so-called Christian era as a starting point in chronology was long after that period, and its use is only conformity to established custom for convenience sake and acknowledges nothing else. Americans speak of "King Edward," but they do not thereby acknowledge "the divine right of kings." Christians use the name Jupiter in speaking of the Roman god, but they do not thereby acknowledge that he was the "Heavenly Father," which *Jupiter* literally means; they use the names Thursday (Thor's day) and Saturday (Saturn's day) but do not thereby acknowledge that the gods Thor and Saturn were realities and their memory deserves such distinction as naming the days of the week in their honor. Our literature and our daily "talk" are masses of fossilized words, many from mythical writings and legends. "Dear me," is literally *Dio mio*—My God! "Good bye," literally "God be with ye," and so on. --Editor.



### It Sometimes Depends Upon Whose Ox is Gored!

Philadelphia, Pa., Dec. 22.—Your postal receipt and copies of The Humanitarian Review reached me this morning. Thanks for the same. Inclosed please find P. O. order for \$1.50. For half of which send me a copy of *A Future Life?* and credit me with the balance as subscription for The Review.

I am quite curious to read what you have written about a future life, as I like so much your comments, or rather criticism of Dr. Hudson, in the 7th Paper—"New Thought Theories of the Soul and a Future Life," as contained in November number of 1906. I think you hit Hudson hard. Sometimes I am at a loss to understand why some people permit others to call them scientists and wonder if it is really true that they call themselves such.

But while your criticisms of Dr. Hudson are so good, those you pass upon Mrs. C. K. Smith, don't seem to be so well-taken. She asks (you say) the question, "Why should people take so much pains to disprove that which should only give happiness continually?" And suppose it



(the question asked) is, as you say—"an argument against one's trying to prove that man's personality expires with the death of his body;" what of it? It is *only* an argument, and a fairly strong one. What has puzzled me all these last 30 years (I'm 76) is: Why do Materialists fight so hard against the idea of a continued existence as believed in by many Spiritualists? Why? When the Materialist dogmatically insists that "death ends all" he assumes a knowledge of which he is not possessed and has infinitely less reason for his assumption than has the Spiritualist, and would if he could (judging from his declarations) prevent others from trying to find out whether *he knows* anything about it or not. And suppose even if the searching of those who are trying to find the facts in the case *should* prove that man when he gives up this condition of existence, only goes into another still more strenuous than this present one, he'll have to take it whether he wants to or not.

It isn't so much the question of meeting with friends again whom we loved, though consoling to many, but a question of increased knowledge and the satisfaction that the acquisition of knowledge always brings to the human intelligence. Otherwise, why search for the "north pole"? Surely the searches after knowledge of a Galileo and a Franklin, an Edison and a Marconi, have benefitted humanity. Is the knowledge to be obtained in searching for life after death going to be any exception to the rule?

The Materialist of today admits that our present civilization is due to acquired knowledge, and as between God and the devil, the latter was the one who told the truth in Eden; and although the Christian attributes his fall from a state of perfectly innocent holiness to one of sinfulness, yet he is utterly incapable of realizing the fact that, if his Bible tells the truth, he also owes his *salvation* to his Satanic Majesty—for had not the devil entered into the heart of Judas, causing him to betray Christ, Christ might not have died and he been saved. So that the Christian, instead of being indebted to Christ for his salvation, is indebted to the devil, he being the one who committed the overt act which resulted in Christ's betrayal and death.

So let the work—the investigation of the phenomena of Spiritualism—go on, and quit doing all in your power to discredit the efforts of seekers after knowledge whether in the domain of the invisible and spiritual, or in that of the material and terrestrial. Who knows but what the materialist may yet find his salvation in the instrumentality of the despised Spiritualist whether he likes it that way or not, just as the Christian found his through the instrumentality of the despised devil.

What we want is, that it come, no matter how, only that it come. So stop kicking and put the shoulder to the wheel and help it forward.

R. Miles Robinson.



Small, Idaho, Dec 19.—I am more than pleased with The Humanitarian Review, and when I am through reading them I send them to friends. I am fond of poetry and I find good poems in The Review. I have been a reader of the *Truth Seeker* for a number of years and I like The Humanitarian Review equally as well, with the short acquaintance I have with it.

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A very creditable volume is *A Future Life?* by Singleton Waters Davis. The author in a kindly and critical way discusses many of the problems of life. It is well worthy a careful reading.—*Progress*, Los Angeles.

It is a very fair and scholarly consideration of the question of personal, conscious existence of man after the death of the body. We do not remember of having before seen this question so dispassionately and scientifically treated.—*Ingersoll Mem. Beacon*, Chicago.

*A Future Life?* is the most interesting volume that has come to our desk during the month. ....

Mr. Davis fearlessly attacks the greatest "authorities" on psychic phenomena. Dr. Hudson's book "The Law of Psychic Phenomena," is torn to shreds. It may be interesting to the "psychic" and spiritualist to read the author's explanation of how their so-called tests are bro't about.—*To-Morrow*, Chicago.

□ Mr. Davis is transparently candid in his treatment of the subject. As an inquirer and lover of truth, he discusses mind, soul, spirit, energy, matter, as becomes a thinker and close observer. The author of *A Future Life?* gives a beautiful description of a natural resurrection.

He furnishes more food for thought in one page—more clear explanation—under the head, "A Revelation by the Sun-God," an evolution of the resurrection theory, that can be found in volumes devoted to the subject. It ought to be read by a hundred thousand clergymen before next Easter. The author skillfully disposes of the "free will" problem of orthodox Christianity. He bows to no scientist as infallible authority, and with one sweep of his logical scimitar convicts the great Haeckel to be not a monist, but a theoretical "dualist." The logic of the author along here is a ringing sledge-hammer on the anvil of truth. It is unanswerable. It has been said that science is the great iconoclast. Mr. Davis keeps close to science and proves himself one of the most effective idol smashers I have ever read.

By his crystal-like reasoning, he shows that the strength of Hudson's logic is measured by its weakest link, confounding an appearance with reality. This great book does what too many books fail to accomplish: adds to the store of human knowledge. Carefully he states the strongest affirmations of those believing in a future life and weighs them. His chapter X, "The Question of a Future Life from a Scientific Standpoint," is a gem in literature, the distinctions are so clear-cut. As he says, "We should continue our inquiry until we *know* that we *know*! That is science." That is what I call hardpan—a veritable Gibraltar of reason—Prof. W. F. Jamieson in a review.

Everyone who possibly can should make the facts and conclusions of this short but masterly exposition his or her own. That our author can properly speak for science, is evident from the fact that he, in theory and conviction at least, is a complete scientist; that is, one who sees that "matter in motion" is the causative basis or "substance of all the phenomena [ facts and processes ] of nature—chemical, mechanical, physiological, social intellectual, emotional and moral—a truly scientific monism."—T. B. Wakeman, in a review of the book.

Price, 75c. S. W. DAVIS, 854 E. 54th st., Los Angeles, Cal.



## Meaning of "Humanitarian."

¶ The words humanitarian and humanitarianism have been and are still used to convey differing meanings. In theological discussions, the idea attached to them is that Jesus was not a god or demi-god, or specially the son of God, but a human being in no way differing from other members of the race, except, perhaps, as to his mental and moral character and habits of conduct.

In the great movement against cruelty—cruelty to children, slaves, the sick and insane, prisoners, and especially to brutes—these words carry the meaning of *humaneness* or kindness as opposed to cruelty or inhumaneness. In Great Britain the organizations of anti-cruelty propagandists and reformers are called humanitarian associations, corresponding in character to our American Humane Education Society and the various "Societies for Prevention of Cruelty to Animals"—this last a very lumbering, awkward appellation.

In *The Humanitarian Review* the words are used in a much broader sense than they are in either of the above cases; that is, these words as used by the editor in the name of *The Review* and in his editorial and other articles. The following definitions, it is hoped, will make these meanings clear:

1. *Humanitarian*, applies to any person or means that aims to prevent cruelty of *all* kinds to any sentient thing, and to cultivate the ethical sentiment of humaneness—kindness, compassion, mercy, sympathy—in human character, especially in the minds of the young.

2. *Humanitarian*, in a restricted sense, may mean one who denies the divinity of Jesus; but as used in this magazine this idea as a meaning of the word is only elemental; that is, it is only *one* factor of the word. The Humanitarian disbelieves in the godhood of Jesus or any other hu-

man being. Whether he does or does not admit that the Jesus Christ of the New Testament was a real man of flesh and blood and not an ideal or a nature-myth, he believes men of like character—men who make it the mission of their lives to serve humanity in the way of enlightening the intellect and cultivating the moral nature—are not gods or sons of any god, or of God in the New Testament literal sense, but humane human beings endowed by nature with the peculiar talents and inclinations which they manifest to a degree over and above most of their fellows. Such superior men are no more the sons of God in a physical sense than the base criminal and the misanthropist are the physical sons of Satan. They are all, the good and the bad, the sons—the offspring—of heredity and environment.

3. *Humanitarian*, in a special sense is applied, I believe, in *The Review* originally to the idea of humanity as a solidarity and the supreme being, or highest manifestation of life, intellect and morality of which we *know* anything. The Humanitarian not only is a humane character, as described in Definition 1, above, and a disbeliever in the godhood of Jesus or any man, as described in Definition 2, above, but he believes that Humanity as a whole is "the Supreme Being," so far as finite man is able to discover, in the world of living things; that as a man is not strictly speaking an "individual," but an association of living organic cells, so Humanity is a solidarity in the same sense as a man is an individual—an association, by consanguinity and general interests, of individualized personalities.

The Humanitarian is a Free-thinker, because he is not only himself free to think for himself but recognizes the right of his fellows to do the same. He is a Rationalist, because he considers reason as the "court of last resort"—that it is supreme as the judge of truth and error, and of right and wrong.









Frontispiece to *The Humanitarian Review* for March, 1909.

## GOETHE

(AT THE AGE OF SEVENTY-NINE YEARS)

*See Life-Sketch in the Editorial Department*

# THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE  
Study of Mind, Ethics and Religions by the Scientific Method

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Vol. VII, No. 8.]

MARCH, 1909.

[Whole No. 75

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For THE HUMANITARIAN REVIEW.

## GREAT ADVANCE IN ASTRONOMY.

BY EDGAR LUCIEN LARKIN.

**A**N impressive index of the advancement of astronomers in refined stellar research has been received—vol. liv of the *Annals of Harvard College Observatory*, Cambridge, Mass. It is a catalogue of 36,682 stars.

A catalogue of stars is a monument to human skill; arduous, long-continued and exacting work is required to make a list of stars, since it gives the accurate position of each in space. Many measures have to be made of each star, and compared. Every source of error is eliminated and true places are recorded. In this great catalogue, not only are the star positions given but their brightness as compared with a standard star. The intensities of light radiations were all measured by a meridian photometer, an instrument that has given much precise knowledge of the light of stars. This star-list is a book for all coming time. A photometer is a light-measurer; and the one used was always in the true meridian, or north and south line. When, owing to the rotation of the earth, a star seems to move from east to west and crosses the meridian, its light is allowed to enter the photometer and there be measured. The entire 36,682 stars were all fainter than the  $6\frac{1}{2}$  magnitude and therefore invisible to the unaided eye, the 6th magnitude being the limit of visibility without optical aid.

This precious catalogue will increase in value with the lapse of



time. Future astronomers, say 500 years from now, can measure the light again and compare. No doubt but that striking changes will be detected. Thus, many of the stars will be found to have decreased in luster, and a number will doubtless be missing, having ceased to emit light. Several stars have disappeared from the celestial vault since the telescope was invented. The last to attract the attention of the astronomical world was in 1901. A bright star suddenly appeared in the constellation Perseus. It was so brilliant for a few days that it could be seen at noon with the unaided eye. Soon the light waned, grew fainter, and at the end of six months it became invisible in the great telescope. I watched it to the last as a mass of expanding gas. A colossal sun either exploded or, what is far more likely, two met in terrific collision at high speed. I have witnessed three of these flaring up and vanishing suns. Of course, if each sun had inhabited worlds in revolution as does our sun, then all the people were burned to death. By referring to the Harvard catalogue, coming astronomers will know how many suns have vanished, and how many have lessened radiation. If a crust forms on a sun its light is cut off.

But think of the labor involved in the preparation of the catalogue; some of the stars were measured as high as sixty-five times, and none less than twice. And with this came another catalogue giving photographic spectra of 1,477 stars.

All are familiar with the fact when white light from the sun is passed through a triangular glass prism it is separated out into a band of colors. This array of colors is called a spectrum. When viewed with a telescope, it is found to be crossed by very fine black lines. Nothing can exceed the value of these lines—about 19,000 in number. They constitute the alphabet of nature, and they are as telegrams from the suns in space-deeps. When any element is hot enough to emit light peculiar to its atoms, it will project a spectrum. But no two spectra are alike. Each chemical element projects a characteristic spectrum of its own. Light from the stars is passed into an instrument called a spectroscope, which not only forms spectra, but reads or interprets them, and reveals what elements are glowing with intense heat. Then the

spectra are photographed. Human skill is taxed to the limit in this refined and delicate work, and in this Harvard list there are results for 1,477 suns. The revelations of the spectroscope are perhaps the most wonderful known. They teach that our star, the sun, and all others so far analyzed, are made of materials with which we are so familiar on the earth. Nearly all metals, as iron, copper, etc., are seen to be incandescent in the stars. The gas helium was long observed in the sun before it was discovered in the earth. The stars are at different temperatures and ages. Some show inconceivable volumes of hydrogen and helium. Some are young, others adolescent, and others in old age. Each sun runs its own course and passes its life history.

This catalogue will be of inestimable value to future spectroscopists; they can make photographs of stellar spectra and at once tell what changes in the stars have taken place. If the Egyptians and Greeks, long before Christ, had been in possession of spectro-photographic instruments, and had made catalogues, their value would now be beyond all computation. But the first photograph of a star was made on July 17, A. D. 1850, in the Harvard Observatory. Now they are being taken in nearly all the great observatories in both the northern and southern hemispheres. A Harvard catalogue also received gives a list of these photographic plates.

Another catalogue is of 252 variable stars of long period. It has been discovered that many stars do not shine steadily, but vary greatly in brightness. The star Algol goes through its cycle in 2 days, 20 hours, 48 minutes; while  $\gamma$  Andromeda is 411 days in working out its series of light changes. The cause is thought to be the revolution of huge planets around these suns, thus cutting off part of their light as seen from the earth. Another cause may be vast areas of crust, which owing to the star's rotation are carried on a line between the earth and the center of the star. The science of the stars is now expanding at a rapid rate.

Lowe Observatory, Echo Mountain, Cal., Jan. 11, 1909.



Written for THE HUMANITARIAN REVIEW.

## LORD BUDDHA'S WAY.

BY J. M. LEONARD, M. D.

"If any teach Nirvana is to cease,  
Say unto such they lie;  
If any teach Nirvana is to live,  
Say unto such they err."

THE meaning of this quotation cannot be grasped by a Western intellect. Indeed, among the various Buddhist sects the meaning of the master's words finds almost as many interpretations as there are sects. Only a Buddha, an Enlightened One, can fully grasp the hidden meaning. But the Philosophy of living and the code of morality taught by the Lord Buddha are both comprehensive and comprehensible. Taught by an all-embracing church that a most merciful God had condemned some four hundred and fifty millions of followers of the Light of Asia, nearly a third of the world's population, together with other more or less worthy people, to populate a Christian hell, the desire came to discover if possible, why. It was not far to seek nor hard to find. Having no logic wherewith to confound a worthy rival, the exponents of Christian sweetness salved their consciences by smugly condemning him and his to hell.

For even the most superficial understanding of the great principles of Buddhism (and that is all that an article of this very limited scope can touch on) some knowledge of the time, the teacher and his environment, is essential. Ritualism, that bane of all sincere beliefs, had among all peoples supplanted the older, simpler faiths in which the fathers had grown great. In India, the cradle of the faith, the Aryan tribes had long held sway in the fertile valley of the Ganges. Aloof from their neighbors and divided among themselves by the iron law of caste, torn by internal strife, they strove for existence under the dominance of a powerful priesthood. The pure Vedic life was past, its songs almost forgotten, its great poets dead. A belief in witchcraft and astrology was widespread; the transmigration of the soul was taught as offering some small measure of relief from the miseries of the present.

During the two great centuries, the sixth and fifth B. C., Con-

fucius gave his doctrine to the world ; Zoroaster taught in Persia ; in the court of Ahasuerus, Esther and Mordecai asked justice for the Jews in a plea that stirred the world, and Haman was hanged on his own gallows ; the law supplanted the tripod in Greece, and the glory of the Delphian Sage waned and died ; equity and justice were preached in Palestine by the prophets, in Babylon by Daniel. Into this splendid company on the 8th day of the second month of Spring, in the year 620 B. C., Buddha ("Prince Siddhartha," styled on earth) was born. Curiously, the day of Buddha's birth corresponds in our calendar to the 25th of December. The Indian year, determined by the Pleiades, began on the 17th of November, thus bringing the natal day of the Light of Asia on the same date as that assigned to Jesus of Nazareth.

Siddhartha Gautama was the son of Suddhodana, raja of Kapilavastu, described as a district on the southern boundary of Nepal, inhabited by the Aryan tribe named Sakya. About the birth of Buddha, time and the prolific fancy of fertile brains have woven the tangled web of miracles that surround the early days of all of the great teachers of mankind. Tales of great beauty but of doubtful veracity, shroud the mother and babe in an almost impenetrable veil, through which the actual facts can be but dimly discerned as faint lights in the mist of fables. An ingenious priesthood recounts his voluntary incarnation, the immaculate conception, the adoration and worship of the babe by the wise and powerful of the earth. Born of the highest or warrior caste, Gautama's early life was spent after the manner of youths of his rank. Early in life he showed that spirit of loving thoughtfulness and compassion for others that later was to become the foundation of his philosophy. Suddhodana, seeing this tendency and hoping, it is said, to spare his son the pain that knowledge always brings, kept the young prince close within the palace walls, where, in the midst of every luxury, he knew nothing of the world, its miseries and its vices. So Gautama passed his early years, learning those things deemed essential for a prince to know, perfecting his mind in study and his body in martial exercises.

During the nineteenth year of his life he was given a wife and an establishment furnished with all the splendor that an Oriental mind could conceive of. Here, with his bride, Gautama passed the days in idleness, the world shut out by gates of bronze. Despite the ease of his surroundings and the idleness of his body, the young prince meditated constantly upon life and its mysteries, and searched in vain for the causes of things. For nearly ten years the record is blank, or at best only hazy tradition. In his



twenty-ninth year the legend relates that while on a journey, Gautama saw first an aged man, next a beggar with a foul disease, then a mouldering corpse, and last an ascetic, walking, deep in meditation. Brooding over these things he sought their meaning. Groping after the knowledge that should explain the inner meaning of that which his eyes saw, Gautama meditated long upon the vanities of life. Unsuccessful in his quest and at last convinced that the truth he so earnestly sought was not to be found amid his own luxurious surroundings, Gautama resolved to become a Buddha, an Enlightened One, to forego his home for the rigorous life of the ascetic, to separate himself from the companionship of his family, to accept in its place the semi-solitary life of the religious mendicant.

Sir Edwin Arnold, in *The Light of Asia*, has given to the world a beautiful word-picture of Gautama's leave-taking. Followed by one servant, he went into the world to study, as all who seek true knowledge must, in the great school of experience. The first week, so runs the legend, Gautama spent in solitary meditation in a mango grove, after dismissing the reluctant Chunda. According to one of the many legends surrounding this part of his life, it was during this time that Mara, the tempter, first appeared, with soft words and glowing promises offering to Gautama the kingdom of the earth if he would abandon his quest and remain as he was. Repulsing the tempter, Gautama emerged from this his first great trial in triumph.

Leaving the mango grove, Gautama journeyed first to Rajagriha where he tarried for some months in the company of holy men. Thence he betook himself to the jungle near Uruwela, situated on a spur of the Vindhya mountains. Here in the jungle, with a few followers he passed the next six years leading the rigorous life of an Indian ascetic, subjecting himself to the penances, privations and even self torture that the priests of so many creeds teach are incumbent upon him who dwells in search of holiness. Gautama's bodily strength being inferior to that of his spirit, the last year found him physically feeble, weary and discouraged. With ever-increasing power, the temptations of home, of love, of wealth, assailed him. Deserted by his followers, he fought alone. Weary almost unto death, he one day stopped to rest under the tree since called the tree of knowledge, the Bo tree, or Buddha's tree. Under its spreading branches Gautama fought his last great battle against the legions of Mara, conquered his desire for the world, and emerged from the struggle a Buddha, an Enlightened One. It is told that for seven times seven days

he sat under the tree, ministered to by an angel. Then he rose and departed to turn for the first time the Wheel of the Law, to proclaim in a voice that carried over half the world the gospel of the brotherhood of man, to teach the equality of all, that a man's superiority to other men is due to character and attainments, not to any accident of birth. Truly a radical doctrine to spread in a caste-bound land, whose people had for generations lived according to their rank and knew no other scheme of being. To a ritual-ridden people, living according to forms, bound by the fetters of caste, the sweet words of the new philosophy were as a light in the darkness. Once more the lamp of human hope blazed up, and as they walked with firm steps on the new path ever increasing multitudes hailed the great Lord Buddha.

In the course of his teaching, Buddha journeyed first to the Deer Forest near Benares, where he preached to a few disciples. He remained in the forest until some sixty disciples were gathered around him. Then, that all should hear his words, Buddha commanded that they depart by different roads, no two on the same; that they make their way into far places and expound the doctrine to all men. Buddha himself journeyed to Uruwela and there addressed himself to his audience in what has been styled "The Sermon on the Mount." For a text, he chose the leaping flame. To it he compared human sensations, saying to his hearers that, like the flame leaping brightly, sensations bring both pleasure and pain, and like the flame departed, leave nought but ashes.

The remaining years of Buddha's life were spent in teaching. During the dry season he traveled with a few disciples. When the rains came he retired to the monastery at Rajagriha, where he taught during the wet season. This monastery, for lack of a better name, the first home of the new faith, was donated to Buddha and his disciples by him who has been named the Constantine of Buddhism, Bimbsara. Teaching men how to live, spreading a charity that was as broad as creation, Buddha labored for the good of others until death overtook him on the road to Kusinagara, in the kingdom of Oudh. Like the year of his birth, that of his death is not positively known, though usually placed as about 543 B. C.

In a series of five Messianic Buddhas, Gautama was fourth. In the scheme of creation, he was one of many, the last but himself to be followed by others. This he taught, and his followers believe that when the present cycle of the universe shall end, when all things are resolved into their elements and in the laboratory of Time a new universe is evolved, then a new Buddha



shall come to light the way to Nirvana. Despite their great love and veneration, his people did not make a god of Buddha, though later generations have invested him with holy attributes. To his followers, he was the Enlightened One of the present cycle, the ideal of what a man may become through his own mentality; to them he was too near and too dear to be made a god and relegated to some far-distant Heaven. In its original design the ceremony of the Buddhists is commemorative; it savors no more of idolatry than do the headstone and flowers at the grave of a departed father. Time and the casuistry of later generations have grossly distorted the pure code of Buddha. The self-seen profit of an ingenious priesthood has thrown the veil of deism about him, contrary to the spirit of his life and teaching. To such an extent has corruption gone that the good fathers of Rome who first observed the elaborate ritual of the Northern Buddhists in Thibet, with its confessional and its priests, its stereotyped prayers and incense, heralded to an appreciative world the astounding information that the devil had set up in Thibet a most excellent imitation of the Holy Roman Catholic Church.

The words of Buddha were not reduced to writing until some time during the first century B. C. Between the time of his death and the writing of the canonical works various councils of the leaders of the new creed had been held. The first of these, called immediately or soon after Buddha's death, evolved the Tripitaka, (triple basket), composed of Vinaya, the discipline, Sutras, the discourses, and Abhidharma, the psychology. The second council, whose existence even is doubtful, and one held in 246 (?) B. C., did little more than revise the work of the first. Suffering the fate of all creeds, the code of Buddha has endured much at the hands of the translator and suffered distortion through the vivid imaginations of too zealous disciples. The various works found in the different parts of the Buddhist world form an amazing mass of contradictions through which only a few points remain clear. These few, scholars have agreed to accept as authentic.

Fundamentally, Buddha taught that men and all created things are subject to Dharma, the Eternal Law, the law of cause and effect, or the law of re-birth, death, and decay. This law is the only eternal, unchanging thing; from it escape is impossible while existence lasts. Existence, Buddha taught, is the sum of good and evil and being composed in the greater part by the latter, existence is a comparative evil. Further, the only escape from evil is through self. Escape cannot be had through the por-

tal of death; it is but a door opening onto another stage of existence where a part is to be played. For

"All the world's a stage,  
And all the men and women merely players.  
They have their exits and their entrances;  
And one man in his time plays many parts—."

Obedience to moral laws, the practice of charity, of temperance, of justice, and of honesty, insures a period of existence in heaven followed by an earthly life on a higher plane. Conversely, disobedience to the law entails punishment, followed by a life on a lower plane. Supreme felicity, attained by perfect obedience to the law, the suppression of passion and of desire leads to Nirvana, the unconscious consciousness, the non-existent existence. As Nirvana is the ultimate, so it is only gained by the perfect development of the highest faculty of man, that of thought. Thus through thought alone that state is reached wherein there is neither thought nor the absence of thought. In the *Manual of Buddhism* we find that, "death is not annihilation. We exist and we do not exist. We die and we do not die. There will be a future state of existence (after the material), but not of the individuality that now exists; and though death is the dissolution of that which now exists, it is not annihilation of a potentiality inherent in that existence." Thus Nirvana and annihilation are not synonymous. A life beyond the circle of material existences is certain. What that life, for lack of a better term, is, Buddha refrains from attempting to explain, leaving that to future and less wise generations. So too he attempts no explanation of God, in fact makes no mention of Him, unless it is when he speaks of the Supreme Law.

The teachings of Buddha are based upon the four great truths; 1, That misery accompanies existence; 2, That existence is the result of desire or passion; 3, That there is no escape from existence save by the eradication of desire; 4, That desire may be destroyed by following the Four Paths to Nirvana, which are: The awakening of the heart. The realization of sorrow and turning to the Enlightened for guidance. The casting out of impure desires and all unkindliness. The attainment of universal charity, which opens Nirvana.

The first great truth, that existence is accompanied by misery, is based upon the argument that life or nature is a whole; to be born, is to become separate or individualized from the whole. Individuality implies limitation, limitation implies error, error im-



plies ignorance. Thus birth and existence are evils because inseparable from ignorance. To understand how Nirvana is gained, the "chain of causation" as developed by the second great truth must be considered. Pain is caused by desire. The immediate cause of pain is birth, for if not born we would not be exposed to pain. Birth is caused by previous existences, is the transition from one stage to another, the resultant condition being determined according to the sum of the merits and demerits of the preceding stage. These merits and demerits, the good and bad actions of a former existence, depend upon desire; the desire to have and the desire to avoid. Thus desire is established as one link in the chain of causes of continuous existence and pain. Beyond this, desire is caused by perception, perception by contact, and so on to ideas, which are illusions, the results of ignorance through which durability and reality are attributed to the transitory and imaginary. So ignorance is arrived at as the cause of human misery and existence, and must be destroyed to gain Nirvana.

Delivery from ignorance is found by following the eight-fold path: by right views, right thoughts, right words, right acts, right exertions, right recollections, right meditations, and right ideas. In this fashion Karma, that which controls the destiny of all things, the sum of good and evil, is destroyed, material existence ceases, and Nirvana the lifeless life, the existent non-existence, is gained.

That seemingly essential feature of Eastern theology, the transmigration of the soul, is not taught by Buddha. Not re-birth but new birth is the sum of his teaching on this subject. The material condition of each new being is determined by his Karma, the sum of the good and the evil of his former existences. The differences in the individual Karma determine the differences in the lot of men. Karma being the sum of the good and the evil of the preceding states applied to a present one, each generation is heir to the consequences of the good and evil of the preceding in the exact measure of the strength of each. Life passes, its results remain. The essentially selfish doctrine of salvation for self alone finds no place in the boundless love and all-embracing charity which Buddha taught. Virtue, he inculcated, that the sum of human woe might be decreased. To the individual, profit came only as he was one of a whole. Though he achieve Nirvana, it could only be through a spirit of holiness that reached beyond self to lend a hand to the brother who found difficulties besetting life's way. So by his own virtue he strengthened the

love of good in others and in a measure, greater or lesser as it might be, brightened the lot of humanity.

The followers of the Lord Buddha in the Moral Precepts are enjoined from the taking of any life, however small, from theft, from adultery, and from drunkenness. Five more precepts designed especially for those seeking to live a religious life accompany these. Together with the precepts are the Essential Virtues: charity, patience, courage, contemplation, knowledge, the avoidance of offensive and gross words, the avoidance of causing enmity, resignation and humility. The keystone of Buddha's teachings is universal charity. In his sight all men are equal, human freedom is nowhere more magnificently proclaimed, the twice-born Brahmin is no more than the meanest slave, the noble and the out-cast tread the same path to Nirvana. In his beautiful creed is embodied that rare virtue, charity for the belief of others, for says Peyadasi, a royal follower of the Lord Buddha, "A man ought to honor his own faith only; but he should never abuse the faith of others. There are even circumstances when the religion of others ought to be honored, and in acting thus a man fortifies his own faith and assists the faith of others." A rare virtue indeed.

Professor Max Muller, in *Chips From a German Workshop*, says: "The Buddha addressed himself to caste and outcast. He promised salvation to all; and he commanded his disciples to preach his doctrine in all places and to all men. A sense of duty extending from the narrow limits of the house, the village, and the country to the widest circle of mankind, a feeling of sympathy and brotherhood toward all men, the idea in fact of Humanity, were first pronounced by Buddha."

"If ye lay bound upon the wheel of change,  
And no way were of breaking from the chain,  
The Heart of boundless Being is a curse,  
The Soul of Things, fell Pain.

Ye are not bound: The Soul of Things is sweet,  
The Heart of Being is celestial rest;  
Stronger than woe is will; that which was Good  
Doth pass to Better—Best.

I, Buddh, who wept with all my brothers' tears,  
Whose heart was broken by a whole world's woe,  
Laugh and am glad, for there is Liberty!"

*References Used* : Encyclopedia Britannica; New International Encyclopedia; Manual of Buddhism, Hardy; Light of Asia, Sir Edwin Arnold; I. L. Hauser, and others.

Whittier, California, 1909.



Written for THE HUMANITARIAN REVIEW.

## OUR NEW SOCIOLOGY.

The Completion of Science Our Only Way Out of Babel.

BY THADDEUS BURR WAKEMAN.

(INTRODUCTORY.)

“**A**NTHROPOMORPHIC supernaturalism, consisting of animism, fetichism, theology, metaphysics and anarchy—each inevitably evolving out of the other—has covered your Mother Earth with the temples, confusion and noise of Babel. She is no longer real Hertha, your hearth, but circles the sun in his ever on and on flight in the Infinite All, with a hum of voices that makes her true name—*Babalia*, the hell of Babel. But now the time for real, earnest Deanthropomorphysation [Deanthro-morphysation] is seriously before you. The New Era, ‘the Republic of Man,’ the successor of the fabled ‘kingdom of heaven’ is at hand! ‘Repent ye,’ change, enlighten, enlarge heart, mind and soul to meet, grasp, receive and help the new, the higher, the better lot, life and fate of all the children of earth—their deliverance from dwarfing, torturing evil; their gain of the real good of an increasing, all-including, never-ending welfare, comfort, joy, blessedness and progress!”

This is the message which science, (or in Goethe’s poesy, “Gott-Natur,”) sends out to the human-kind upon the completion of the knowable solution of existence, by realizing the crowning science of all of the sciences. That science of sociology has been well defined as the interdependence, association, co-operation and society of the lower animals, and of mankind. Among the lower animals, such association is simply genetic, that is, natural, and without any pre-design or purpose. But as a consequence of, and with the intellectual advance of man, his sociology is no longer simply animal, genetic and gregarious, but it became tribal and conscious. As the result, families, tribes and hordes federated and combined and became races, peoples and nations in a social solidarity; and by succession in time and by conscious heredity, the continuity of societies became their dominant fact. Thus while animal association remained genetic, all higher forms

of human association have become an ever-growing one. And their supreme association, known as the whole co-operative human race, or humanity, is fast becoming teletic and so supremely dominant, as to itself, its parts and its and their future! This is the first surprising, awful and fearful fact that strikes us as the eye of science glances over the whole human race from its ancestral anthropoids onward! Many brave thinkers shrink with a kind of fear from this manifest coming fact of human existence—this “Supreme Being of earth” taking the place of the fabled “Supreme Being of the universe.” As Auguste Comte used to put it:

“The gods, and God, becoming extinct,  
Humanity succeeds!”

We are asked: “Is this the final result of science, that it exchanges the universal tyrant of the skies for a human tyrant on earth?” The answer is plain: The God of theology and metaphysics had nothing to do with our real world of science which was then not even discussed. Their world was the reflection and creation of fear and ignorance used by “medicine men,” priests and popes for their own purposes, or for the purposes of the tyrants who used them. “The Supreme Being of earth” is the human race as a continuous co-operative whole—simply the greatest fact of earth, and not a person nor “god” at all. It must act through its human organs, of course, but the organs will be the servants, not the tyrants or gods over the whole or the parts served. Always must it be for the benefit of the served, and subject to their will. A Supreme Being for his own selfish glory is a “holy terror.” A Supreme Being which is the human race, acting for the benefit of its organs and parts, as free as possible, and thus only effective for itself as their whole, is just the reverse of the theological God, the tyrant of the Inquisition. It is the co-operation of the human All, for the benefit is the greatest liberty and welfare of its each and every member or part, however humble or apparently insignificant. This is the future that sociology discovers and promises.

And just here is where Comte, the Frenchman who gave us the words sociology and altruism, was off. He could not overcome his Catholic and royal heredity, and so made the human future “a counter-drawing of the Romish hierarchy,” as Senator Littré justly called it, with pope and cardinals and all the old paraphernalia revived. Nor was his great successor, Herbert Spencer, the greatest of English philosophers, out of the woods. He never fully out-grew the political economy, “physiocracy” and Eng-



lish environment of his youth. To him our inevitable future was "the coming slavery." We owe our political and social emancipation, and our true scientific prevision of the future to two Americans:

1, The English American, *Thomas Paine*, who first felt so that he could first name, as he did, the grandest of phrases, "the Religion of Humanity" (in his *Seventh Crisis*), and as a consequence, inspired the "Free and Independent States of America;" and hence invented this democratic Republic as their only "way out" of a desperate rebellion, by a revolution and a Federal Constitution; which has given the most successful government for 100 years that the world has yet seen; and which has been so imitated that it, or its initiative, practically covers the surface of the earth, as the present or future hope of all of its peoples. What other man ever accomplished so much? Was it Jesus? Was it Napoleon? But Napoleon "the great," with his empire, has vanished as a momentary bubble on the river of time, and his most enduring words will be: "Jesus was neither man nor god—he was an ideal of his kind—of humanity!"

2. Our next great emancipator, opener-up of the future, seems to be our native American, *Lester F. Ward*, for many years a professor at the Smithsonian Institute at Washington, D. C., but now, for several years, Professor of Sociology in Brown University, Providence, R. I., and who was unanimously elected President of the Sociological Society of America; the members of which society are the professors and teachers of that new science in our country, so that Professor Ward has become the head and leader of an American school of sociology. This fact makes proper these words about him, and this list of his works and their publishers: *Outlines of Sociology*, Macmillan; *Text Book of Sociology*, Macmillan; *Dynamic Sociology*, 2 vols., Appletons; *Pure Sociology*, Macmillan; *Psychic Factors of Civilization*, Ginn & Co.; *Applied Sociology*, Ginn & Co.

It would be well to begin the reading of these works by the first two, which are the smaller and least expensive ones. When that is done the earnest reader is quite sure to become acquainted with the larger works. The style is an easy, flowing iambic, varied enough to avoid monotony—a gentle flowing river, irresistible because of its mild, melting, convincing power. Take this specimen on the question now actually before us, the evolution of our democratic Republic into that future scientific "sociocracy," *Psychic Factors*, p. 324:

"Sociocracy will differ from all other forms of government that have

been devised, and yet that difference will not be so radical as to require a revolution. Just as absolute monarchy passed imperceptibly into limited monarchy, and this, in many states, without even a change of name, has passed into a more or less pure democracy. So democracy is capable of passing as smoothly into sociocracy, and without taking on this unfamiliar name or changing that by which it is now known. For, though paradoxical, democracy, which is now the weakest of all forms of government, at least in the control of its own internal elements, is capable of becoming the strongest. Indeed, none of the other forms of government would be capable of passing directly into a government by society. Democracy is a phase through which they must first pass on any route that leads to the ultimate social stage which all governments must eventually attain if they persist."

Then follow a half dozen pages of political wisdom which show how this "ultimate social" stage is to be reached. Space compels me to leave the reader to follow the story himself. I have now properly introduced him to the new *great science* by showing the impressive reasons for its acquisition, the wonderful future to which it leads, and the general stages and means of its social progress—its evolution.

Next in order, properly comes a statement of the main general law or laws of the science; and then the *data* to, by and with which the law is applied and illustrated, and the wonderful human future predicted, foreseen and fore-felt in order to be ever realized.

*The general law of sociology* is that presented by Goethe and Haeckel in our New Biology article in the January number of The Review: The "solid" ever radiates and flows *out* as "spirit"; while that begotten and condensed of the "spirit," the *fluent*, is *in-ward* borne by the counter-current of radiation, the press of which is gravity—which is thus the most general form of correlative action. The *unit* of this *in-* and *out-go* in cosmology is the compound moving, top-spinning, etheric atom, the first creative form of the infinite, continuous ether.

In biology the unit is the cell, the first acting form of the continuous protoplasm, the activity of which is life, which is not a *thing* but a *process* of activity—the only life there is, or can be. Those who talk about the origin of life are foolish; they mean the origin of protoplasm—not difficult to find!

In sociology, the units are the individuals of which society is formed and by which it acts—genetically and teletically. The first division of sociology is the biological—the "comparative," genetic, animal, natural sociology, found among the protozoa and the gregarious insects and the larger animals; for instance, the



ants, the honey bees, the beavers, and the anthropoid apes.

In the sciences of biology and sociology the aforesaid law of *in* and *out-go*, is illustrated by the integration and differentiation of cellular action, while in cosmology the etheric atom is the unit of all changes—material, static, dynamic and cosmic.

The chief stumbling-blocks in the way of getting hold of the new and true etheric, substantial Monism that science is bringing us, are the remains of the old Swedenborg, Kant and La Place nebular hypothesis, and the similar old *calorific* and *vitalic* notions about life. These are all metaphysic illusions which should disappear, but which turn up in the most unexpected places where they should not. For in Dr. A. Hausman's new book now being published serially in the *Blue Grass Blade* (Lexington, Ky.) we read in the issue of January 24 inst.:

"If the *universally-adopted* theory of the origin of our solar system from a rotating mass of incandescent gas, is true,"—

And the author then goes on and takes for granted that the said theory *is* true.

But the words we underscore ("universally adopted") are *not* true. The condensation and radiation science of Arrhenius, Lockyer, Proctor and many others most capable of judging, is gaining ground every day, and is the true scientific hypothesis, dating back to Goethe instead of Swedenborg. Dr. Hausman should take the position of his master, Prof. Haeckel, on this subject, who in his address of July 30th last, at the transfer of his Phylogenetic Museum to the University of Jena, (referred to in my said article on "Our New Biology") said this at page 24:

"No astronomer longer doubts that the numberless celestial bodies have evolved themselves historically (genetically): this is equally true whether one accepts the older cosmogony of Kant and La Place, or the newer meteorite hypothesis of Lockyer and others."

This position of Haeckel is exactly right, and *his* words knock out those words, "*universally adopted*," at once! The Doctor's views of "the origin of life" must be referred to in our next article—on biology and sociology—where they properly belong.

Coscob, Conn., February, 1909.

Written for THE HUMANITARIAN REVIEW.

## CONTRADICTIONS FOUND IN THE BIBLE.

BY G. MAJOR TABER.

**M**R. JOHN A. WHITTEN, in the January number of The Review, makes the following suggestion : "I suggest that Mr. Tabor send you the other sixty contradictory texts, and that you print them with the fifty-five given, in separate leaflets." No doubt the Editor would do so at the expense of those who required them. I would remark, however, that some years ago my old friend George Francis Train issued a pamphlet containing several quotations from the Bible, and Comstock, that great moral critic who takes upon himself the prosecution of those who dare violate what he proscribes, interposed and Train was arrested and thrown into the Ludlow Street Prison, in that moral City of New York. He demanded a trial, and Comstock found that he had an elephant on his hands and that he dare not attempt to convict him upon Bible testimony; and after a few months they opened the prison doors and let him go. As he was an old friend, I sent him an epigram, of which the following was a part.

George, pray tell us in brief, what's the matter ?  
 Why are you crazy and make such a clatter ?  
 Did you publish "obscene stories" out of God's holy word,  
 They too in the Bible, and too bad to be heard ?  
 That book dear to Christians, more precious than gold,  
 And yet too "obscene," and too bad to be told !  
 That book which was written by divine inspiration,  
 That points out the way unto life and salvation,  
 And for that in the Tombs you must rot forsooth,  
 For being the only man in America who dare publish the truth.

The following may be found among the inspired writings : If a man come unto me and hate not his brother, &c, Luke, xiv : 26. Whosoever hateth his brother is a murderer, 1 John iii : 15. O, King, we will not serve thy gods, nor worship the golden image which thou hath set up, Dan. iii : 18. Submit yourselves to every ordinance of man for the Lord's sake, 1 Peter, ii : 13. Servants, be subject to your masters with all fear, 1 Peter, ii : 18. Be ye not servants of men, 1 Cor. vii : 23. Who being in the form of God, thought it not robbery to be equal with God, Matt. xxviii : 18. My father is greater than I, John, xiv : 28. All power is given



unto me in heaven and in the earth, Matt. xxviii: 18. And he could do there no mighty works, &c, Mark, vi: 5. I am one that bear witness of myself. \* \* \* Though I bear record of myself, yet my record is true, John, viii: 18-14. If I bear witness of myself, my witness is not true, John, v: 31. We have a law, and by our law he ought to die, John, xix: 7. It is not lawful for us to put any man to death, John, xviii: 31. The son shall not bear the iniquity of his father, Ezk. viii: 20. I am a jealous God, visiting the iniquity of the fathers upon the children, Ex. xx: 5.

A man is not justified by the works of the law, Gal. ii: 16. The doers of the law shall be justified, Rom. ii: 13. And I give unto them eternal life, and they shall never perish, John, x: 28. For it is impossible. \* \* \* if they shall fall away to renew them again unto repentance, Heb. vi: 46. There is no man that sinneth not, 1 Kings, viii: 46. Whoever is born of God doth not commit sin, 1 John, iii: 9. The trumpet shall sound, and the dead shall be raised, 1 Cor. xv: 52. He that goeth down to the grave shall come up no more, Job, vii: 9. They are dead; they shall not live; they are deceased, they shall not rise, Is. xxvi: 14. And I saw the dead, small and great, stand before God, Rev. xx: 12. For that which befalleth the sons of men, befalleth the beasts; as one dieth so dieth the other \* \* all go to one place, Eccl. iii: 19-20. Who will have all men to be saved, and come to the knowledge of the truth, 1 Tim. ii: 4. These shall go away into everlasting punishment, Matt. xxv: 46.

The earth abideth forever, Eccl. i: 4. The earth also, and the works that are therein, shall be burned up, iii: 10. There shall no evil happen to the just, Prov. xii: 21. Ye shall be hated of all men for my name's sake, Luke, xxi: 17. Blessed is the man that pleaseth the Lord. \* \* Wealth and riches shall be in his house, Psalms, cxii: 1-3. Woe unto you that are rich, Luke, vi: 24. Happy is the man that findeth wisdom, and the man that getteth understanding, Prov. iii: 13. Take fast hold of instruction, Prov. iv: 13. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow, Eccl. i: 18.

A good man is better than precious ointment, Eccl. vii: 1. Woe unto you when men speak well of you, Luke vi: 26. And Elijah went up by a whirlwind into heaven, 2 Kings ii: 2. No man hath ascended up to heaven, but he hath come down from heaven, even the son of man, John iii: 13. All scripture is given by inspiration of God, 2 Tim. iii: 16. But the rest speak I, not the Lord, 1 Cor. vii: 12. Answer a fool according to his folly, Prov. xxvi: 5. Answer not a fool according to his folly, Prov.

xxvi : 4. Shall not the judge of all the earth do right ? Gen. xviii : 25. There is no respect of persons with God, Rom. ii : 2. Ye shall not eat of anything that dieth of itself : thou shalt give it unto the stranger that is in thy gates, that he may eat it ; or thou mayest sell it unto an alien, Deut. xiv : 21.

He that believeth and is baptized shall be saved ; he that believeth not shall be damned. Mark, xvi : 16. And these signs shall follow them that believe : In my name they shall cast out devils ; they shall speak with new tongues : they shall take up serpents ; and if they drink any deadly thing it shall not hurt them ; they shall lay hands on the sick and they shall recover. Mark, xvi : 16-18. . I will make a help meet for him. Gen. ii : 18. When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, then let him write a bill of divorcement, and give it in her hand, and send her out of the house ; Deut. xxiv. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery, Matt. v : 32. \* \* \* Num. xxxi : 18. \* \* \* Heb. xiii : 4. And God said unto Abraham, as for Sarah thy wife, I will bless her, and give thee a son also of her, Gen. xvii : 15-16. And Abraham said, and yet indeed she is my sister, Gen. ii : 12. If a man shall take his sister to wife, it is a wicked thing, Lev. xx : 17. Because a man gathered sticks on the sabbath day, the Lord commanded Moses to put him to death. Num. xv : 32-36. Depart from me, ye cursed, into everlasting fire, Matt. xxv : 41. These shall go away into everlasting punishment, Matt. xxv : 46. Cast into hell, into the fire that shall never be quenched, Mark, ix : 45. If a man come to me and hate not his father and mother, and children, and sisters, yea, and his own life also, he cannot be my disciple, Luke, xix : 26. If a man abide not with me, he is cast forth as a branch, and is withered, and men gather them into the fire, and they are burned, John, xv : 5. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people, Acts, iii : 22. If any man preach any other gospel unto you than that ye have received, let him be accursed, Gal. i : 9.

Let us learn how much the inspired book respects the rights of woman : Thy desires shall be to thy husband and he shall rule over thee, Gen. iii : 16. Wives, submit to your own husbands, Col. iii : 18. As the church is subject unto Christ, so let the wives be to their own husbands in everything, Eph. v : 24. Let your women keep silence in the churches &c. And if they will learn anything, let them ask their husbands, &c, Cor. xiv : 34-35. Let women



learn in silence, with all subjection, &c, 1 Tim. ii : 11-14.

No license was required in those days, as those old religionists loved their wine: Thou shalt bestow thy money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or strong drink, Deut. xiv : 16. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works, Eccl. ix : 7. Corn shall make the young men cheerful, and new wine the maids, Zech. ix : 17. They shall all plant vineyards and drink the wine thereof, Amos, ix : 14. Wine maketh glad the heart of man, Ps. civ : 15. Wine which cheereth God and man, Jud. ix : 13. In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering, Num. xxviii : 7. Drink no longer water, but use a little wine for thy stomach's sake, 1 Tim. v : 23.

Those old fellows were not very strong prohibitionists according to this holy book.

Los Angeles, Cal., February, 1909.

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### THE UNBELIEVER.

**B**ECAUSE his faith was simpler than the rest  
 And no man understood his humble way;  
 Because the only chapel he possessed  
 Was flower-strewn and cobalt-roofed and gay;  
 Because his creed swung to the things he knew  
 And pulsed with every feathered singer's song;  
 Because he gave their priests no revenue,  
 His peers adjudged his scheme of things as wrong.

Men called him atheist—nor knew that he  
 Once wept before a brown bird hurt to death;  
 Nor knew he loved each forest shrub and tree;  
 Nor knew the evening zephyr's scented breath  
 Bore through his open chamber window dreams  
 Of dulcet rills and skies of amethyst,  
 And wove his slumber to the fairest themes—  
 And, knowing not, they called him atheist.

—Stacy E. Baker in *Craftsman*.

FOR THE HUMANITARIAN REVIEW.

## ORIGIN OF RELIGION.

BY J. T. PATCH.

**R**ELIGIONS have all had a natural origin ; they are the result of man's effort to utter himself—attempt to explain the world and its existence. He began with very simple ideas, and through ages of theorizing and philosophizing, a religion was evolved ; and although scientific in its nature, it was religion, and to the ancients was comprehensive of all wisdom.

Ancient science (now dogma) did not have a basis in natural principles but was idealistic and hypothetical, as it still is. The moral or ethical was always in advance of the scientific or doctrinal.

The ancient religious books of all great religions contain the thought and belief of the people and the age in which they were written, and were supposed to contain all that was then known ; and valueless as some of their teachings are today, it must be admitted that those ancient philosophies were the best the world had at that time.

The modern world can see and realize the unnaturalness and absolute impossibility of many things once taught and believed by the Israelitish people. Yet, to them it was the "word of God ;" and the Christian church is still teaching the same things as the absolute and final, although an incumbrance and obstruction to modern progress and civilization—and going to the extremity of its influence to impose upon modern intelligence these ancient ideas. As the world advances in its onward march of civilization this same church claims the credit for the world's progress, whereas progress has been in spite of it and with a constant conflict with dogmatic religion.

This attitude of the church is the consummation of bigotry and narrowness, and so far as doctrine is concerned, the world is better off with a religion of negation. A religion which resorts to artificial methods as a remedy for moral deficiencies is a stumbling-block and an obstruction to human welfare.

Payette, Idaho, Jan. 18, 1909.



Written for The Humanitarian Review

## LETTERS OF TRAVEL.

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### PISA, GENOA, NICE AND MONACO.

BY GEORGE C. BARTLETT.

PISA, is an old fashioned city celebrated the world over as the home of the "Leaning Tower." It is not positively known whether this tower was originally built that way, or whether it settled on one side; the latter opinion, however, prevails. It is over six hundred and fifty years old, but is looking young for its age. Galileo, the great enemy and check to superstition, tried many astronomical experiments from the tower. The top of its marble belfry is one hundred and eighty feet from the ground, and deviates about fourteen feet from the perpendicular. It is of seven stories, divided by rows of columns, has a flat roof, and an open gallery which commands a splendid view of the city and surrounding country.

Pisa has other attractions; its cathedral is one of the finest in Italy, surrounded by an extensive lawn—a green mantle spread upon the ground half a mile in circumference—looking as though it had never been disturbed by mortal foot-step.

The Campo Santo, or "holy field," doubly holy because saints and other good people are buried there, is covered with holy earth brought from Palestine. It is a quaint old place without a single modern feature. The corridors, which are forty-six feet high and thirty-four feet wide, are covered in, and lighted by means of gothic windows; the pavement is of grave-stones belonging to past centuries; and rising here and there are about three hundred monuments battered and worn; also several ancient sarcophagi, statuary and bas-reliefs. The walls are lined with paintings so faded by time, the subjects so peculiar and grotesque, that the scene represents a madhouse more than anything else to which it might be likened. There represented, is the history of Job in two pictures; one of Esther and Judith; the Creation, the Deluge, Noah in his drunkenness, Ham cursed, Tower of Babel, Abraham and Lot in Egypt, the Brazen Serpent, Solomon and Queen of Sheba, the Last Judgment, and an extensive picture of hell. All of which appeared to me a most frightful spectacle, and the more quickly time shall blot out the whole representation the better.

The baptistry, where all baptisms take place, is worth a visit to hear the amazing power of its echo.

That which I enjoyed the most, however, in Pisa, was the wonderful display of statuary, which was on exhibition in the numerous shops, appearing like endless studios. There are large marble quarries near the city from whence the marble is supplied, and the artists have every facility for producing that beautiful chiseled work which is shipped to all parts of the world, and is standing in the corner of our favorite room.

#### GENOA.

Our next stopping place was at Genoa by the sea. The special attractions are the drives and the "Campo Santo." Ascending the hills which surround this city, the sights of both sea and land are magnificent. The Mediterranean, as it washes the shores of this part of Italy, is the most attractive body of water upon which the sun ever shone. It presents a gorgeous panorama of ever-changing pictures; in color, "darkly, deeply, beautifully blue."

The "Campo Santo," or City of the Dead, was a surprise, as it is sure to be to anyone visiting it for the first time. It has an inclosure of about one hundred acres, surrounded by white marble buildings of wondrous beauty. Sections of these buildings are purchased by the wealthy for the final resting place of their dead, and are cared for and decorated in a variety of ways. Pictures of the dead are frequently hung above the tombs, and sometimes chiseled in marble. The statuary, in pure white throughout the entire building, is exquisite in design and charms one into repose with its quiet beauty. Lovely angels, in white marble, are represented as flying most gracefully in every direction, and as we look upon them, with the young Spring's sun pushing itself through every crevice, death seems partly robbed of its sting. Between these palaces of the dead are large plats of ground devoted to the burial of people of the destitute classes, also the poorer sailors and soldiers. Some of the tombs are partitioned off into rooms which are nicely furnished with cushioned chairs, prayer rugs and reading stands.

Genoa has the credit of giving to the world, Columbus. A fine monument to his memory stands near the depot. The history of Columbus seems a little mixed: he certainly had a hard time in procuring the money necessary for his departure in search of new lands; he tried several countries before Spain. Isabella refused him at first. While dining with an old monk in one of the monasteries, he told him of his desire and ambition, and of his belief in an undiscovered country over the sea. The monk finally told Columbus he would go personally and intercede with the king and queen in his behalf; he did so but came back somewhat discouraged for they would not entertain the monk's proposition. Columbus, however, not disheartened, talked to him more enthusiastically than ever, cheerfully bade him good by, and on foot started to leave the country.



The monk, believing in his influence, hastened a second time to the queen and implored her not to allow Columbus to leave Spain without the necessary outfit to make his explorations. She finally consented, and a courier was sent after the great navigator and he was brought back.

#### MONTE CARLO.

From Genoa we came to Monte Carlo, or Monaco, one of the garden-spots of the earth, where nature smiles through bursting buds every day in the year; where the blue waters play upon the shores, laughing continually with never a sigh. The sick and weary come here to find health, for it is said nothing dies (a natural death) in Monte Carlo.

The former prince who governed this principality was descended from the old family of the Grimaldi. It was his ambition and delight to make Monte Carlo as attractive as possible, and he has certainly succeeded, as people from all parts of the world testify. He spared no expense, as shown by the attractive streets, the spacious grounds, etc.; in fact, the entire village is kept in perfect condition and is as clean and neat as a Quaker kitchen.

All persons are registered as soon as they arrive, and if the authorities consider any of them objectionable characters they are ordered to leave. There are no beggars allowed, as the really needy are provided for. If a cabman is found asleep on his stand he is fined; the public carriages are examined by an officer at stated times and if found dingy, old, or rickety, new ones are ordered to take their places; the same applies to the horses and harnesses; all must appear trim and fresh by order of the king; but alas, with all this brightness and gayety there are sad features: the prince is dead, and for thirty years before his death was blind. He could not see the gardens which were blooming with every flower; he could enjoy their perfume only, while feeling the blessed consciousness of giving pleasure to others, as others are receiving them now. He was a zealous Jesuit, and when out driving, the bishop, his most intimate friend, was always by his side. As the prince passed by, it was the custom of the people to uncover their heads, and as he was unable to see and judge the proper time to lift his hat in acknowledgment, it became the special office of the bishop at such times, to give him a slight nudge. He was over seventy years old when he passed to a higher principality, leaving his earthly one to his son. The son is fond of the sea, where he spends much of his time. He is also authority on the "gulf stream," and the author of numerous sea adventures.

We arrived at this dream of a place—this country of perpetual Spring—on Sunday morning and were soon within the walls of the world-famed Casino—the gamblers' paradise. After ascending half a dozen steps the first room you enter is like a large reception room, appropriately furnished and frescoed with paintings, and is usually

crowded with well-dressed men and women ; some are promenading while others are seated, and all are engaged in animated conversation. Looking to the right, you observe several hat and cloak rooms where can be seen ladies and gentlemen doffing their elegant wraps before entering the gaming salon. If you open the door in front of you, you will find it to be the entrance to one of the finest halls in the world. The orchestra of eighty musicians plays from two o'clock until four, and receives a salary of eighty pounds per day. It is free to all. Another door opens into the free library and reading room. If you pass into a little corner room which looks not unlike a room in a bank, where a number of clerks are turning over the leaves of big books, hand in your card and tell the gentleman at the desk where you live, where you are staying in Monte Carlo, and then if there is no objection made he presents you with a card of admission to the grand salon where ten thousand dollars are lost and won every minute. It is a novel sight, as you first step into this magnificent apartment. It was a cloudy day when I first entered it, the curtains were drawn, the room brilliantly lighted, the rays falling upon fifteen hundred people richly dressed and sparkling with jewels. There were about an equal number of men and women. There were nine tables, with all the seats filled, and back of them were people standing two or three deep, all intent upon the game. At one table I noticed Frank L—— was losing his money on the red ; at another table Arthur S——, the composer, evidently thought it was time for zero to win. Never before did I see money used and treated as though it had no value. One never wearies while looking at the people ; they are from all parts of the earth and all have the appearance of wealth. Ladies, stylish ? Yes indeed, in their gorgeous wraps half concealing their embroidered waists, each with her gold or silver-mounted parasol, the handle of which looks like the staff of a drum-major.

The Casino was not the only attraction in Monte Carlo ; everything to fascinate was going on ; yacht races with a U. S. flag flying above Bennett's yacht, pigeon shooting—cruel amusement—the grand opera, etc.

"Today Monaco needs aid from no country ; its commercial relations with foreign countries are well regulated ; its money, struck with the head of the prince, is current everywhere, and an order of chivalry has been created—perhaps one that has the greatest value because of the difficulty with which the decorations are bestowed."

#### NICE.

We enjoyed the drive over the mountains to Nice, coming back along the shore of the Mediterranean. It is a drive far-famed, showing many varied pictures of life from the humble dwelling of the peasant, who was working in garden and vineyard, to the magnificent residences of the wealthy people of Europe, who have winter villas at and near Nice.

Fruit and confectionary stores in Nice made an especially taking display, with their candied violets, put up in dainty boxes and tied with pretty ribbons. Sugared fruits are displayed in the most attractive manner, with large bunches of grapes and the finest of peaches. Plums and pears are preserved in such a manner that they look as though they had just fallen from the trees ; they are delicious to the taste and do literally sweeten the world, for they are carried or sent everywhere.



## Views and Reviews

By The Editor

### New Theory of the Universe.

An Associated Press dispatch dated San Francisco, Jan. 30, says:

"Declaring that, after continuous study and investigation extending over a quarter of a century, he had at length completely solved the problem of the origin of the solar system, Prof. T. J. J. See, U. S. N., the officer in charge of the observatory at Mare Island, gave tonight to the Astronomical Society of the Pacific the first public announcement of a new nebular hypothesis, which he believes is destined to permanently supplant that of Laplace, promulgated at Paris in 1796. Prof. See is the author of more than 200 scientific papers, published in the journals and transactions of the learned societies of this country and Europe. He denies that the planets were detached from the sun when that globe was expanded into a nebula filling the planetary orbits.

Originally, he believes, the system was a spiral nebula of a much larger dimension than at present, formed by the automatic coiling up under mutual gravitation, of two or more streams of cosmical dust. The nuclei in the coiling streams were the beginning of the planets, which became larger by gathering up more cosmical dust."

¶ "Cosmical dust" is only hypothetical dust. That it exists in actuality has never been demonstrated, but some astronomers assume that it exists in order to render a plausible explanation of the origin of suns, planets and other heavenly bodies. But in the attempt to explain the origin of the solar system or of the stellar universe as now existing, few if any have gone back of a fixed and comparatively modern date. That is, it is generally assumed that before the sun and planets of the solar system and other heavenly bodies became rotating and revolving spheres the substances of which they are composed, existed in space from an indefinite if not eternal age in the past as chaotic "dust," and that at a certain point in time this dust assumed the form of numerous streams which began to curve in their onward movement, gradually coiling up into globular form and condensing more and more until reaching the consistency of solid matter—all by the force of gravitation under the laws of gravitation. The deists assume that the initiation of this stream movement of cosmical dust out of chaos toward the formation of the orderly cosmos was affected by the will of an all-wise, all-powerful being, similar to the personality of a human being. The naturists assume that the cosmical dust began its evolution into suns and worlds by the force

of nature as governed by natural "laws." Both of these theories seem to be impotent. They remind me of the childish notions of certain ancients who thought that the earth was supported upon the shoulders of Atlas, or upon the back of a monster tortoise ; that the sun and planets revolved in grooves in a solid crystal dome or "firmament," or sailed over seas in the skies. It was not considered worth while to enquire as to what supported the tortoise or the seas "above the earth."

"In the beginning" is a phrase and a thought which weights the mind of men like a monster nightmare. It seems difficult for finite mind to think of a cosmos without a beginning, and yet men have almost universally assumed the existence of a "being"—a personality—without a beginning. The God, or the father of the gods and creator of all things, is the Atlas of the modern cosmogonist, to a large extent. If not this personal Atlas, then a cosmical "tortoise" is assumed—the force and laws of nature in potentiality without activity from the eternal past up to a comparatively modern time! And here is where the intellectual deists find their hypothesis of a supreme personality of free will necessary. It is inconceivable that chaotic substances should remain inactive during an eternity, and at any point of time "begin" to be active without the interference of some willing, intelligent power to initiate, at least, the movement and establish the laws of evolution. But such intellects stop short at the problem of the origin of such a willing, intelligent power, and assume that it, or "he," must have existed from the eternal past. But they inconsistently balk at the thought that the cosmos itself has existed from the eternal past, in a state of activity and in some combination of forms. Yet, it seems like a matter of common sense as well as of scientific deduction that it is just as difficult—or more so—to conceive of a *person* existing from all eternity, as of the universe so existing ; and especially of that person enduring through that eternal past utterly solitary and inactive!

Of course Prof. See's hypothesis *may* be correct as applying to the origin of the *present* solar system and other heavenly bodies, leaving out of the problem the question of the origin of the "cosmical dust" and the forces and laws which evolved it into "streams," nebulae and solid globes.

But such a hypothesis is not satisfying to a thoroughly awakened intellect. The emancipated inquirer persists in going back of such limited "returns," and asks: "Whence the cosmic dust; whence the origin of the streaming activity; whence the initiation of motion, law, order?" To this writer, the answer seems inevitably true that neither of these had *any origin*, in the sense of an absolute beginning. That the cosmos as a *whole* is eternal in past and future, but never two moments the same. That its parts are variable and always changing in form and inter-rela-



tionship by virtue of the persistence of the motion of matter which constitutes their substance. In this hypothesis there is no need of an eternal "supreme being" to step in and start the movement of the cosmical dust and the operation of natural forces and laws of evolution. The only "being" necessary is the cosmos itself, and the only sense in which it may be conceived of as "supreme" is in that of its constituency and activity, in infinite space and time, in the aggregate.

By this hypothesis, "cosmical dust" is only the debris of pre-existing solid heavenly bodies, and the revolution of changes from cosmical dust to cosmical bodies and back to "dust" again and again, is eternal, without beginning and without ending. A limited example of this revolution of substance is afforded by the manifestations of life on the earth. The "dust" of yesterday is the grass of today, the man of tomorrow and the dust of the day after, and so on through the ages. *Revolution* is the law of evolution.—S. W. D.

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### An Ingenuous Confession.

"The people of India, like those of Athens, are "too religious," as Paul said. The whole life of the nation is impregnated with the religious idea, with the religious practices and religious beliefs, to a degree nowhere else to be paralleled, yet a lower level of immorality and degradation is reached in connection with the religious rites of India than I have been able to discover anywhere else in the world"—*Wm. T. Ellis* in Christian Endeavor department in daily papers.

¶ If the "whole life of the nation [India] is impregnated with the religious idea, practices and beliefs, to a degree nowhere else to be paralleled, yet a lower level of immorality and degradation is reached *in connection with the religious rites*" than anywhere else, why should Christians "endeavor" to propagate and practice religious ideas, beliefs and rites in America or anywhere else? Do they wish to reach an equally low level of immorality and degradation? The fact is that an extremely low level of immorality has always been connected with the most profound impregnation of the Christian religion—ideas, practices, beliefs and rites—in all countries and times. The religious zeal of the times of the Inquisition was the very cause of the terrible slaughter and torture of those times. So of the torture and killing of witches, and other cruelties. So of the burning of Bruno by the Catholics and of Servetus by John Calvin. The enslavement of negroes in America was chiefly defended on religious grounds, and polygamy in Utah is a religious institution. Beware, then, of becoming "too religious," as Paul said the Athenians were. The fact is that "religion," like other human institutions, may be a source of evil or a source of good accordingly as it is rightly or wrongly applied to the affairs of mankind.

### The Human Engine.

The human engine has a daily intake of eight and one half pounds of food, water and air, yet out of this modest supply the body generates power far exceeding in amount and in direct and economic usage that produced by the best engines of his own invention. The waste seen in the engine, due to friction and to loss of power in getting at its work, so to speak, is largely obviated in man's own body. While only a small percentage of power for the coal burnt is returned to us by our finest engines, our own body yields a generous amount, indeed, having regard to its small fuel consumption. A man's heart alone, in twenty-four hours expends 120 foot tons of energy, force sufficient to raise that weight one foot high. The profit on the form of the power of doing work which is secured from solid, liquid and air is most handsome. Most wonderful of all, from the scientific point of view, is the thought that all man's achievements, physical and mental alike, represent part of the profit accruing from the transformation of what he eats into what he does.

—*Workers' Magazine.*

¶ The above quotation contains a mixture of scientific truth and popular error. It is an old mistake to attribute the circulation of the blood to the pulsations of the heart alone. The heart, after all, is as much of a balance wheel as a motor. The entire arterial system, including the heart, constitutes the moving machinery of the circulation of the blood. Then there is a most prodigal waste of energy in a thousand ways, voluntary and involuntary, by the human machine. How small a proportion of vital and mental action is really productive of useful results! All activity not so productive is a waste of energy. Nature shoots with a shot-gun! That is, she is prodigal in the use of means to ends. Observe the great superabundance of blossoms on a fruit tree; and then of the thousands and even millions of seeds produced in the effort to reproduce one tree! Even in plant life, a large percentage of the young plants are starved to death or destroyed by enemies before they reach maturity. Though the "human engine" "yields a generous amount" of power "having regard to its small fuel consumption," it does not *entirely* obviate loss of power. In the last sentence of the above quotation is a valuable truth, though it may well be made more comprehensive. For even man's moral and "religious" achievements "represent a part of the profit accruing from the transformation of what he eats into what he does." And his erroneous thoughts and wrong actions—useless and evil-producing expenditure of energy—is a waste that consumes a very large percentage of the product of the intake materials.—S. W. D.



## The Exchange Table

Pertinent Extracts from Current Publications

### A Human Mystery.

The N. Y. *Tribune* recently gave a quite full account of some psychic phenomena as investigated and reported "by Prof. James, of Harvard, and other leading members of the Boston Branch of the American Society of Psychical Research." A machinist named Fred E. Foscett, of Orange, Mass., was the subject, and his particular role as a psychic is that of resistance to fire and the "de-materialization" and re-materialization of his own body. The following extracts from the *Tribune's* article give the chief points:

"The first of the tests was held at the home of Prescott F. Hall. Prof. William James and several well known physicians were there, and test conditions as nearly perfect as possible were made. Foscett was seated in the center of a room before a small table. On the table was an ordinary kerosene lamp with a chimney and a flat wick, a pan and several quarts of alcohol. According to the reports of those present, Foscett succeeded in every test. The first test was made with ordinary sulphur matches. Foscett lighted half a dozen, one after the other, holding them with one hand so close to the fingers of the other that the flames curled around them. He then lighted the lamp and held his hands above the wick, while the flames curled over them and the soot completely blackened them.

"From one of these tests to another, Foscett went, while the scientists held their breath and watched every motion until he came to the climax. In this he poured a quart of alcohol into the basin, lighted it and then washed his hands, bathing them for nearly ten minutes in the burning fluid, washing it up over his arms and to his face—literally bathing himself in blazing alcohol. That completed the test. As soon as it was finished the physicians present examined Foscett, and they could find not the slightest trace of a burn or a blister. Foscett told them that the flames did not give him the slightest sensation of burning, that he felt comfortably warm and pleasant and nothing more.

"The second tests were made at the home of Prof. James in Cambridge, and under the same conditions as the day before. Considerable mystery is thrown about them. Mr. Hall said they were so startling that he did not care to discuss them until they had been tried again. Another scientist who was there said that Foscett performed all of his experiments of the day before and then 'absolutely and positively dematerialized. He seemed to dissolve into thin air as we watched him. Was gone forty-one seconds, and then materialized. It was so startling that we, I am afraid, lost sight of the test conditions and we have asked him

to appear before us again. It seems unbelievable, but it certainly seemed so. We hardly know what to think of it.

"Prof. James refuses to talk about the tests. According to those who were present, Foskett seems in a passive state during the tests, and he says he thinks of nothing in particular. Those who examined him discredit the hypnotic theory. They believe he has some latent psychic force that never has been studied."

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From Signs of the Times.

### **Rights Guarded by California's Constitution.**

The first section of Article 1 of the California Constitution affirms that—

"All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty; acquiring, possessing, and protecting property; and pursuing and obtaining safety and happiness."

The rights of freedom concerning religious belief are made specific in Section 4, which proclaims:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state."

It seems very evident that the framers of this section of the Constitution were determined to avoid a repetition of the experiences of the earlier states of the Union, at least one of which required all its citizens regularly to attend public religious worship, and to contribute to its maintenance. This very provision in the Constitution of Massachusetts gave opportunity for open persecution resulting in the death of some of the most pious citizens of that commonwealth, simply because their beliefs and forms of worship differed from those of the majority, who made the laws of the land.

North Carolina's Constitution debarred every one from holding public office in the state who did not believe in the doctrines of Christianity. Any infidel, or agnostic, however promptly he might meet and discharge his responsibilities as a citizen, was degraded from some of his rights of citizenship on the ground of religion alone. The framers of that instrument perhaps thought they indorsed the declaration of the National Constitution which recognizes the unalienable right of all men to worship God according to the dictates of their own consciences. So the State Constitution was made to say: They may worship—and the state will not interrupt them—but it *will inquire* as to the divinity they honor. And if the state decides that he is not the Constitutional Deity, all his worshipers must be denied the privilege of holding civil office under the state.

Were the affairs of state to be conducted on a purely civil basis, no legal controversy could possibly arise concerning religious ethics. A



believer and an infidel might argue, but unless they came to blows, the state would not interfere. If the believer made the first attack, the state would justly condemn him, notwithstanding his excellent logic of religious faith. He would be judged thus by his acts alone, without regard to the subject of the dispute.

The case just cited would be decided this way on exactly the same merits as a fierce paper warfare of two sects. In making a case of libel against either party, the court would not do so on the religious difference between them, but on the ground of assaulted character. The courts have no power to detect heresy, because, as courts, they have no standard of orthodoxy. Such power is reserved to the court of heaven, to be rendered according to its own statutes. Civil law is ordained to protect only *human* rights.

The state can therefore properly have no concern with matters of religious faith. Its sole authority is to conserve human rights. So in respect to things purely religious, the state should be entirely silent, because if it favors the tenets of one faith, it offends against the rights of all other sects. If it establishes the Christian religion, it offends infidels, Jews, and those of no religion. Whatever the state does in recognizing points of religious faith, it participates in class legislation, and so must treat unfairly a portion of its citizens who, by virtue of the honorable discharge of their civil duties, are entitled to equal standing before the law with all others.

The Constitutional limitations herein set forth are just, and apply to everything of a religious nature. These restrictions forbid the state to compel any man to keep Sunday as a religious institution. They also forbid the state's requiring any man to cease from labor or recreation on that or any other day, since the ordinary exercise of human faculties on any day can not be shown to be, in any way an infringement upon the rights of other men. On the other hand, the exercise of the moral faculties are *natural human rights*, which the state is bound to protect, and so the state has no right to enact laws which will contravene these human rights. Let the State Constitution once be overridden, and there are no lengths to which citizens of the state may not be driven and their civil rights ruthlessly torn from them. Let us beware of church and state coquetry.—*J. O. Corliss.*

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¶ Recently local branches of the College Equal Suffrage League have been organized at the Ohio State University, Columbus, at the University of Cincinnati, and at Western Reserve University, Cleveland. In Chicago a State branch of the same organization was formed. Miss M. Carey Thomas, President of Bryn Mawr College, is the President of the National College Equal Suffrage League.

¶ We grant no dukedom to the few,  
We hold like rights, and shall—  
Equal on Sunday in the pew,  
On Monday in the Mall,  
For what avail the plow or sail,  
Or land or life, if freedom fail?

—*Emerson.*

## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ SCIENCE is the lever that moves the world, but it must have a fulcrum of facts.

¶ Ignorance balks at the name *science*; but science, after all, is only a name for real knowledge.

¶ It has been said that "all is not gold that glitters;" equally true is it that all is not science that bears that label.

¶ Theory is useful as a temporary structure: but we should never forget that it is a mere temporary substitute for knowledge as yet unattained.

¶ Hypothesis is an assumption adopted to explain a collection of facts and seeming facts; but the facts when understood need no explanation and the hypothesis gives place to generalized natural laws.

¶ The gods of paganism and the Jehovah of Judaism and Christianity were assumed to exist in order to explain the facts and seeming facts of the world; therefore they were and are only hypothetical beings.

¶ When the facts of the world are known and the seeming facts are dispelled, the gods give place to natural laws.

¶ But natural laws are not, like political laws, edicts or enactments of personal beings, but *methods of action* in all the realms of the cosmos—personal and impersonal—immutable, unbreakable, inseparable from the substance of nature, and impossible of suspension by any supreme being.

¶ The supernatural is whatever man imagines to be superior to or "above" nature, and seeming facts; but the changes of nature are all found to be effects of causes *within* nature, and no hypothetical supernatural causes are needed to account for the phenomena of nature.



[Selected.]

## MEMORIAL TO CHARLES DARWIN.

BY GEORGE J. ROMANES.

'TIS said that memory is life,  
And that, though dead, men are alive :  
Removed from sorrow, care and strife,  
They live because their works survive.  
And some find sweetness in the thought  
That immortality is now ;  
That though our earthly parts are brought  
To re-unite with all below,  
The spirit and the life yet live  
In future lives of all our kind,  
And, acting still in them, can give  
Eternal life to every mind.

The web of things on every side  
Is joined by lines we may not see ;  
And, great or narrow, small or wide,  
What has been, governs what shall be.  
No change in childhood's early day,  
No storm that raged, no thought that ran,  
But leaves a track upon the clay  
Which slowly hardens into man ;  
And so, amid the race of men,  
No change is lost, seen or unseen ;  
And of the earth no denizen  
Shall be as though he had not been.

# THE HUMANITARIAN REVIEW

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## EDITORIAL DEPARTMENT.

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### "THE ULTIMATE POTENTIALITY."

¶ Some call it "God," some call it the "Immanent God," some call it "the Infinite," some "the Absolute," some "the Great First Cause," and others call it the "Ultimate Potentiality." What is that to which men apply these names? Some declare it is a "person," man-like, but far superior to any man; others say a being, but not anthropomorphous; some say "Being," with a big B, but not a person. But all mean, if I understand them at all, the power which was immanent in, or existed above or behind, the chaotic, unmoving matter of the cosmos before it became an orderly, active universe, as it appears to us now.

These appellations are used by people who are trying to account for "the beginning" of all things, but who base all of their theories upon one fatal error which they never so much as suspicion to be an error. They begin by assuming that there ever was a "beginning" of the cosmos. And they fail to see that they in this way account for the origin of but one half of the cosmos even if their hypothesis be true; for they fail to account for the origin of "God," of the "First Great Cause," or of the "Ultimate Potentiality."

It is just as difficult to conceive of a "Being," personal or im-



personal, existing without a beginning as it is to conceive of the universe itself being eternally self-existent. But we have no evidence whatever that there ever was a time when the universe did not exist, or that there ever will be a time when it will cease to exist. Therefore the preponderance of probability, to say the least, is in favor of the hypothesis that the universe as a whole is eternally self-existent—beginningless and endless.

Another error, closely allied to this chief one above referred to, is that of assuming that the things constituting the world are of two distinct orders, "causes" and "effects," and that the latter are dependent upon the former, while "causes" are independent. The truth is, there is no such duality in nature. Every cause is itself an effect and every effect a cause of other effects. Whether anything may be rightly called a cause or an effect depends entirely upon the relationship it holds to other things which we are considering. Here is a mill operated by electricity. It is said that the electric power is the *cause* of the mill's movements. Be it so; but it is also the *effect* of the dynamo's movements, and the mill's movements are the causes of, say, logs being cut into lumber. As to whether a thing is a cause or an effect, then, depends wholly upon its relationship to other things; it is not essentially and exclusively a cause, but relatively both cause and effect. As we trace back from effect to cause, we go step by step alternately from effect to cause and from cause to effect *forever*—never reaching any cause which itself is not an effect—never arriving at any "first cause," "great" or small.

To my mind, it is self-evident that there is and never was any "Great First Cause." Whatever we may believe about the existence of God or of superhuman beings, we are bound to think of them as causes and effects in the endless chain of natural evolution—because we cannot conceive of a *causeless cause*.

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#### "REFINED CRUELTY."

¶ A newspaper dispatch from Tampico, Mexico, Feb. 9, says:

"A game dealer of Tampico has received an order from Harry J. Benson of San Antonio, Tex., for 500 humming birds, which are to be served at a banquet to be given in that city. Humming birds are plentiful in this section, and the order will be easily filled. It is said that this will be the first humming-bird banquet ever given in the United States."

Could anything be any more barbarously cruel than such a slaughter of 500 innocent, beautiful creatures to gratify the silly whim of a human being who evidently is abundantly able to pro-

cure an abundance of real, necessary food from other sources without such slaughter? One humming bird would supply but a small morsel of food, but its life is as dear to it as Mr. Benson's to him, and a million times more innocent. People who will do such things are moral degenerates and on a level with the "savages."

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### JOHANN WOLFGANG (VON) GOETHE.

¶ In connection with the publication in this number of The Review of the portrait of Goethe (see frontispiece), a brief life-sketch is in order. Every reader has abundant opportunity to procure and read works \* giving a history of the great German poet's life and labors, so that it is unnecessary here to print more than a mere outline of the chief events in his life. I am indebted to Prof. T. B. Wakeman for a collection of facts from which the following brief statement is compiled:

Goethe was born Aug. 12, 1749, and was educated primarily at home by his parents with the help of tutors. In October, 1765, he went to Liepsic to study law, but "studied pretty much everything else, as he tells in his Autobiography under the title 'Truth and Poesy Out of My Life'." In 1768 he returned to his home and continued the study of law, literature, etc. In 1770 he went to Strasburg to continue his law studies, but also gave attention to literature—to Herder, Shakespeare and Frederiks, and to writing love songs. In 1771-2 he was again at home studying literature, especially Shakespeare, and then began his literary career by writing *Gotz von Berlichingen*, which was translated into English by Sir Walter Scott. In 1773 he wrote *The Sorrows of Werter*, which boomed romanticism, and is said to have caused Napoleon Bonaparte, who kept the book under his pillow, to shed tears! About this time Goethe was invited by the Duke of Saxe Weimar, Carl August, to "come and help him administer the Duchy and enlighten the rest of the world." He was promoted from time to time until he was at the head of the Duchy, but after ten years of that business, he left it and went to Italy where he spent two years in literary and art studies. In 1794 he and Schiller "joined in a literary friendship and helpful co-operation and rivalry, which continued to Schiller's death in 1805."

From 1805 to 1819 he "continued in varied literary, scientific, dramatic and educational work until Weimar became the 'Athens of Germany,' and its theater and the University of Jena became models for Europe and the world." From 1819 to 1831 he devoted his time chiefly to literary labors, and completed his *Masonic Poems* and *Faust*, which he

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\* The latest and best biography is that of Bielschowsky, in German in two volumes and in English in three volumes published by Putnams, New York.



had begun many years before. He projected a Society of World Literature, which as "the Goethe Society of Weimar" still flourishes and publishes "an exceedingly interesting "Year Book."

Goethe died on the 22nd of March, 1832, at the age of 83 years. He died unexpectedly, probably from acute pneumonia, as he sat in his arm-chair. "He motioned to have the window opened, with the words 'mehr licht,' (more light)," and immediately expired.

Prof. Wakeman writes me that he will send in time for the April Review "the story of Goethe's wonderful inner life."

### THE CENTENNIAL MEMORIALS.

¶ February 12, 1909, being the 100th birthday of two great world-saviors, Charles Darwin and Abraham Lincoln, the day was celebrated throughout America and in many places in Great Britain and Europe on a grand scale. The life and labors and accomplishments of Lincoln being more familiar to the masses of the people than those of Darwin, though no more valuable to humanity in the end, perhaps, far the greater portion of the celebrating was devoted to the memory of the former. The newspapers have given publicity to these events, and here in The Review comment and brief mention only is of use.

Here is a very brief chronology of the events in the life of Lincoln which is worthy of preservation as reference memoranda by all American patriots and world-wide Humanitarians.

Feb. 12, 1809—Born, in Hardin Co., Ky.

1816—The father, Thomas Lincoln, moved his family to Indiana, and in 1830 moved to Illinois.

1832—Served in the Black Hawk war as a private and later as captain.

1836—Admitted to the bar and in 1837 began the practice of law at Springfield, Ill.

1834-1842—Was a member of the Illinois legislature, and in 1847 was a member of Congress from that State.

1858—Candidate for the U. S. Senate, and took part in the famous series of joint debates with his opponent, Judge Stephen A. Douglas.

1860—Elected President of the United States—the first by the Republican party.

1861, March 4—Inaugurated as the 16th President of the United States.

1861, April 15—Issued call for 75,000 volunteers for suppression of rebellion which had just been inaugurated in the South by the bombardment of Fort Sumpter in South Carolina.

1862, Sept. 22—Issued the Emancipation Proclamation, as a "war measure," freeing the negro slaves.

1864—Re-elected President.

1865, April 14—Exactly four years to a day after the bombardment of Fort Sumpter, assassinated in Ford's Theater, Washington, D. C., by John Wilkes Booth, and died April 15, 1865.

¶ Of the life and labors of the other great emancipator born on the 12th day of February, 1809, Charles Robert Darwin, I will give here a synoptical account. He was born at Shrewsbury, England, of parents able to give him all the advantages of educational opportunities with a willingness to allow him to exercise freely the natural bent of his intellect, which was toward research in natural phenomena, especially in that of living things.

Physically, Darwin was never robust and his health was always poor, but mentally he was normal, active, determined and persistent. His first book was entitled *Journal of Researches*, which he re-wrote twice and is now published under the title of *A Naturalist's Voyages*, a work "charming in modesty and simplicity" as a fairy tale, yet instructive in every sentence.

His reputation as a scientist, however, and especially as a scientific discoverer and originator of theories, rests upon his later works, in which the world-famous "Darwinian Theory" was deliberately and laboriously set out. These are the *Origin of Species*, *Struggle for Existence*, *Natural Selection*, *Descent of Man*, etc., and they mark a decided epoch in the scientific study of nature. It was said of him that "in this way Darwin occupies a place in physical research very similar to that of Aristotle and Francis Bacon." Aristotle taught that the proper way to reason was by the *a posteriori* process, from facts to general principles; by synthesis, not analysis; induction, not deduction; and after this method had been lost in the mists of human ignorance, Bacon restored it and reinstated it as the sound formation of modern science—the "modern science method."

With Darwin, facts were indispensable, and he ventured to build no theories, deduce no principles, without an abundance of them. As one editorial writer has truthfully said, "along the road of research he followed truth with fearlessness and freedom never exceeded by any student." And this writer continues:

"Truth is the only creed he knows, the only master he acknowledges. No formulated theory can stop him in his search, no creed however ancient frighten him in his pursuit of truth along the path paved with solid facts. No ipse dixit of any master may be his guide, no anathema disturb his spirit. His teachings have been fruitful in leading others to discoveries of great practical value to the world. All the practical science



of the day in a way owes its development to Charles Darwin. Edison and Marconi are his mental offspring. Experiment and observation are his feet, on which he walks to the end of all his journeys through physical phenomena. Darwin was a great doubter in the realm of faith. He had difficulty in reconciling things as he saw them with the creeds as he had learned them. So have others. One solves the puzzle this way, another, another way. Darwin postpones his decision until he gets where he can follow the facts to their end and reach his theory in a posteriori, by induction." \*

In the Open Court (Chicago) for February may be found two most excellent portraits of Darwin; one of him "as he appeared in his prime," and the other of him as he appeared late in life.

The scientists of Great Britain will hold their commemorative exercises on a large scale at Cambridge in June next.

#### DARWIN AN AVOWED AGNOSTIC.

Darwin has been denounced by the Christian theologians, both Catholic and Protestant, as an infidel and atheist, and a wicked disseminator of false doctrines, ever since his peculiar theory was first made public. But now, in this 100th year since his birth, may be read here and there the claims of representatives of those same churches that Darwin after all was not a disbeliever in God and immortality. Darwin, in fact, never to any great extent discussed religious questions, and he seldom referred to his own personal views. But he has left upon record enough to give one a fair idea of his attitude in relation to the doctrines of supernaturalism. Here are some quotations from him which are far more convincing than any mere assertions about his beliefs and disbeliefs.

In 1873 Mr. Darwin wrote: "I am aware that if we admit a first cause the mind still craves to know whence it [the first cause] came and how it arose. Nor can I overlook the difficulty from the immense amount of suffering through the world. The safest conclusion seems to me is that the whole subject is beyond the scope of man's intellect. . . . I do not believe there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities." Note particularly the words "conflicting vague probabilities," as his estimate of the evidence of a future life.

In 1879, Darwin wrote to Mr. J. Fordyce, who had asked for his views on these matters, saying: "I may state my judgment often fluctuates. . . . In my most extreme fluctuations I have never been an atheist in the sense of denying the existence of God. I think that generally (and more and more as I grow older), but not always, an Agnostic would be the more correct description of my state of mind."

Writing of the argument from design as proof of a personal God, he says: "Although I did not think much about the existence of a personal God until a later period of my life, I will here give the vague conclusions to which I have been driven. The old argument from design in nature, as given by Paley, which formerly seemed to me so conclusive, fails, now that the law of natural selection has been discovered. We

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\* Los Angeles *Times*, Feb. 14, editorial.

can no longer argue that, for instance, the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by a man. There seems to be no more design in the variability of organic beings, and in the action of natural selection, than in the course which the wind blows. No shadow of reason can be assigned for the belief that variations, alike in nature and the result of the same laws, which have been the groundwork through natural selection of the formation of the most perfectly adapted animals in the world, man included, were intentionally and specially guided. I see a bird which I want for food, take my gun and kill it. I do this designedly. An innocent and good man stands under a tree and is killed by a flash of lightning. Do you believe that God 'designedly' killed the man? Many or most persons do believe this: I can't and don't."

The best brief statement of the essential and chief element of the "Darwinian Theory" ever made, and certainly therefore the most authentic, is this written by Darwin himself:

"Individual variations or peculiarities that are of advantage in a certain environment tend to become perpetuated in the race, and this selection, and not special creation, accounts for the existence of species, including the human."

Whatever discoveries scientists have made—whatever new facts they have obtained or old fallacies exploded—which tend to modify the theories of Darwin in matters of detail, this central, essential principle still stands intact and is today accepted as true by all evolutionists. And this principle destroys the creation story of so-called revelation, and that being destroyed, the whole doctrine of a supernatural revelation in the Bible is broken down and destroyed.

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### AGNOSTIC BARRED AS WITNESS.

¶ The above caption heads an Associated Press dispatch in the morning newspapers of Feb. 20th. It comes from Camden, N. J., and contains the following statements:

Dr. Persifor Fraser of Philadelphia, a well-known scientist and handwriting expert, was barred as a witness in a case on trial here yesterday because he would not say there was a God. Dr. Fraser was called by the State in an attempt to identify a letter, but the witness declined to take the usual oath. At this point counsel for the defense asked him if he declined to take the oath because he did not believe in God. "I do not know whether there is a God or not," he replied. Counsel for the defense thereupon objected and the court excused Dr. Fraser from testifying.

He said afterward that he had been testifying for more than twenty years as an expert in handwriting, and that never before had the court sustained such an objection.

Unbelievers who think it is not necessary to prosecute an active propagandism of Liberal Freethought should consider well



the import of the above occurrence. Shall we sleep away our opportunities in suicidal indifference while this evil grows up to overwhelm us? Think of the day that might soon come, if this rejection should be accepted as a justifiable precedent, when no man's testimony would be accepted or allowed to be given in a court unless he first declare positively, "There is a God," or "I believe there is a God"! Once in trouble, charged it may be maliciously with some serious offense, your unbelieving friend—no matter how truthful, no matter how sincere, no matter how honest, no matter how reputable among his fellow men as "a man whose word is as good as his bond"—would not be allowed to testify in your behalf! Nor against one who had grievously and criminally wronged you or a member of your family.

The judicial oath is an absolutely useless piece of legal trumpery. A liar is a liar, and a truth-teller is truthful, because of two reasons: First, he is hereditarily and conditionally determined into the truthful or untruthful line of conduct, "habit;" second, he is constrained by self-interest—fear of punishment for perjury or of social ostracism—to tell the truth. If the first of these causes prevails, one way or the other, the man's testimony will be truthful or false regardless of his beliefs about supernatural beings or a future state of existence according to his inherited and acquired character. If one is susceptible at all to the influence of praise and blame of his associates or immunity or penalty of the law, he will testify truthfully for the sake of the good opinion, the approbation of his fellows or the immunity from penalty of the law, regardless of his belief or disbelief in the existence of God. The oath is a superfluous relic of barbarism. All that gives the oath any force whatever is the fear of punishment for perjury, and it is well known that dishonest, habitually untruthful men, or self-interested people, will perjure themselves in spite of the oath backed by the legal penalty, and take the chances.

Perjury should be, not the breaking of an "oath," but the giving of false testimony. Believe or not believe what he may, let the witness testify under the restraint of a legal penalty for this kind of perjury, and we shall have just the same results in the courts as at present, without resorting to clap-trap, canting, perfunctory "solemn oaths" which amount to no more, sentimentally or etymologically than "Swelp m' Gawd."

Even in the believer's sacred book—his divine savior says: "Swear not at all." "Let your communication be yea, yea, and nay, nay." That is good enough for the Humanitarian, and it *should* be for the Christian!

**"THE ULTIMATE POTENTIALITY"—Concluded.**

( By an oversight, in making up the central forms of this issue, the concluding paragraphs of the editorial beginning on page 493 were disconnected from it on page 494, and this portion should be read in connection with and following that first portion.)

**¶** In a recent public debate to which I listened, one disputant based his argument for a personal God on the existence of that which he persisted in calling the "Ultimate Potentiality," as a necessary cause (creator) of the orderly activity of nature, and assuming that in the "star dust" and chaotic substances of the cosmos prior to the birth of nebulae, suns, planets and the inhabitants of planets, existed a potentiality that was at some time in the eternal past called into activity by the will of a personality who had all of the attributes of matter, mind and morals—all of the attributes of the highest man and probably many others of which finite mind was incapable of forming any conception.

The correlation of moving matter as ultimate particles ("atoms") as inorganic bodies, as simple organic cells, as complex plants and animals, as thinking, conscious, moral man, maintains the eternal activity of the cosmos, for motion as well as "matter" is indestructible and impossible of "dissipation into vacuity."

If the aggregate of cosmic forms embrace a personality which we may call the "Supreme Being" or "God," we are bound by the findings of science to conceive of this being as the universe itself or else to admit that it (or "he") is not infinite. If this Supreme personality is the cosmic aggregation, "he" or it is both good and evil—both God and Devil—for we have the same evidence of evil and malignancy in nature that we have of beneficence and goodness.

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**¶** I see it stated in the newspapers that "the English Society for Psychical Research has discovered that the soul weighs two ounces." I have long been of the opinion that the souls of some men were very "small," but had no idea that the generality of men were so "mean" as that. Seriously: If the soul weighs two ounces, it cannot rise from the earth unless it has "wings," and even then cannot ascend even to the limit of the earth's atmosphere. Now, in view of these facts, I will suggest that the learned "scientists" who constitute the Psychical Research Society proceed to find out whether or not the "soul" has wings; if so, whether or not it flies about in the air like a bird? If it has no wings, does it walk about, like a Lilliputian, at our feet on the earth? In either case, is "heaven" or the "Summerland" above our atmosphere, and if so how does this 2oz. soul "get there"?



## ERNST HAECKEL.

¶ The following additional remarks upon the life and works of Prof. Haeckel, to supplement those made editorially last month in connection with the portrait published in *The Review* of February, was prepared by Dr. Breitenbach and Prof. Wakeman.

Coscob, Conn., Feb. 5.—We regret that this notice of the greatest biologist could not appear with his portrait in the February Review, but as the child of the father of modern science, Goethe, it comes properly with, and after him.

The greatest savant in the world today, and the original of the excellent portrait in the February number, was born in Potsdam, February 16, 1834. In the same year the family moved to Merseburg, where Haeckel spent his boyhood. He had an inborn love of nature which his mother cultivated and encouraged. His father used to say to him, "Every minute is precious. Play or work, but always do something"—and Ernst Haeckel has been working ever since. He was devoted to anatomical and microscopical work, and had a passionate love for botany even at the early age of twelve. He intended to devote his life to botany, but he was, rather reluctantly, persuaded by his father to take up the study of medicine. In 1852 he entered the University at Wurzburg, and there studied with Kolliker and Rudolph Virchow. He obtained his degree at Berlin in 1857, and in 1861 he became privat docent of zoology at the University at Jena, where he has been actively at work ever since. His pronounced Darwinism and radical religious and political views aroused considerable antagonism.

Ernst Haeckel today is tall, broad shouldered, with a bronzed face and white hair. His movements are quick, strong, and energetic, and he carries his seventy-five years extremely well. His greatest work is his *General Morphology*, but the books by which he is best known to the general public are his *Riddle of the Universe*, *The Wonders of Life*, and his books of travel. *The Evolution of Man* is one of his latest works. He gives an account of the development of all organic life from a single cell, and he plunges into investigations which are full of difficulties in comparative anatomy; but he has the courage of his convictions. He dwells on the evolution of the nervous system, the sense organs, the motor organs, the elementary organs, etc., all from the standpoint of embryological development. His latest work gives an account of our present knowledge both of the development of the individual and that of the race—opposed to any claims of recognition of the supernatural in the universe; his *Last Words on Evolution* has been translated and is obtainable through any bookstore; it should be in the hands of all intelligent people.

Unquestionably Ernst Haeckel is one of the three greatest men of the 19th Century, who have exerted, and will continue to exert, the greatest influence on the thought movement of mankind—Charles Darwin, Herbert Spencer, and Ernst Haeckel are names that will live in the minds of the world's greatest thinkers for ages to come.

T. B. Wakeman

## NOTES AND BRIEF COMMENTS.

¶ On Feb. 18th, the proposed "Sunday-rest law" came up in the lower house of the California legislature, and, as a newspaper dispatch puts it, it "was wiped from the boards by the adverse vote of nearly three to one." The Adventists have been the active opponents of this religious-political movement and chiefly deserve the credit for its defeat. As the reporter says in the dispatch, "the white-chokered lobbyists for many months have been in charge of a campaign throughout the State for closing all sorts of business houses" [except their churches] on Sunday. Is not preaching for a salary as much "business" or "work" as the practice of law or running a blacksmith shop?

¶ Mr. Edward A. Cantrell is delivering a course of lectures at Mammoth Hall, 517½ S. Broadway, Los Angeles. The course began Feb. 7th and is to continue on each Sunday, at 3 p. m. until March 28th. The program for March is: 7—"Jesus and the World Life," 14—Debate: "Following Jesus: Is it Possible? Is it Desirable? Is Anyone in Los Angeles Doing It?" Committee to arrange with some leading orthodox preacher to oppose Mr. Cantrell. 21—"Leaders of Religion and Leaders of Science." 28—"A Creative Modernism." Those who have attended so far report these lectures to be very interesting and instructive.

¶ An exceedingly interesting debate was held in February, at Burbank Hall, this city, between Edward A. Cantrell, Freethinker, and Prof. — Rogers, Ph. D., a "religion of science" man, who professed to be a "Christian" but who proved himself to be a sort of pantheist with a patronizing attitude toward the Bible and Jesus. The first debate was upon the question "Does Science Supply any Data or any Place for a Personal God?" The second debate was on "The Bible is but a Race Literature and Contains No Revelation, Doctrine, Rite, Ceremony or Important Personage that cannot be Paralleled in more Ancient Literature."

¶ The Independent Religious Society of Chicago recently passed a series of resolutions, at a meeting of about 2,000 persons, regarding President Roosevelt's notorious remark about Thomas Paine, and delegated its speaker, Mr. Mangasarian, to go to Washington and present the same personally to the President.

¶ An Associated Press dispatch dated Pittsburgh, Feb. 20, says, "John Ward, an official of the Sabbath Observance Association of Uniontown, Pa., was found guilty of working on Sunday and fined \$4.00 and costs today. Ward gathers evidence for the organization."

¶ The Paine Birthday Celebration by the Liberal Club of Los Angeles was a very successful one. Mr. Cantrell delivered an excellent address and while the large hall was crowded, nearly as many more people were turned away at the door for want of room within.

¶ Mr. J. Frantz ordered 50 copies of this number of the H. R. for distribution in the city of San Francisco. That is a good way to extend its influence and help to establish it firmly on a self-supporting basis.



## BOOK REVIEWS AND NOTICES.

The Truth About Jesus: Is He A Myth? Illustrated. By M. M. Mangasarian. Published by the Independent Religious Society of Chicago. Book Department, No. 300 Wabash Avenue. Price, cloth, \$1.00; paper 50c.

The author of this book is too well known to Liberal thinkers to need any introduction here. As the regular lecturer for the Independent Religious Society, Orchestra Hall, Chicago, Mr. Mangasarian has been, and still is, accomplishing a mighty work for rational thought upon questions of religion, theology and morals; and as an author, his books, including the printed reproductions of his lectures, have been distributed largely all over our own country and the countries of Great Britain, France and other parts of Europe. That he is a thinker, and has great capability in the expression of his ideas both orally and in writing, is evidenced by the reception which his lectures and his writings have been given.

This work, *The Truth About Jesus*, is the latest, and, I consider, the best of his productions. It is, as the author says, a "series of studies on the question of the historicity of Jesus, presented from time to time before the Independent Religious Society in Orchestra Hall [Chicago], and no effort has been made to change the manner of the spoken word into the more regular form of the written word." So the reading of the work impresses one somewhat as would the listening to the oral addresses of the lecturer, and agreeably so.

The author introduces the discussion of the main question in two sections, under the heads "A Parable" and "In Confidence." Then follow the other divisions of the work under such headings as "Is Jesus a Myth?" "The Problem Stated," "The Christian Documents," "Virgin Births," "Origin of the Cross," "Silence of Contemporary Writers," "Story of Jesus as a Religious Drama," "The Jesus of Paul Not the Jesus of the Gospels," "Paganism and Christianity," "Some Modern Opinions of Jesus," "Replies to Clerical Critics," etc. The book embraces about 295 pages with more than fifty ancient illustrations.

The radical ground upon which the author stands may be seen from a few sentences on page 137 in which he says that he intimates "that this Jesus whom Christendom worships today as a god, this Jesus at whose altar the Christian world bends its knees and bows its head, is as much of an idol as was Apollo of the Greeks; and that we—we Americans of the twentieth century—are an idolatrous people, inasmuch as we worship a name, or at most, a man of whom we know nothing provable."

Another strikingly radical utterance is this, on page 229: "The American churches of today, notwithstanding all their shortcomings, are, on every question of ethics and science, of charity and the humanities, far in advance of Jesus, and that in these churches there are men and women who in breadth of mind and nobility of spirit are as good, and even better than Jesus." That is, the churches have outgrown and surpassed the original ideal.

Again the author very truthfully says: "By modernizing Jesus, by selecting his more essential teachings and relegating his eccentricities to the background, by making his name synonymous with the best aspira-

tions of humanity, by idealizing his character and enclosing it with a human halo, the churches have saved Jesus from oblivion. \* \* \* The modern church, modernized by science, has in turn modernized the gospels."

It is seldom that I can read a book and then declare that I agree with the author in many of the opinions expressed; but in this case I find my own conclusions and opinions reflected as in a mirror, and little besides with which I do not agree and commend. It is one of the books that are indispensable to the live thinker.

**Good Health and How We Won It.** With an account of the New Hygiene. By Upton Sinclair and Michael Williams. With 16 full-page illustrations from photographs. Frederick A. Stokes Company, New York. 302 pages, cloth, \$1.20 net.

The publishers announce that this work is "an entirely new sort of health book, by two well-known writers who have brought themselves by sane methods from low health and efficiency to strength and well-being. Their point of view is novel—it is that of the patient rather than that of the doctor—and the book is an excellent practical guide."

Some of the topics are: The Battle of the Blood [cell-contests]; How to Eat, according to Horace Fletcher; How Digestion is Accomplished; How Foods Poison the Body; Health and Mind; Some Important Food Facts; The Case as to Meat; The Case Against Stimulants; Diet Reform in the Family; Breathing and Exercise; Bathing and Cleanliness; Health Reform. In the sections "How to Eat: The Gospel of Dietetics, According to Horace Fletcher," and "The Yale Experiments," the theory of thorough mastication as expounded by Fletcher is not only set out, but quite complete descriptions of experiments, especially by the Yale professors, made to test the theory by actual trial, are given, and this, to my mind appears to be the most interesting and valuable portion of the book, much so as the rest of it may be.

In the Introduction, the authors say: "This new health knowledge has been amassed by many workers and, as in all cases of new knowledge, there is much chaff with the grain. There are faddists as well as scientists; there are traders as well as humanitarians. It seemed to us that there was urgently needed a book which should gather this new knowledge and present it in a form in which it could be used by the average man. \* \* \* What we have tried to write is a book which sets forth what has been proved by investigators in many and widely-scattered fields; which is simple, so that a person of ordinary intelligence can comprehend it; which is brief, so that a busy person may quickly get the gist of it; and which is practical, giving its information from the point of view of the man who wishes to apply these new ideas to his own case."

Here is an extract which gives a bit of condensed information regarding Mr. Fletcher's experience which should be of much interest to thoughtful readers: "A broken down invalid at forty-five, Mr. Fletcher was at fifty-four a marvel of strength—and at fifty-eight he showed an improvement of one hundred percent over his tests at the age of fifty-four; thus proving that progressive recuperation in the so-called 'decline of life' might be effected by followers of the new art of health."



## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

*Note.*—Letters for this department should be brief and discuss not too wide a range of topics. Take one thing at a time. Avoid offensive epithets applied to other writers herein. Discuss your *subject*, not your *opponent*. Write plain prose and do not attempt rhyme.—Editor.

Long Beach, Cal., Feb. 17.—As you invited the readers to give their opinion of your writings on Spiritualism, I will say that I find no fault with them or any of your writings.

As you invite criticism, I will remark that my wife doesn't like the magazine as well as I do. She is a psychic and has been healed of cancer and other serious diseases by Christian Science and psychology treatments. I know it to be a fact, although I can't "demonstrate" at all. I know several others who have been healed. It is certainly a strange doctrine. If one reasons, he doubts; and if he doubts, he is damned (gets no benefit). I can't accept anything without a reason and so am still "in my sins" (ailing). I have found one other who likes The Review, and he says as soon as he is able he will subscribe for it.

John A. Whitten.

Soldier's Home, Mich., Feb. 13.—Some time ago I sent to you for a sample copy of The Review and received it and read it with much pleasure. I decided at once that I must surely take your excellent and truthful magazine, because you know the truth and are not afraid to speak it. I received the November number. I now enclose \$1.00 for my subscription to The Review for 1909, commencing with the January No. If I am entitled to any premium, send me one or two back numbers—say of December No.

Calvin A. Carpenter.

### Doesn't Like the Epithets.

National Military Home, Ohio, Feb. 7.—The Review for February just received. It is splendid. The only objectionable article I see in it is T. B. Wakeman's criticism of other writers, calling their productions "stuff," "rot," "nonsense," etc. I had not thought that Mr. Wakeman was so much of an egotist as to do that. He seems to think he is the "Great I Am," calling the productions of others "spookism," and asking you to

leave it out! The fact that he has an education above that of the average reader of The Review should not entitle him to all of its space. And I have heard others express the same opinion. Most of Mr. W's writings are entirely too "high toned" for the average-educated person to comprehend, and for my part I would rather read something like the articles by Prof. Jamieson or Mr. Blodgett, than something I cannot understand. I would like to write some for The Review myself, and would if it were not for crowding Mr. W. out, and it might be considered only "stuff" and "rot," mixed with a little "spookism" and "nonsense," so I will keep still!

Joel M. Berry.

Whittier, Cal., Jan. 6.—Impressed by the fact that the magazine whose destiny you control can see beyond the end of its nose, I have yielded to temptation and enclose herewith a short paper on what Buddha really taught. The crass ignorance, to name it gently, of some of my ultra-religious neighbors inspired me to put down on paper the results of a few years of desultory study.

J. M. Leonard, M. D.

[See Dr. Leonard's article on "Lord Buddha's Way," page 462.—Ed.]

### Some Brief Notes.

#### NO STRAIGHT-JACKET.

Pentwater, Mich., Feb. 6.—In my judgment The Humanitarian Review is the best, bravest, freest magazine ever printed. Its editor, I think, has given proof abundantly that he advocates what he thinks is true, and manfully opposes what is false, as he says, "even in the beliefs of Liberals." Ah, there's the rub! He has done this, as he declares, in a "charitable, respectful, logical and *liberal* manner." Who wants anything better than that? There are a few writers for The Review who would refuse "the other side" a hearing, and, *mirabile dictu*, they claim to be *free* thinkers! They exercise the right to freely criticise everything under heaven, which is their right; but (and here is their gross inconsistency) never, no, never, criticise Freethinkers!

In my opinion, there is not a writer for The Review who could equal Singleton W. Davis as an editor, not one who would be so fair, liberal, broad-minded as he has proved himself to be during the past six years.

I hope that he may live many years to give us such a splendid magazine. Michigan clasps hands with "Missouri!"

#### MY QUARTETTE OF CRITICS.

To the brethren, Wettstein, Frantz, Benson, Wakeman, I shall make replies; but my sense of justice dictates that as I have had my share of space in this magazine for the past few months it is only fair that I stand aside to give others a chance.

Thoroughly do I believe in free discussion. If anything I say cannot endure the fervent heat of the crucible of criticism, then it does not deserve to live.

Will friend Benson be kind enough to specify when and where "Bro-



ther Jamieson lately takes occasion to indulge in an unkind fling at the Freethinkers?" "Not guilty, your honor!" Really, I supposed (and I have held more than 150 joint debates) that I was as kind as a kitten to my opponents. I have always believed in the wondrous power of kindness, and admired that trait in the famous horse-tamer, Rarey, even when I was a boy. I am merciless to falsities. Took lessons of Thomas Paine. And, by the way, it was Paine who said: "To do good is my religion." Freethinkers have for 100 years eulogized him for that teaching. But friend Benson calls it "milk-and-water," as found in the Humanitarian Society. His idea, he says, "is to stand bravely by our guns." Fizz!

Says the great educator, Wakeman: "Both Jamieson and Blodgett talk about 'death' as an entity; so with 'life'." What of it? Have we not that right? It will next be objected that we should not spell Spring with a capital! There is yet left some freedom in literature, some latitude for expression. Only this brief note now.

W. F. Jamieson.

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### From the Author of "Uncle Sam's Religion."

Sterling, Colo., Jan. 25.—I see by The Review that we are brothers in the faith about as near as could be designed. Your article on the Torrey meetings is fine; that is, it tells the facts as they are in reality. I inclose a folder which I had printed and circulated in Sterling during a revival conducted here by Revengalist Locket Adair, of Dallas, Texas—a reformed drunkard like Jones, Small, Torrey etc. Born lame, deformed wretches who must supplant one intoxication for another. It's a sorry sight.

Such sickening exhibitions should spur us on to greater efforts to rid the world of this fearful fraud of poisoning the minds of men, and especially of little children. I hope you will be able to dispose of many copies of *Uncle Sam's Religion*.

J. G. Schwalm.

[*Uncle Sam's Religion* is a good little booklet for sale at The Review office for only 15c. a copy. See description in Book List on 3rd. page of cover.—Ed.]

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### Response to an Editorial Inquiry.

East Los Angeles, Cal., Jan. 29.—I thank you for so thoroughly answering P. H.'s criticism of my article "The Bible on the Resurrection." I rather like to be classed with such a grand man as my dear friend, J. E. Remsburg. We write of Christ, of Adam, of God, of the Bible etc., and do not deem it necessary to explain that we deny the existence of either one of them. I am very willing for Christians to *read* my article and *try* to convince themselves and others that, in it I acknowledge the divinity of Christ.

I think that our Review, is by far the best, the grandest Freethought magazine published today. And is it not curious that so very many Liberals (?) want to "shut out" all articles that do not agree with their ideas?

I am very much interested in the writings of Prof. Jamieson, Mrs. C. K. Smith and others like them. I am not a Spiritualist; I *think* they are mistaken, yet I admit I do not *know*. What of the future? is a great question. I want to learn. Singleton W. Davis is *the editor*; I am satisfied with his management. We all want a "fair show;" one side, is *only* one side. Success to "The H. R." as you are "running" it.

S. F. Davis.

### Some Notes in Prose and Rhyme.

San Diego, Cal., Feb. 8.—Swedenborgians say they have "a higher form of truth to communicate than any other church. They appeal to nobler and more interior faculties of man's nature, to distinctly higher motives. That the truths they teach are of a new order, and meet higher wants. It is their mission to lift men to a higher plane of thought and action; to show men how to get the most good out of every natural possession, and make our labor, our wealth, our food and clothes, our social relations and natural delights, the instruments of developing our spiritual faculties and securing the most abundant and richest spiritual joys."

A Mormon evangelist says: "Mormonism is the exponent of all wisdom. Nothing ever was or can be known more than Mormonism teaches. It embraces all of past and future knowledge. It is a complete system of morality, of religion, science, ethics and philosophy, and embraces all of wisdom past or future, known or knowable"!

#### SUNDAY.

Preachers work harder on that day.  
 If it is wicked, as they say—  
 If right for them why not as well  
 Also for others? Who can tell?  
 I heard a preacher one time say  
 That Sunday was his hardest day;  
 On Monday had to take a rest  
 Ere he again could do his best.  
 Preachers allowed to work so hard,  
 Why should all others be debarred  
 From exercising as they should  
 When exercise will do them good!  
 This is the land of the brave and free—  
 Do we need laws to make us see  
 That freedom is for all of us,  
 And nothing should be tyrannous?

Mrs. C. K. Smith.

### A Commendation and a Response.

Payette, Idaho, Feb. 3.—The February number of The Humanitarian Review received. I regard this as an unusually good number. Everything in it is splendid, particularly the article by Dr. Bell—it is so comprehensive and always to the point.



Please find enclosed 10c. for a copy of the February number which I want to hand around for missionary work.

Your editorial, "To Do It, or Not To Do It?" is timely, and should receive response. I believe a little discussion on the subject of Spiritualism is not objectionable, but will add to the value of your magazine. Spiritualists are almost universally *Liberals*. I have met a few orthodox Christians—believers in a personal God and a personal Devil and the real, old-fashioned hell—who also believed in Spiritualism and spirit manifestations. But Spiritualists generally place no value upon orthodox Christianity. To make Spiritualism a special feature of your magazine, I think would be unwise, but to have something in an occasional number would add to its attractiveness. I myself have given the subject of Spiritualism a great deal of investigation, and generally with very unsatisfactory results.

J. T. Patch.

Wilmington, Vt., Jan. 14.—The Humanitarian Review is a fine magazine in appearance and so full of good things that though I can scarcely read what I already have, I can hardly forego the pleasure of adding this one too. I shall pass it around among my friends and neighbors in the hope that some of them may become subscribers. I anticipate much pleasure in the reading of the magazine.

E. A. Fitch.

Fort Wayne, Ind., Feb. 5.—Enclosed find money order for \$1.25 for which send me *Eternity of the Earth* and The Humanitarian Review for one year, beginning with March number—as I have the February number (sample copy). I like your magazine well, though a firm believer in an Absolute Being, Cause or God.

Thos. J. Twining.

### Monotheism.

Urbana, Ill. Jan. 29 —Certain reformers are trying to build up a system of pure morality and leave out "religion" as a useless factor, as if religion had nothing to do with morality. Of such is the "Church of Humanity." Just how they can predicate the doctrine of Humanitarianism on the "No God" theory is beyond my comprehension, for the doctrine of "brotherhood" presupposes a common father, and if mankind have not a father, God, how can they be brothers? The fact is, men from the earliest times, have recognized a power greater than, and over, all, which they have called "God", "Jehovah", "Great Spirit" etc. The facts of "divine healing," as practiced by Christian Scientists and other sects, go to prove that there is a power in man (the sub-conscious mind, as some call it) that is not only the "creator and preserver" of our bodies, but, under certain conditions—when the mind is in a condition of harmony—it can cure all disease and restore the body to health again. The word religion is from the same root as the word rely, and means a trusting or dependence on some "higher power" beyond our control. The action of all the organs of the body are under the control of two sets of nerves, the voluntary and the involuntary. We cannot control the action of

the heart, the liver, or any of the organs that produce a healthy condition of the body, but we can govern the imaginations of the mind and the emotions of the heart, if we will, by bringing reason and *will power* into action. Religion then, will secure a calm and peaceful mind, and this in return will produce a healthy body. Not only have we to do with the "powers within us," but also with the millions of human beings like ourselves which constitute one great "commonwealth," that act the one upon the other for the good of each individual member. For this cause governments are instituted among men. Now since all men differ (no two think alike), every successful government must have a "head ruler" (a king, emperor, president, "magna charta" or "constitution") to which all must give assent or be governed. A republic cannot long endure unless the people are governed by great moral principles and elect men who will enact such principles into laws, and enforce them. We understand the "kingdom of heaven" to be the rule or government of mankind by a Great Superior Mind or Intelligence who is "king of kings and lord of lords."

A. E. Wade.

### Some Remarks on Liberality, Criticism, Science &c.

Minneapolis, Minn., Feb. 5.—Speaking of the H. R., it is dear to me because it permits different views a fair hearing. If it did not I should not care for it. It is the interchange of thought that helps to progress, and those who call themselves Liberals and Freethinkers very frequently refuse to aid in this exchange. T. B. W. has lots of good sense, but he manifests this exclusive spirit in rather an aggravated form. He is better gifted in the use of epithets than I am; in this respect I grant him superiority. It is easy for him to dub a different opinion than his "simple rot" and "impossible nonsense," even though believed in by some of the ablest scientists and most careful investigators of the age in which we live. Alfred Russel Wallace says, "No more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of proof in its behalf." This view is supported by such lights as Sir Oliver Lodge, Sir William Crookes, Camille Flammarion, Hodgson, Stead, Hyslop, etc. These gentlemen are somewhat different from T. B. W. They do not deny well-proved facts along the occult line because they do not agree with a pet theory. But he is credulous enough when you catch him on the blind side. When attempts are made to explain the phenomena of nature by a materialistic process, and it carries a scientific label, he will gulp it down without question, though it has no support in history, experience, or what might naturally be expected. Such is the Darwinian theory of evolution and the Newtonian theory concerning the movements of the planets. In these respects I firmly believe the science of today will be the dump-heap of tomorrow. Thomas Paine's view of it will stand as long as his *Age of Reason* does.

Thomas Paine did not suppose his view called for anything supernatural. He supposed a Creator was as natural as a created, and no one has ever proved that it is not. But of course he did not believe in the Jewish God or any kind of a man-god. It is likely his belief approached the pantheistic type. Modern science has not set aside or refuted the argument of Thomas Paine that there is a Creator above man. It never



will be done. Did ever any one know of a life that he was sure was not created by a prior life?

There is not a Spiritualist in the world who believes spiritism and spirit communication is supernatural. I hope your correspondent is not making a supernatural effort to assume such things as only exist in his imagination. I have read that Ingersoll approached more and more to the idea of a future existence as he approached his end, and because he denied that there is, ever was or ever can be anything supernatural is no evidence that he did not.

There has been collected the pitiable number of nearly 600 names of people who say they *know* "there is no God and no future life." It would be a much easier matter to collect 6000 who would say they have had conclusive evidence that there is a future life, and mind you, these 600 present no evidence, no good reason for making their unqualified statement. A man once wrote me that he had proved by observation, reason and experience that there is no future life, and I replied that if he had had experience that there was no future life he would not be telling of it. We cannot understand how there can be a future for us, but it is equally mysterious how there can be a present. We know no more about it than the lowest brute.

There is no more evidence that the planets move in their orbits without a living impulse than that your blood circulates in your body in its absence. An apple will fall to the ground from the top of a tree, but put it outside of the earth's atmosphere and the conditions are changed, perhaps so much that there would be no attraction this way. It is not science to assume that diverse conditions can produce like results. When we analyze the subject fairly we see that the whole Newtonian theory rests on nothing better than an imaginary basis; and that it does not profess to account for the beginning. The imagination of man is no more reliable when it is fumbling about science than when religion is the theme.

I repeat the call that I have made twice before without results. Does any one know that there ever has been thought transference without the party sending it objectively knew what was sent, and was thinking about it at the time of the sending? If my question is not answered this time I shall conclude no reader of *The Review* ever heard of a well-authenticated case of the kind. One may believe this has been the case in his own individual experience, but he has no good reason for the belief unless such things have been proved possible.

I wish to call attention to this statement: "Matter itself is but a mode of motion." Motion of what? Motion of nothing? This is too thin for me; thinner than a spook; thinner than the shadow of a spook; as thin as Mrs. Eddy's metaphysics.

Yes, friend Wakeman, come right in any convenient time and give Jamieson and Blodgett a "good trouncing." They always need it: the world will applaud and they will join.

Samuel Blodgett.

*Comment.*—I wish here to reply to only the question above repeated, "Does anyone know that there has ever been thought transference without the party sending it objectively knew what was sent?" I had supposed that as for myself I had answered that question before in *A Future*

*Life?* and my subsequent references to my own experience as related therein (page 95 ). All of my personal experience indicates that the sender had no objective knowledge that he was sending a "message" at the time, though he knew subjectively the facts of the message.—Editor.

### Defending Materialism.

San Francisco, Cal., Feb. 9.—I wish to give an explanation of the aims and principles of the Materialist Association in reply to Mr. John Maddock's charges as being founded on a basis "both narrow and unphilosophically dogmatical," because we ask a person intending to join to declare that he does not believe \* in a God or future life. We do this for the same purpose as the church demands from a candidate for admission to pledge that his belief is in conformity with the tenets and rules of its particular creed.

Mankind is continually struggling to improve its condition, which is possible only through better knowledge of nature, of which we form part. The efforts of individuals to benefit the human race by pointing out the errors detrimental to its welfare and the truth as the only remedy, are always opposed by others who profit by institutions derived from wrong conceptions of nature. This never ceasing war of interests, which has been going on since the origin of man and will continue to his end, is known as progress.

There are always two hostile parties: one that attempts to stop this movement and lead man back to the inferior state from which he has risen, and one that endeavors to elevate him to a still higher level and a happier existence. Our Association is fighting under the banner of progress and has chosen its name to indicate that we recognize in the dogma of God and future life, which is the fundamental principle of our antagonist, the church, the most dangerous enemy of progress and happiness. We know this from history. The incredible acts of cruelty and barbarity during a thousand years of Christian rule, were committed in the name of God and the lie of a future life has served to palliate the ruthless destruction of life and has converted thousands of physically strong individuals into helpless slaves of degenerate miscreants. A more pernicious combination of superstitions than the doctrine of God and immortality of soul has never existed and all the insane and brutal institutions, especially the wars which our boasted civilization has retained as an heirloom from our savage ancestors, owe their existence to this belief. By assigning a spurious cause to the evils of society and depreciating the value of human life, it prevents men from perceiving the true cause and the remedy and makes them moral cowards. The teaching of the silly lie that a loving God who watches over the welfare of every individual, destroys the sense of responsibility for his offspring in man, who produces a numerous progeny under unfavorable conditions in defiance of the inexorable laws of nature. This belief is responsible for

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\* This is a misstatement of the matter at issue. The M. A. application form says nothing about belief; it reads, "There is no God nor future life," a positive statement as of one who *knows*. It is this positive, dogmatic declaration that constitutes the chief point of issue.—Editor.



that part of human misery which is not caused by dynamic forces, but by the errors of man and therefore amenable to reform. The belief in a future life paralyzes man's energy and creates a fatalism so characteristic of inferior races; instead of exerting his faculties to improve his condition, he suffers in apathy and hopes for remuneration after death.

The history of progress teaches us that all the truth revealed by science is of no benefit to mankind whatever unless it bears practical fruit, i. e., it finds expression in social institutions which tend to improve our existence—make us happier. But this cannot happen before the truth has been accepted by a sufficient number of individuals to enforce its practical application. And in order to attain this power, which is an absolute postulation of progress, there can be no compromise between truth and superstition, or its efficiency will be destroyed. Yes, truth is somewhat dogmatic and must be so, or no science and progress could exist. Truth insists upon implicit acceptance of the mathematical axioms, some of them over 2000 years old, even if Luther holds that  $2 \times 2$  is 5 if the authority says so. Every science is based upon irrefutable facts and nobody can become proficient in any of its branches without accepting the established truth. Do you believe that an association of chemists would receive as member a man who still adhered to the old phlogiston theory; or an astronomical society would listen to a person expounding the old system of Ptolemy, or the new Koreshan hallucination, because some lunatics call it science? Evolution is an exact science, based on facts, that in men of sound mental faculties must result in the same conclusions. We do not deny forces in nature that are beyond our comprehension, but we object to the policy of the church to call them God and attempt to substitute them as factors in our social affairs, where science has demonstrated natural causes that we can understand.

The passage, "Because infinite phenomena necessitate infinite causes—and not a single factor—to produce them, it does not logically follow that infinite causes are not under control of one dynamic unity, and that that dynamic unity does not stand in the same relation to all forms evolved as ruler or God in all things," indicates clearly that your "dynamic unity" is our old friend of Bible fame, Jehovah, only under another name and in a new disguise. Your conception of life, as we must infer from your sayings and writings, is the old utilitarian doctrine: everything is for our best, even if it seems the contrary. If you suffer from want and some one else has more than he needs, do not begrudge him his luck and do not try to change this arrangement, it is the will of the "dynamic unit" and must be best for you. If you see thousands of lives and great material value destroyed for the benefit of a few, you may deplore it but do not try to stop that practice—it is the decree of "dynamic unit," wait for evolution to abolish the evil!

This temporizing policy has never advanced progress. We need unity, but we cannot have it unless we agree upon a thing, and that thing must be the truth, about which there can be no difference of opinion. The adoption of truth can only have a beneficial effect, and that the two superstitions we renounce are an obstacle to the progress and happiness of mankind we know from history and the present.

J. Frantz, *State Sec. Materialist Association.*

Dr. A. Hausman, [author of *Man's Origin and Destiny.*]

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 Some Very Able Articles have been secured for May Number.

 Reader, please do not fail to note that some additions have recently been made to the list of booklets for sale at this office, as advertised on the third page of the cover. Note particularly *Death in the Light of Science* by Prof. Jamieson (10c.), *Uncle Sam's Religion*, by J. G. Schwalm (10c.) and *The Fallacies of Faith*, by R. Peterson (15c.).

 The Review has heretofore been sent in quantities of 10 or more copies for free distribution for 5c each, postpaid, but hereafter the price will be the same with postage extra at the rate of 1½ cents a copy.



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## Meaning of "Humanitarian."

¶ The words humanitarian and humanitarianism have been and are still used to convey differing meanings. In theological discussions, the idea attached to them is that Jesus was not a god or demi-god, or specially the son of God, but a human being in no way differing from other members of the race, except, perhaps, as to his mental and moral character and habits of conduct.

In the great movement against cruelty—cruelty to children, slaves, the sick and insane, prisoners, and especially to brutes—these words carry the meaning of *humaneness* or kindness as opposed to cruelty or inhumaneness. In Great Britain the organizations of anti-cruelty propagandists and reformers are called humanitarian associations, corresponding in character to our American Humane Education Society and the various "Societies for Prevention of Cruelty to Animals"—this last a very lumbering, awkward appellation.

In *The Humanitarian Review* the words are used in a much broader sense than they are in either of the above cases; that is, these words as used by the editor in the name of *The Review* and in his editorial and other articles. The following definitions, it is hoped, will make these meanings clear:

1. *Humanitarian*, applies to any person or means that aims to prevent cruelty of *all* kinds to any sentient thing, and to cultivate the ethical sentiment of humaneness—kindness, compassion, mercy, sympathy—in human character, especially in the minds of the young.

2. *Humanitarian*, in a restricted sense, may mean one who denies the divinity of Jesus; but as used in this magazine this idea as a meaning of the word is only elemental; that is, it is only *one* factor of the word.

The Humanitarian disbelieves in the godhood of Jesus or any other man being. Whether he does or does not admit that the Jesus Christ of the New Testament was a man of flesh and blood and not an ideal or a nature-myth, he believes in men of like character—men who make it the mission of their lives to serve humanity in the way of enlightening the intellect and cultivating the moral nature—are not gods or sons of any god, or of Christ in the New Testament literal sense, but humane human beings endowed by nature with the peculiar talents and inclinations which they manifest to a degree over and above most of their fellows. Such superior men are no more the sons of God in any physical sense than the base criminal and the misanthropist are the physical sons of Satan. They are all, the good and the bad, the sane—the offspring—of heredity and environment.

3. *Humanitarian*, in a special sense is applied, I believe, in *The Review* originally to the idea of Humanity as a solidarity and the Supreme Being, or highest manifestation of life, intellect and morality which we *know* anything. The Humanitarian not only is a humane character, as described in Definition 1, above, and a disbeliever in the godhood of Jesus or any man as described in Definition 2, above, but he believes that Humanity as a whole is "the Supreme Being," far as finite man is able to discover in the world of living things; that is, as a man is not strictly speaking "individual," but an association of living organic cells, so Humanity is a solidarity in the same sense as a man is an individual—an association by consanguinity and general interests, of individualized personalities.

*Humanitarianism*, as the word is used in this magazine by its editor, is a comprehensive philosophy



human life and concretely of a humanitarian line of conduct. It embraces a knowledge of human nature, but also a practical line of conduct that is essentially ethical. It implies an enlightened intellect free from superstition and supernaturalism; a cultivated moral nature devoted to the welfare of other human beings, and self-restrained from inflicting suffering or death needlessly upon any sentient creature, human or animal. It implies a subordination of the individual to the community—a recognition of the fact that the welfare of a community, of a state, of a nation, of the human family, is of vastly more importance in the economy of race-evolution than the welfare of any single member of such associations and of the race. Hence Humanitarianism embraces the principle of altruism, or the sacrifice of individual effort, individual pleasure, individual life, when necessary to the welfare of society or humanity. Yet, it also embraces the truth that society and the race owe service to the individual who so serves them. The relationship is reciprocal.

*Humanitarianism*, as used herein, may be broadly defined to be the science of human nature as the highest form of science and that of the most importance to man, just as humanity itself is the highest form of being and, to itself at least, the most important;—the sciences of man's relations to his environment—physiology and hygiene—and to his fellows—sociology and ethics.

*Humanitarianism* embraces the practical effort of men to so modify hereditary influences by adjusting the environment as to result in race-improvement—evolution toward a more perfect humanity and a greater enjoyment of life in proportion to its incidental sufferings. This means education and moral culture are the very greatest of means, and the promotion of these the noblest work the man (or society) can engage in, or to which he can devote his time, tal-

ents, or material possessions.

As distinct from other philanthropic schemes, or assumed-to-be schemes of human "salvation," Humanitarianism relates wholly and exclusively to life here on the earth—the physical, mental and moral life of here and now—on the principle that, if man is destined to any kind of postmortem life, his life here well-lived is the best possible preparation for that beyond the grave; and that the best "preparation for death" is a life well lived. And Humanitarianism is antagonistic to error, superstition, and fanatical devotion to exclusive effort to provide for a problematical future life, because the Humanitarian believes such things obstruct human progress and waste energies which if directed to the evolution of man in this life would accomplish good for him not only here but hereafter, if his personality is to continue after death.

Humanitarianism leaves entirely out of its sphere of service any being or beings over or above humanity. Hence, invocations, praise and flattery of "God" or the gods, are not indulged in by the Humanitarian. His "faith" is not in a superhuman, supreme personal being, but in the superhuman, supreme impersonal order of nature, which is immutable in the face of all special pleadings or praises of men.

The Humanitarian, of all men is most charitable to his fellows. Hence he is a "Liberal." He looks upon the ignorance and errors of his fellow men—even of his opponents in intellectual controversy—as not the result of innate "wickedness," but heredity and environment. He is a Freethinker, because he is not only himself free to think for himself but recognizes the right of his fellows to do the same. He is a Rationalist, because he considers reason as the "court of last resort"—that it is supreme as the judge of truth and error and of right and wrong.

S. W. D.



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(Late Editor of the N. Y. *Truth Seeker*)

Feb. 4, 1855

Feb. 26, 1909

*See Life-Sketch in the Editorial Department*

# THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE  
Study of Mind, Ethics and Religions by the Scientific Method

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Vol. VII, No. 9.]

APRIL, 1909.

[Whole No. 76

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For THE HUMANITARIAN REVIEW.

## THE ORIGIN AND EVOLUTION OF ETHICS.\*

Were Moral Laws Supernaturally Revealed, or are they Products  
of Human Experience and Evolution?

BY SINGLETON W. DAVIS.

### SECTION VI.

#### VIEWS OF MODERN MORAL PHILOSOPHERS

**Note**—In this discussion of the origin and evolution of ethics I have adopted a somewhat peculiar method. Instead of first treating upon the very earliest manifestations of ethical conduct, I have preferred to enquire as to what men have ascribed such conduct as a sufficient motive or determinant with themselves and their fellow-beings. This of itself is a broad field; and my object has been to present a broad human view of both ethics and men's opinions of ethics; then to proceed in an inquiry as to whether both ethics and man's view of ethics have been revealed to us from a supernatural source, or by a super-human being, or whether they have been evolved strictly under the laws of evolution as the biologist understands their application to the vegetal, sentient and mental life of beings as plants, brutes and men. Hence, the *origin* of ethics is to be treated upon after have I covered, fairly well, the ground of the *nature* and *evolution* of ethics as a science. In the whole view, however, *all* ethical conduct, and all ethical codes will be considered from the view-point of their being *natural* mental phenomena—neither supernatural nor “artificial.”

**V**ERY brief must be my reference to and comments upon the several moral philosophers of the modern period—from about the year 1600 to the present time; but, though we may find little or nothing entirely original created since that time by these philosophers, we may find new combinations of the old doctrines, new lights thrown upon old views, and, in some cases

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\* Continued from the February Number.



clearer statements of ideas that had for ages existed *incognito* in mantels of obsolete terms and words of ambiguous meaning, often arbitrarily used by each writer or teacher in a sense peculiar to himself and agreeable with his own peculiar notions. Gradually, by the labors of this and that great thinker, the original idea has been evolved more and more into the objective view of our modern science. So I give a chapter to a synopsis of the ethical views of a few of the more notable philosophers of modern times which have considerably influenced the development of both the code of ethics and the moral conduct of civilized man.

#### THOMAS HOBBS.

One of the first of these great thinkers and most voluminous writers was Thomas Hobbes, who lived from 1588 to 1679. He at that comparatively early day seemed to catch a glimpse of the modern Monistic doctrine of *moving matter* as the "substance" of all things and all phenomena, as frequently set out editorially in *The Humanitarian Review*, for he classified sense and emotion or passion, as motion. Vital, as those of the circulation of the blood, nutrition, etc., voluntary, as walking, speaking, etc.—since, these "have in the imagination their first beginning," and by "imagination" he means preceding thought, and, he declares, is "only the relics of sense, and *sense is motion in the human organs* communicated by organs without"—a glimmer of the monistic doctrines of determinism and mind a mode of motion.

He says the voluntary motions as outwardly visible begin with internal invisible motions, "whose nature is expressed by the word *endeavor*," and this endeavor is of two kinds, attractive and and repulsive; desire and aversion. And he uses the terms *towards something* as expressing the motion of desire and *from-ward something* as expressing the motion of aversion, which in themselves, as Bain recognizes, clearly show that Hobbes uses the term motion not in a metaphorical but in an actual, objective sense.

Hobbes' ethical doctrines are not set out distinctively in any one book, but are to be gathered from his works in general, entitled *Leviathan*, *De Cive*, *De Homine*, *De Corpore Politico* and his *Treatise on Human Nature*.

*Good*, he defines as the object of man's desire, and *evil* as the object of his aversion—both always relative terms. Good, he says, as a means is *useful*, as the end of desire it is delightful, pleasure-giving; and so of evil, the opposite of these. The ideas of moral conduct which Hobbes entertained are by him incidentally mentioned here and there in his writings in remarks substantially as follows:

*Covetousness*, the desire for riches, as a name signifies the blame that men contending for riches bestow upon others who succeed in obtaining them; but the desire itself, he says, is blameworthy or otherwise according to the means used in obtaining riches. *Curiosity* is defined as "a lust of the mind that by a perseverance of delight in the continual generation of knowledge, exceedeth the short vehemence of any carnal pleasure." Pity is "grief for the calamity of another, arising from the imagination of the like calamity befalling one's self;" and he adds that "the best men have therefore, least pity for calamity arising from great wickedness. *Contempt*, or "little sense of the calamity of others, proceeds from security of one's own fortune." "For that any man should take pleasure in other men's great harms, without other end of his own, I do not conceive as possible."

The question of "freedom of the will," though strictly speaking is a psychological problem, has a vital connection with the science of ethics because of the almost universal association of will with conduct, and the nearly universal opinion of mankind that men may do right or wrong voluntarily regardless of the determining influence of environment. Hobbes, like all other writers on human nature, gave attention to this problem. He thought that man possessed the freedom to do or to omit to do according to appetite or aversion, but that in a "state of deliberation wherein is kept up a constant succession of alternating desires and aversions," this freedom ceases until "the thing is judged impossible, or it is done, according as aversion or appetite triumphs at last." This is the doctrine of determinism—the will to do or not to do determined by desire or aversion.

He considered ethics as one of the divisions of natural philosophy, in which is considered the consequences of human *passions*,



and "because the passions are *qualities* of bodies, it falls more immediately under the head of physics." He considered ethics as "part of the science of man (as a natural body), and it is always treated as such. In order to comprehend the whole of Hobbes' ethical system, it is necessary to study his civil philosophy, and his "*Politico*," in which he "deals with consequences from the institution of commonwealths, first, to the rights and duties of the sovereign, and, second, to duty and right of the subject."

Hobbes defines *lex naturalis*—a law of nature—as "a general rule *found out by reason*, forbidding a man to do what directly or indirectly is destructive of his life, or to omit what he thinks may best preserve it." And he declares *right* and *law* to be exact opposites, defining right as liberty and law as obligation. He concludes that justice is a rule of reason and therefore a law of nature. He does not accept the notion that laws of nature are to be supposed conducive to the attainment of eternal felicity. "For that, the knowledge of the future life is *too uncertain*." The laws of nature, he supposes to be conducive to the preservation of life on earth.

He considers penalties as means for correcting offenders and the proper directing of the conduct of others; i. e., for profit and example, not for "glorying in the hurt of another, tending to no end." Any other punishment is *cruelty*.

Hobbes recognizes as the moral standard the law of the State—"self-interest or individual utility masked as regard for established order." He writes of "the natural state" of man and the social state, meaning, respectively, man as an individual without relations to others in a government, and man living in society under State law. In the natural condition he considers self-interest alone the standard, "but not without responsibility to God, in case it is not sought, as far as other men will allow, by the practice of the dictates of reason or laws of nature." The moral faculty, in either case, is reason comprehending the aims of the individual or society, attending to the laws of nature or of the State.

In the relation of ethics to politics, he recognizes the civil authority, the laws of the State, only as the source of rules of con-

duct. As to religion, he assumes that his reasoned deductions of the laws of nature are equivalent to, or coincident with the precepts of divine revelation. His moral code, under the name of the "laws of nature in force in the natural state under divine sanction," is in little or no respect different from the commonly-accepted maxims of ideas of the virtues. He incidentally and not very forcibly refers to "the sanctions of a future life" as means of enforcing the laws of nature and giving "additional support to the commands of the sovereign" in the social state; i. e. the political State.

He opposes Aristotle in the doctrine of human equality, holding that all men are by nature equal—initial idea in our American Declaration of Independence. He was a liberalist in the sense that he taught that men were to claim for themselves no rights except such as they were willing others should have. He treats at length on the laws of nature and sums them all up in the Golden Rule as expressed by Confucius—"Do not that to another which thou wouldst not have done to thyself."

Hobbes declares that the so-called laws of nature—"the dictates of reason"—are not properly called laws, because "law, properly, is the word of him that by right hath command over others;" but when considered not as conclusions of reason, but "as delivered in the word of God, that by right commands all, then they are properly called laws." And here his ethics merges into religion. He lays down his moral code under the name of "Laws of Nature in force in the Natural State under Divine Sanction."

#### RICHARD CUMBERLAND.

This author wrote and published in 1672 a work in Latin entitled *De Legibus Naturæ disquisitio Philosophica contra Hobbium instituta*, from which may be summarized his views of ethics, but not very satisfactorily in a limited space. Briefly:

1. The Standard of moral good is given in the laws of nature, which may be generalized as the one great law of "Benevolence to all rational agents," the endeavor to the utmost to promote the good of all. "No action can be called morally good that does not in its own nature contribute somewhat to the happiness of



men." Individual happiness is best secured through the promotion of the general good, is strongly emphasized. He professes "not to make an induction as regards the character of actions from the observation of their effects, but to deduce the propriety of benevolent actions from the consideration of the character and position of rational agents in nature. Rules of conduct, all directed to the promotion of the happiness of rational agents, may thus be found in the form of propositions impressed upon the mind by the nature of things; and these are then interpreted to be laws of nature, promulgated by God [!] with the natural effects of actions as sanctions of reward and punishment to enforce them." A bold stand for the natural basis of ethics with a superstitious retreat to a religious or theological doctrine of the source of ethical information.

2. Reason is the faculty which apprehends the nature of things and determines accordingly the line of conduct best adapted to promote the happiness of "rational agents."

As to the question of "innate ideas, Cumberland held himself in a peculiarly compromising attitude. I cannot better state the case in this matter than to quote Prof. Baine's remark on page 143 of his *Moral Science* :

"He expressly leaves aside the supposition that we have *innate ideas* of the laws of nature whereby conduct is to be guided. He has not, he says, been so happy as to learn the laws of nature by so short a way [true enough], and thinks it ill-advised to build the doctrine of natural religion and morality upon a hypothesis that has been rejected by the generality of philosophers, as well heathen as Christian. Yet he [mark this] declines to oppose the doctrine of innate ideas because it looks with a friendly eye upon piety and morality [!]; and perhaps it may be the case that such ideas are *both* born with us and afterwards impressed upon us from without."

He claims for man an inherent altruistic principle and rejects the notion that all benevolence may be resolved back into self-seeking. And he lays much stress upon the doctrine that "benevolence of all to all accords best with the whole frame of nature," and that this "stands forth with perfect evidence upon a

rational apprehension of the universe as the great law of nature." The happiness of the individual is most effectually secured through the promotion of the happiness of all.

3. By a deduction from the "great law of nature," as expressed by him, he arrives at his moral code. His mixture of theology with ethics is plain when he classifies the "common good" as comprehending "the honor of God and happiness of men, as nations, families and individuals." And he classifies "rights" thus: Rights of God (to honor, glory, etc.), and rights of men (to advantages whereby they may "preserve and perpetuate themselves and be useful to others"). As Bain says, "with reference to religion" Cumberland "professes to abstain entirely from theological questions, and does abstain from mixing up the doctrines of Revelation. But he attaches a distinctly divine authority to his moral rules and supplements earthly by supernatural sanctions." This is certainly a very queer attitude—so transparently paradoxical a statement by a reputed philosopher!

#### RALPH CUDWORTH.

Another opponent of Hobbes was Ralph Cudworth, who was called, with Clarke, Wollaston and Price, a rationalist moralist. Though he lived from 1617 to 1688, the publication of his writings on morality did not occur until 1731, forty years after his death. He had, however, previously written and published a work, *Intellectual System of the Universe*, in which he opposes what he termed "the atheistical fate of Epicurus and others, but in this posthumous work entitled *Treatise Concerning Eternal and Immutable Morality*, he specially opposes the "theological fate" of Hobbes in his "arbitrarily omnipotent Deity," on the ground that Hobbes had revived the opinions of Protagoras and the ancient Greek philosophers that "take away the essential and eternal discrimination of moral good and evil, just and unjust."

In his great work, Cudworth first amasses a large amount of facts regarding the founding of "distinctions between right and wrong upon mere arbitrary disposition, whether of God or the State of men," and then proceeds to present his own views.

He contended that moral good and evil, justice and injustice,



honesty and dishonesty, were not mere names for *willed* or *commanded* only, but have a reality, and cannot possibly be arbitrary things made by *will* without nature; and that "it is universally true that things are what they are not by *will*, but by *nature*." His theory of the will of God as "the *efficient* cause of all things, but not the *formal* cause of anything besides itself," indicates the metaphysical character of his so-called rationalism; and Prof. Bain remarks that "by far the largest part of Cudworth's treatise consists of a general metaphysical argument to establish the independence of the mind's faculty of knowledge with reference to sense and experience."

The moral distinctions of good and evil he considers eternal and immutable verities "comprehended in the mind or intellect of Deity" and from him our "particular intellects" derive them! He speaks, incidentally, of "the motions of particles that constitutes the whole world," and of the "actions or souls of men"—thus defining the "soul" as an intellectual *action* only. He seems to believe fully in the existence of innate ideas of good and evil. He finds that "the intellectual faculty cognizes the moral verities within itself," and that "morality is not dependent upon the Deity in any other sense than the whole frame of things is." He leaves the matter of happiness and pain as reward and penalty wholly out of his discussions.

#### SAMUEL CLARKE.

Although called one of the rationalistic moralists, Clarke was a theologian (living from 1675 to 1729) who opposed the system of Hobbes and the writings of Spinoza and others in "*A Discourse Concerning the Being and Attributes of God, the Obligations of Natural Religion and the Truth and Certainty of the Christian Religion*"—a series of lecture-sermons. His whole system is embraced in the brief statement that "the same necessary and eternal different Relations that different Things bear one to another, and the same consequent fitness or unfitness of the application of different things or different relations one to another, with regard to which the will of God always and necessarily does determine itself to choose to act only what is agreeable to justice, equity, goodness and truth, in order to the welfare of the whole universe, ought

likewise constantly to determine the wills of all subordinate rational beings to govern all their actions by the same rules for the good of the public, in their respective stations." This is equivalent, in my understanding, to saying that as the will of God is determined by the necessity of goodness, justice, etc., as indispensable to the welfare of the universe, so the will of man *should* be determined by these principles for the welfare of the public—a renunciation of the usual form of the free will doctrine, or indeterminism even of the will of God. He explains further that "these eternal and necessary differences of things make it fit and reasonable for creatures so to act; they cause it to be their duty, or lay an obligation on them so to do, even separate from the consideration of these rules being the positive will or command of God, and also antecedent to any respect, or regard, expectation or apprehension of any particular private and personal advantage or disadvantage, *reward* or *punishment*, either present or future, annexed either by natural consequences or by positive appointment, to the practicing or neglecting of these rules."

That is, the will of man should be determined to do justly, etc., for the welfare of the public—the community—without reference to the rewards or punishments expected from nature or God as positively appointed and revealed through divine scriptures. He declares the "Eternal Reason of Things" to be the original obligation of all to right conduct, and that "the sanction of rewards and punishments, though truly the most effectual means of keeping creatures in their duty, is only a secondary and additional obligation."

In considering human *duties*, he confines himself to three general divisions of them, and, theologian as he is, names first of these as "duties in respect of *God* (veneration, love, worship etc.)," and then adds "duties in respect of our *fellow-creatures*," embracing justice and equity, the Golden Rule, benevolence, etc. Here he positively asserts that the will of God is *determined* by the fitness and reasonableness of things, by saying that "the good being the fit and reasonable, the greatest good is the *most* fit and reasonable; *by this God's action is determined*, and so ought ours."

Clarke makes one supremely ridiculous assertion, which con-



tradicts all human experience, that I will quote here as a curiosity. He says: "It would be impossible for men not to be as much ashamed of *doing iniquity* as they are of *believing contradictions*." Why, men, especially Christians, are not only not ashamed of believing contradictions, but glory in the act! Their Bible and their creeds are notoriously contradictory, and they reverence them and hug to their bosoms the fond delusions they contain.

He finally states the case of God thus; "Nothing is holy and good because God commands it, but he commands it because it is holy and good." But he concludes, as a theologian, that "the eternal moral obligations founded on the natural differences of things, are at the same time the express will and command of God to all creatures, and must *necessarily* and *certainly* be attended with rewards and punishments in a *future state*!"

In summing up Clarke's arguments, Prof. Bain says that "his ethical disquisition is only a part of a theological argument," which "helps to explain his assertion of the independence as well as of the insufficiency of morality. The final outcome of the discussion is that morality needs the support of Revelation; but, to get from this an argument for the truth of Revelation it is necessary that morality should have an independent formation in the nature of things, apart from any direct divine appointment."

*William Wallaston* is another of those writers classed with the rationalistic moralists. He wrote a work, *Religion of Nature Delineated*, in which he expounds his ethical views, which he claims are in conformity with the facts of science. He declares that reason is the judge of what is true and false, and the only faculty concerned in determining right and wrong. He holds that his doctrine is of "a progressive morality that keeps pace with and depends upon the progress of science." He distinguishes error from vice, by defining the former as "the affirmation by action of a false proposition, thought [believed] to be true;" the action is bad, but the actor is morally innocent.

#### JOHN LOCKE.

Few philosophical writers of the modern schools are more widely known or frequently referred to than John Locke, who lived from 1632 to 1704. Still, as to any ethical system, he made

no effort distinct from his general philosophical expositions. The *Essay on the Understanding* is his great work, and from it may be gathered his views on ethical questions, which, though generally very clearly expressed, are not always consistent, but sometimes self-contradictory.

Locke was a determined and persistent opponent of the doctrine of innate moral ideas. His arguments against the existence in human nature of an inherent knowledge of right and wrong, are briefly, merely named as follows: 1. Innate practical principles of morality are for the most part not self-evident; 2. There is not one of them universally accepted by mankind; 3. "There is no rule of moral action that may not have a reason demanded for it;" 4. Moral rules differ among different peoples according to their ideas of what constitutes happiness; 5. "The supporters of the doctrine of innate principles are unable to point out distinctly what they are."

He attributes the wrong-doing of men to wrong or fallacious judgment; from ignorance and inadvertance. They are victims of mere appearances, they make wrong decisions in comparing present with future pains, but never mistake a *present* pleasure or pain.

Locke classifies the moral rules into three kinds: The Divine Law ("whether promulgated by the light of nature or by revelation, and enforced by rewards and punishments in a future life"); The Civil Law—the laws of government or the State—supported by the penalties imposed by the civil judges; the Law of Reputation or opinion (approbation or disapprobation of one's fellow-men). And he defines morality as the "reference of all actions to one or other of these three laws, and ascribes our knowledge of right and wrong to "two leading sources, sensation and reflection"—observation and reason.

Locke's views may be briefly summarized as follows:

As to the moral standard—"the production of pleasure and pain to sentient beings is the ultimate foundation of moral good and evil;" and that "morality is a system of law enacted by one or other of three different authorities." As to the origin of ethical ideas: they are not innate, but are "generalities of moral ac-



tions," discerned from our pleasures and pains, interpretation of "the laws of God, the Nation and Public Opinion," the largest portion being due to custom and education. His "chief good" is briefly, the procuring of happiness and avoiding of pain. As to religion, or theology, he thought that "by the exercise of reason we may discover the existence and attributes of God and our duties to him"—his will being "the highest moral rule, the true touchstone of moral rectitude."

We see, then, that Locke in substance makes morality dependent upon theologic belief, and a component of a religion.

#### RICHARD PRICE.

Though Price lived and wrote later than Butler and Hume, yet to be considered in these papers, I choose to discuss his theories now in connection with those of the other so-called rationalist moralists. He lived from 1723 to 1791. He wrote a work entitled *A Review of the Principal Questions of Morals*, "particularly those respecting the origin of ideas of virtue, its nature, relation to the Deity, obligation, subject-matter and sanctions." To this was later added an appendix on the "Being and Attributes of the Deity."

Although Price covers much ground, I can here only make a very condensed abstract of his ethical system, for want of space. Price's moral standard—that which determines right and wrong—is "a perception of the reason or the understanding—a sense of fitness or congruity between actions and the agents and all the circumstances attending them." But he recedes from this position to some extent in his discussion, admitting that the "feelings of the heart," etc., have some part in determining right and wrong, and saying that only persons of superior minds are capable of discovering virtue or right by the reason or understanding! He considers that utility is one ground of justice, but not the sole basis of it. He admits the influence of custom and education in modifying our ideas of right and wrong, and seems to somewhat hazily defend the notion of "disinterested benevolence."

Happiness is an object, he thinks of "essential and eternal value"—"the *end* and the *only* end of God's providence and government," possible to be conceived of by men. *Virtue tends* to this end but does not invariably attain it.

(To be continued in the May number.)

FOR THE HUMANITARIAN REVIEW.

## CHRISTIAN SCIENCE APHORISMS.

BY G. MAJOR TABER.

**M**RS. Mary Baker Eddy, in her little work of 590 pages on *Science and Health*, covers the whole realm of divine wisdom! She makes the extraordinary claim of having received from a divine source the power to relieve all human ills, and the only true philosophy of the teachings of Christ.

She claims that in 1866 God fitted her and gave her the final revelation of the absolute principle of scientific mind-healing, and that the divine Spirit through Christian Science demonstrated the fact that matter possesses neither sensation nor life; page 2. Mind is all, and matter is naught; p. 3. Jesus demonstrated the power of Christian Science; p. 4. On page 6 she calls sick and sinful humanity "mortal mind." Health, not a condition of matter; p. 14. Adhesion, cohesion and attraction are properties of the mind; p. 18. (Is it not wonderful that iron, steel, wood are nothing but mind?) That matter will be finally proven to be nothing but a mortal belief; p. 19.

She claims that Christian Science teaches that matter is a falsity, not the fact of existence; p. 21. That animal magnetism, atheism, Spiritualism, Theosophy, Agnosticism, Pantheism and infidelity are atagonistic to true science; p. 23. The same power which heals sin, heals also sickness; p. 28. (Mrs. Eddy ought to try her science on our criminals.) Jesus established, in the Christian era, the precedent for all Christianity, theology and healing; p. 32. (History tells us that Jesus never advanced a new idea.) The mistakes in the ancient versions, the 30,000 different readings in the Old Testament, and the 300,000 in the New, show how a mortal and material sense stole into the divine record, etc.; p. 33. (And yet she obtains all her knowledge from that same old Bible.) The adoption of scientific religion and of metaphysical healing will ameliorate sin, sickness and death; p. 35. If mind was first, then mind, not matter, must have been



the first medicine; p. 36. Material medicine substitutes drugs for the power of God; p. 39. Divine Science derives its sanction from the Bible; p. 40. Jesus prescribed no drugs, but acted in direct disobedience thereto; p. 41. Physiology exalts matter and dethrones mind, etc.; p. 42. Mortal belief says that death has been occasioned by fright; p. 44. You say a boil is painful; but that is impossible, for matter without mind is not painful; p. 46. We have smallpox because mortal mind carries the infection; p. 47. Mortal mind confers the only power a drug can ever possess. The profession of medicine originated in idolatry, with pagan priests, etc.; p. 51. Disease being a belief is a latent illusion of mortal mind, etc.; p. 61. Belief is all that ever enables a drug to cure mortal ailments; p. 67. Doctors should not implant disease in the thoughts of their patients, as they frequently do; p. 73. Mortal beliefs are antagonistic to, and cannot mix with Science; p. 75. What is termed disease does not exist; p. 81. Mind has no affinity with matter. Mortal beliefs are not spiritual; p. 85. Mind, not matter, is causation; p. 104. The sensation of sickness and sin exists only in belief; p. 107. Coughs, colds, and contagion are engendered solely by mortal belief; p. 116.

Man is neither young nor old; he has neither birth nor death; p. 140. Mortal body and mind are one, and that one is called man; but a mortal is not man; p. 146. Christian Science makes man Godlike; p. 165. Knowledge gained from matter and through the material senses, is only an illusion of mortal mind, etc.; p. 170. Finite belief can never do justice to truth in any direction; p. 176. All that is called mortal thought is made up of error; p. 191. Jesus of Nazareth was the most scientific man that ever trod the globe; p. 209. Jesus was the Virgin's Son; p. 228.

Adam is from Hebrew *adamah*, signifying the red color of the ground, dust, nothingness; p. 233. A bad woman is a leper, dangerous to all who approach her; p. 278. Jesus bore our sins in his own body; p. 358. (Did that cover the sins of the millions before him?) Heat and cold are products of mind; p. 373. (Forty degrees below zero would then be only a product of the mind?) If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with; p. 387. Man is never sick; for mind is not sick, and matter cannot be; p. 392. If mortal mind produces disease, immortal mind can remove this disease; p. 402. Healing the sick and reforming the sinner are one and the same thing in Christian Science; p. 403. The Bible contains the receipt for all healing; p. 404. Matter cannot be inflamed. Inflammation is

an excited stage of mortal mind that is not normal; p. 413. The material body which you call *me*, is mortal mind; p. 414. Life is real, death the illusion; p. 425. Man is not matter, nor of it; p. 474. Divine love always has met, and always will meet, every human need; p. 490. That life is God we must all learn; p. 492. Eve was formed from Adam's rib, not from a foetal ovum; p. 545. (Does dust, nothingness have ribs?)

The above are but few of the many thousand assertions made in her work of *Science and Health*. She claims that she only has the secret of all wisdom, and it seems to me incomprehensible how so many intelligent men and women can be led by such irrational nonsense. Anything in the name of religion goes, and even the crazy Holy Rollers have their followers; and as Christian Science is a modern religious fad, it seems to be quite a popular fad of the twentieth century.

I noticed a very able article in the January *Arena*, quoting the sayings of Jesus and the miracles he performed in healing the sick. History fails to attribute those claims to any reliable authority, and history informs us that it was centuries before those old manuscripts were pronounced divine authority after years of contention by pagan priests. There are serious doubts that the miracles claimed by the Christian church are true, and there are good reasons to believe that monks were the unknown authors of those old Bible stories, as they smack too much of Egyptian mythology to be credible. The art of healing by personal magnetism is common, but making a religion out of it makes it popular.

Los Angeles, Cal., Feb. 8, 1909.

¶ If there was any design in the making of this world, it must have been designed, chiefly for web-footed creatures, as two-thirds of it is under water!—W. F. Jamieson.

¶ The injunction, "Resist not evil," requires a little common-sense explanation. There are surely times when to resist evil is very unwise. For instance, as a rule we do not resist bad laws. It is better to pay the unjust tax than to go to jail as Thoreau did. Submit, and get the bad laws repealed. Often by yielding we can gain a point, where to resist is to arouse new antagonisms. But if we are attacked by a mad dog, we would instinctively resist. We resist microbes, flies, disease and pestilence. We fight the typhoid germ and kill, if we can, the bacilli of tuberculosis. If a drunken man should abuse your child, you would be less than a man if you did not smash the brute over the head with a club.

—Hubbard in *The Philistine*.



Written for The Humanitarian Review

## THE RIVULET.

BY MRS. C. K. SMITH.

THERE is a little Rivulet  
That's running by our door,  
It has been running long, and yet  
It does not lose its store—  
Its store of moisture reduced not  
Though much has run before.  
Where does it come from and where go,  
Running so swift today?  
It does not check its steady flow  
As most things running may!  
Or, does a fountain it supply  
Which keeps it on its way,  
And never lets the stream get dry  
Nor far away to stray?  
A streamlet is a pleasant thing  
To babble by one's house,  
And every day to hear it sing  
Or with the winds carouse!  
It really is a part of home  
Before the children leave,  
And far from the loved homestead roam  
Or death makes inmates grieve.  
Tis pleasant to believe there is  
A home somewhere above,  
Where we may find realities  
And people filled with love;  
Both filial and fraternal, too,  
A happy family,  
Such as on earth all ought to woo  
And true enjoyment see.

San Diego, Cal., March, 1909.

## THE RISE AND DEVELOPMENT OF CHRISTIANITY

### A SERMON

BY PAUL JORDAN SMITH.

[From manuscript copy contributed by the Author to THE HUMANITARIAN REVIEW.]

**T**O SAY that Christianity is the child of Judaism, without some qualifying statement would be to convey a false impression. Christianity is a product of many religions—a combination of the essentials of all religions.

Before we can fairly obtain an idea of the origin of Christianity let us see what were the great fundamental religious ideas afloat at the time and in the places where Christianity began.

Christianity was at first a religion exclusively held by beggars, prostitutes, and the shiftless class of working people. It grew in the seaport cities of the Roman empire—in Antioch, Alexandria, Thessalonica and Rome. Antioch was the real cradle of Christianity. Of course at Jerusalem there was a little cult of Jesus worshippers, but the real start of Christianity was in Antioch and those other cities where dwelt the disciples of nearly every religion in the then known world.

It was a period of great religious fermentation—of spiritual unrest. Men were indifferent to their gods or were scoffers, yet they were not attacking the fundamental idea of God itself, but were mainly repulsed by the horrible notions of gods and religions then prevalent. Then it was a time of breaking up among the nations, and political and economic revolutions always are followed by intellectual and religious revolutions.

What were the fundamental ideas of religion prevalent in the places where Christianity was born? Practically, all the religions had ideas in common. Of course they had differences, but these were in name only. The fundamental ideas common to all the religions which had any influence in the formation of our religion—that is the object of our inquiry.

Now, a study of ordinary classical mythology will not reveal these ideas. We will have to look to the researches of recent anthropologists and archæologists to get a thorough understanding. Mr. J. G. Frazer, Grant Allen, Herbert Spencer, and Dr. Flinders Petrie are recognized the world over for their original researches and we will take their testimony.

All religions look to corpse worship for their beginning. In other words, they begin with the worship of ancestors. Sex worship is a sur-



vival of this and an offspring. So is sun worship. So is tree worship and corn-god worship, and wine-god worship. Being the basis of all religions, the only fundamental difference will be, whose corpse shall be worshipped? A difference in name.

The fundamental ideas growing out of various religions prevalent in Greece, Rome, Egypt, and in the region of the Tigris, are these: (1) The doctrine of the incarnation, (2) The death of a man-god, (3) The atoning power of the man-god's blood, (4) His resurrection and ascension. These were the deeply-rooted, fundamental ideas in the various religions of the world before and at the time Jesus was born. No religion could obtain a hold on the minds of the people which did not have those essentials. On the other hand, when one nation conquered another, the fundamental ideas being the same, it was only necessary to drop the old name and continue the same old worship.

As I have said, all the various forms of God worship are traced to ancestor worship. The form prevalent at the time of the birth, or supposed birth of Jesus, was that of the gods of agriculture; i. e., the corn and wine gods. Let us for a moment, glance at this phase of religious worship. This form of worship prevailed at some time or another, all over the world. Even in Mexico we find the trace of the corn and wine gods.

Among agricultural races these gods form the most important and the most venerated objects of worship, and it was through the influence of this form of worship that the idea of sacrifice and of sacrament arose. Their bodies were eaten in the shape of cakes of bread and their blood drunk in the form of wine.

"All over the world wherever cultivation exists, there is a special class of corn gods or grain gods—deities of the chief food stuffs—corn or plantain or rice. All these gods are represented by human beings who are slain, annually, at the time of sowing. These human gods are believed to rise again in the form of the crop that rises from their sacred bodies; their death and resurrection are celebrated in festivals; they are eaten and drunk sacramentally in the shape of first fruits, cakes or wines."

The first offerings to dead ancestors, we saw, were animals and animal flesh and blood. These were offered to the skull, placed on the grave, or poured on the grave stone. Later, grains were also offered to the dead. The rich soil of the grave caused unusual growth and development of the plants, and hence the savage mind conceived of a re-appearance of the life of the god-ancestor in the grain or tree or vine. Hence arose the notion of making new graves annually for the planting of seed. "Without a god was no cornfield at all." Among the Khonds of Orissa human bodies are buried in the fields with the corn and their blood mixed with the grains to be planted. Special victims are chosen to give themselves for the good of the tribe to the gods of cultivation. It is quite an honor, and these victims, called moriahs, are treated with extreme affection and deference. They were often kept for years before being sacrificed. They were married and their descendants were honored with being moriahs also. The moriah was supported by the community. His death not only insured good crops but also "immunity

from disease and accident." The Khonds shouted in his dying ear, "We bought you with a price; no sin rests on us." When the child of one of their moriahs dies they comfort him by saying, "your child died that all the world may live."

At the time of sacrifice the victim was anointed. Sometimes the bones of his limbs were broken; sometimes he was torn to pieces; most frequently he was left in the cleft of a tree and then, when the tree was released was squeezed to death. Afterwards his blood was sprinkled over the fields. These are typical illustrations of the ceremonies of the corn and wine gods.

You find this worship in West Africa, at Lagos in Guinea, in parts of India and in ancient Mexico. In Mexico these can be studied today and as they are practically the same as in ancient times, are of great interest in comparative religion. Did cults of this kind exist at the time and prior to the time of Jesus? Most certainly, and moreover all the principal religions of that day had elements of this sort of worship.

A god of corn and wine thriving before Jesus for several hundred years and worshipped in the very places where Christianity begun was Dionysus or Bacchus. First he was a corn god, then later, a wine god. In the Homeric period he was a god of cultivation in general—then he was transferred into a grape or wine deity. In every village a man was appointed to embody this god and he was sacrificed and his blood scattered over the fields to take away the sins of the village and insure a good crop or a plenteous supply of wine. His blood was believed to reappear in the juice of the grape, and his worshippers were really god-intoxicated men. Later on in the development of Grecian religion the bull or goat or lamb was appointed as the scape, and was offered in sacrifice. The spirit of God, it was supposed, was "made flesh" in these human or animal sacrifices. The god was sacrificed afresh each year. The resurrection in these cases was in the wine or plant, but myths grew up and it was said that Dionysus or Bacchus arose from the dead and ascended to his father in heaven—Zeus or Jupiter.

Osiris, formerly a king of This in Egypt, also became a corn and wine god, later a sun god, was annually slain by the sun-worshippers. He was later conceived to be a part of the heavenly triad—Osiris, Isis and Horus. Some of the corn and wine rites exist, however, in Egypt to this day.

Adonis in Syria was also a corn and wine god. Attis was a corn and wine god in Phrygia. There were scores of other gods having these same rites observed, some male and others female, such as Demeter. The sacred stone of ancestor and sex worshippers was, in many cases, preserved and used as a place for human sacrifices and atonement.

(I may observe here that in the earliest sacrifices, the victim was partially eaten and part of his blood drunk by the worshippers—the rest was sprinkled over the field).

As an illustration of the idea of the atonement abroad prior to Jesus, take this: "At Chæroneia in Greece, according to Plutarch, who was a magistrate there, the chief magistrate at the town hall and every household had, on a certain day, to beat a slave with a rod and turn him out of doors, with the formula "Out hunger, in health and wealth."



Plagues and poverty were then centered on this unfortunate, who bore the sins of many."

It is therefore a fundamental religious idea that a dying god, human or animal, is selected as a convenient vehicle for the people's sins—"without the shedding of blood there is no remission of sin." These doctrines were current over all the world, but especially in the Mediterranean region where Christianity originated.

As we saw in the beginning, Christianity first obtained a hold on the lower classes and hence we must look for its ideas in primitive religious notions and not in the more cultivated and philosophic religions fostered at that time among the learned. The ignorant hold to the older thought, and only accept new religious ideas that are clothed in the old words and forms.

Another thing we must bear in mind all along is that Christianity began in large cities where were dwellers from all countries, of all races—worshippers of every kind. The various religionists lost their ancient fervor among so many other religions. The religions began to become mixed, so that it was difficult sometimes to discover just what form of religion a certain body of people had. This resulted in confusion and skepticism, and people began to look about for a new religion.

Judaism, also a form of ancestor worship in the beginning, did not thus become entangled with foreign religions. The Jews were zealots; then, too, they had not yet scattered so much as some other peoples. But Judaism could not answer the need of the times for a great world religion, combining the fundamental features of all. National exclusiveness prevented the spread of Jehovah's popularity. "If Judaism could only rid itself of this exclusiveness, could incorporate into its god some more of those genial and universal traits which he had too early shuffled off—if it could make itself less abstract and at the same time less local, there would be a chance for it to become the religion of humanity."

The idea of a king or hero who could and would lead the Jews to become masters of the world, was a dream among the Hebrews. Every mother wished for her son this great honor. Hence many men arose throughout Palestine claiming to be messiahs, and each, of course, had a following among the lower classes. Just as many persons today claim to be Elijahs and Adams and Christs—all get a following from the masses. These men often caused great riots, organized mobs and were great annoyances to the Roman government. Hence the officials were watchful concerning the movements of these men, and often put them to death.

Sometime within twenty years of the year 1, there seems to have lived in Palestine one of these messiahs named Jesus. He was the leader of a little group of laboring people, and if the gospel evidence have any truth about it, they were communists. They held all their property in common. Having no property, this was easily arranged!

It is probable that he was crucified at the instigation of the Jewish rabble, at the time of one of their great spring feasts, and in accordance with one of their mystic rites, as a scape goat for the sins of the people. The story on the whole tallies with the life of the corn and wine gods, with embellishment from the sun gods.

Jesus is described as the son of the Jewish god. Is said to have died

on a post or tree. Dies to save mankind. The four cardinal points of corn and wine gods worship are these: Incarnation—death—resurrection—atonement!

Paul identifies Jesus with the corn gods when he says, in substance, "That which you sow is not quickened unless it die," and "when you sow, you sow not to the body that is to be, but bare grain; but God gives it shape as it pleases him; to every seed its own body." 1 Cor. xv:36-7.

Jesus is made to say by his historians, "I am the true vine; ye are the branches." "I am the bread of life, take eat this my body." "This is the blood of the New Testament." The corn and wine worshippers ate bread and wine. The earliest description we have of Jesus is that of John of Damascus who says that he was "wheat colored." Lentulus, in the apocryphal letter, says that his hair was "wine colored." Remember our sacraments today—"The blood of our Lord Jesus Christ shed for thee." "The body of the Lord Jesus Christ broken for thee."

In the Catholic churches in the now disrupted Sicily, women sow wheat and lentils at the Easter season. When the plants grow up they are tied together with red ribbon and placed on the made-up sepulchers containing images of Christ.

Like the corn and wine gods, Jesus goes as a willing victim to the cross. He foretells his own death, is bought with a price. He is crucified on a cross—the emblem of sex worship and the survival of tree and corpse worship. He is crucified on the "place of the skull"—emblematic of all corpse worship. Then Jesus rises like corn and wine gods and also the sun gods; afterward he ascends into heaven.

The very parables are significant: The lord of the vineyard who sends his son, whom the hired men slay; the sower, and the good and bad ground; the grain of mustard seed; the leaven of the Pharisees—all these turning on bread and wine or seed sowing. (Remember, Jesus never wrote a word in his life. All that we know of him was written years after his death.)

How did this little cult get its start? It is to one Saul or Paul that we must look as the founder of Christianity. These early Christians still retained the monotheism of the Jews, freedom from vile and absurd legends, and ethical enthusiasm. Paul became a convert and through indomitable energy spread the teachings. As the teachings were scattered legends grew and marvelous stories, such as we have just been considering, grew around the central figure, Jesus. Years went by and the moral teachings of Rabbi Hillel and the Buddhists were put into his mouth and today Jesus is regarded as having given utterance to grand and lofty sayings.

Then came the new Platonic doctrine from Alexandria: the doctrine that God created the world by means of intermediaries, and did not touch it himself. It was called the doctrine of the Logos. The philosophical and better educated among the Christians added this to Christianity, and thus made it appeal to the *elite* as well as the illiterate. Out of this grew the doctrine of the trinity, some three or four hundred years after Jesus.

But let us again turn to the thought that the world about this time was mixed in its religious ideas. The great political revolutions had unscathed



things. What religion had a sufficiently universal mixture of all religions to answer the need?

Constantine chose. Here was a religion that had universality; it had Jewish zeal without national exclusiveness; it would appeal to the common people. Down comes the stamp of officiality, and Christianity is the world's religion!

See how it appeals to all religions. There is the old survival of stone worship, borrowed from early Judaism. "The stone which the builders rejected, that one has become the head of the corner." "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it shall grind him to powder." "On this rock I build my church." The primitive ancestor worshippers will come in. There are ideas of judgment, of scape-goat, blood atonement, future reward and punishment and the Hebrew moral code.

There are the corn and wine ordinances—the Greeks and Romans will come. There are sun-worship rites—the Egyptians will be pleased. Hebrew circumcision, a stumbling block to Gentiles, is dropped and replaced by harmless water-baptism—practiced in all religions.

Then there are the added ethical teachings—among them "Servants, obey your masters." Sly old Constantine knew that this would stay rebellion. Christianity is official!

But that is not all. Christianity appealed to the deepest emotions of human nature. It promised man a personal, bodily reunion with his friends. This made the religion appealing and warm and human. The heathen didn't have to undergo a revolution of ideas to accept Christianity; they simply changed some names.

So far, then, as the *elements* that make up Christianity are concerned, none of them are original. The only thing original is that it is the greatest combination the world has ever seen. Stone worship, sex worship, tree worship, sun worship, the worship of corn and wine gods—all combined into one great theologic system, plus the ethical or moral teachings of the rabbis. Nothing original and yet the most marvelous thing in the world.

Regarding the writings of the Christians—the early Christians produced none. Few of Paul's epistles even are considered genuine, and the Gospels are of very late origin. Even then the originals are gone and the manuscripts we have are covered with interpolations and forgeries. The so-called secular histories written about this time do not mention Jesus or his early followers. The supposed passages are forgeries of priests in the 15th century.

Let us gather together the threads. Here is a country in which a leader is needed to restore political power and spread its religion over all the world. It has had political and religious prophets, who have claimed to see a time coming when such a leader should arise.

All mothers think their children are the most likely in the world—the children in that country are early impressed with the need of a messiah and with the suggestion that they might be the favored one. Hence there are scores of claimants just like there would be if John D. Rockefeller died. Many of these were killed as disturbers, just as "Adam God" in Kansas City the other day.

The people were ignorant and superstitious; the time was two thousand years ago. One of these messiahs who was popular with the laboring element, was killed as a scapegoat for sin at the time of a great Jewish feast. This was as significant to the Jewish people then as the death of a young lady who danced on Sunday is among the ignorant today. His body disappeared, or it was rumored that it did, and that added to the mystification of his friends who then believed that he must have been a son of the god Jehovah.

This Jesus, it seems, or at any rate most of his followers, instead of taking the conception of God as a deity for the Jews only took the conception of the more democratic and advanced teachers among their race and conceived of God as the Father of all nations. Nothing new, but a familiar heresy. This cult didn't amount to much and would have died out entirely if it had not been for the conversion of one Saul or Paul to its belief. Paul spread this particular corn and wine god among the people of the cities. They already did homage to corn and wine gods and so were not startled. He told them of how Jesus had actually gone through the ceremonies of this sacrifice, and was raised bodily from the dead; claimed to have seen him in spirit. He added the larger idea of Jehovah and the ethics of the Hebrew religion with some of his philosophy. And people who were tired of the mixed up and dying religions and yet who wanted something like their own, found it in Christianity. The same old things in new names, plus a fervent spirit and undoubting faith.

The cult began to grow among the Gentiles. Still, even yet it would have died in a few hundred years.

Constantine came near to putting the official stamp on Basilides, the eastern sun god. If he had, we would have had that religion today, and have been just as well off, probably. But Christianity was easier to handle: it appealed to the slaves and working class, and as they are always in the majority, a good religion that will appeal to them and keep them quiet is the politic thing. He chose wisely the more universal and easily-adopted religion. After being recognized and made official by the emperor, its growth was naturally rapid. The reformed spelling was quickly recognized when Mr. Roosevelt publicly favored it. But when you take a ruler with the powers of a czar ruling an ignorant people, the stamp of officiality is everything.

As years passed on, every prominent religion worked its fundamental ideas and myths into stories of the new religion. There were no written accounts, at first. The disciples were probably too ignorant to be able to write. Then they expected a general blow-up at an early date and supposed no history would be needed.

Later, stories began to be written. They were legion and very diverse. Every fellow gave his idea and colored it according to his religious notions. Was he a corn and wine god worshipper? then he made Jesus do and say according to that idea. Was his early prejudice toward stone worship? then he makes Jesus say to Peter "On this rock I build my church." Was the writer inclined to believe Jewish Prophecy? then he invented a genealogy, proving him of true and royal descent. These stories were written and then as others read them, they added notes between the lines and at the side of the page. Men who wanted



to write a story of Jesus would combine several stories and thus they became badly mixed. Thus all these manuscripts were mixed and added to—written years after the beginning of Christianity.

1,546 years after the supposed birth of Jesus, it was decided [for Catholics] at the Council of Trent what books were authoritative! How was it decided? By a vote of the priests. The books that were best suited to keep the people in line and pleased the priests most, it was voted were divine. That is our New Testament!

What attitude then shall we take in view of these facts? The virtue of Christianity is its cosmopolitanism. Let cosmopolitanism be our virtue. Let us take the beautiful and true ideals of all religions and above all conform our lives to the *greater* ideals of our *own* age.

Unionville, Mo., February, 1909.

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FOR THE HUMANITARIAN REVIEW.

## GOETHE'S RANK AND VALUE AS POET AND RACE LEADER.

BY THADDEUS BURR WAKEMAN.

**T**HERE are those who regard Goethe as the leading prophetic poet and the completest man of the human race up to this date, and therefore the most useful. It is of the first importance to learn and know what of truth there is in this estimate.

The really great *poets*, or creators of the human kind, for that is the meaning of the word poet, can be counted on the fingers of our two hands, and perhaps more truly of one hand. Only those of Europe count, and *they* because they helped to make and still represent the successive stages of European evolution and civilizations. They are "the real kings," the highest and completest embodiments of the collective human soul in the past, and therefore their influence remains.

The mythic Homer was all this to the Greeks. Then Virgil became such to the Romans. When the Roman Empire passed into the Christian and Italian church empire, Dante became its better voice. When the renaissance reached England, in the days of Elizabeth, and the English people represented the rebellion of the new human nature against the old world and its church, Shakespeare and his modern secular drama and theatre grew to the front, and with the progress of the Copernican era and objective science founded the new sway of man and science—now proving itself to be the great era in the history of mankind. And now the question is: Who has become the real successor of Shakespeare in embodying, realizing and leading the soul of this new era? Milton, Voltaire and Victor Hugo have been suggested. They were indeed

wonderful men and largely poets of the new era. Exceedingly useful rebels also were they, and representatives of advanced phases of the theological and metaphysical worlds: Protestantism, Rationalism and a misguided and sentimental Humanism. But not one of them had an objective, scientific basis for the new world or of human life, individual or collective. Not one of them could have understood, much less have originated the distinction between the subjective and the objective stated by Goethe in his scientific essays, and which underlies all his works as their real cause and foundation. Therefore is it that all natural objective scientists betake themselves to him, not only as the successor of Shakespeare and Voltaire, but as the greatest of objective and scientific poets for such he was and is likely to remain for centuries to come. For with astonishing foresight and fore-feeling he sensed and followed the lines of evolution on and by which the five divisions of the new life are rising into prominence now; to wit:

1. In *cosmology*, he laid aside all of the creation myths of theology and all of the nebular hypotheses of metaphysics, from Swedenborg to La Place. "Creation" was to him "the work of nature only," without beginning or end; and his *Gott-Natur* at once swept out all spook-gods and all metaphysical entities. There was to him only present act, past fact, and their processes, and eternal, infinite correlation of changes which were, are and ever will be, the endless "All." To this all-important conclusion our new radiation astronomy, optics, physics and chemistry of Lockyer, Proctor, Dolbear, Arrhenius, Young, Larkin and others—too many to name—are fast arriving. And all only realize the 1237th line of Faust—No beginning but "Act"—infinite activity.

2. As to *biology*, the line he took has been followed up by Oken, Lamarck, Darwin, and his own biological child and successor Ernst Haeckel, Professor of biology in his cherished university of Jena. These men and their many co-workers are giving man control of the minutest specks of protoplasm (his and Oken's *urschleim*, in 1800) up to the elephant—and more, the control of man by himself for himself and *all*! No motion without matter, no matter without motion. No life, or "spirit," without protoplasm, no protoplasm without life. Life is not a *thing*, an *entity*, a spirit, ghost or spook. It is the *activity*, the "go," of living, sentient protoplasm. To think of, or to hunt for "spirits" or the "origin of life" otherwise, is unscientific and absurd. Nature correlates one go in one way only!

Q.—"And now's the air of ev'ry kind of spook so full  
That how to shun them no one knows at all!"

A.—"When ghosts spook go straight on thy way!"

—Faust

How can the man who gave lessons in biology like these be heeded, loved and honored enough? How can our debt of gratitude to this man who first brought us the actual truth about the world and ourselves, and then lived it, and showed us how to live it, ever be paid?

3. In *sociology* (afterwards so named by Auguste Comte in 1838), his originality and leadership is no less prominent than in cosmology and



biology, which are its foundations. The grand laws of social heredity, continuity and solidarity, came to him as the results of animal and human biology. He took up Pascal's wonderful remark that the human race was to be considered as one immortal individual, growing through the ages, and completed it by considering the peoples and their stages of evolution and progress as the "*fugue*," successive and successful, in the mighty drama of our race! The "social imperative"—the interdependence of organism and its organs, was seen by him first in the simplest metazoa, thence up and on to the final unity of all human history. It were easy to cite pages from his works proving all this, but space forbids. His last biographer shows this, in his social and evolutionary view of mankind, to be the grand characteristic of his life, genius and career.

Goethe's "world literature" and his interest in the unity of the German peoples have been justly regarded as the beginning of their higher integration, which came from his "Awakening of his Eumenides." In that play, "Eumenides" represented the new life of the German people, and his misunderstood, progressive position was set right. Upon the human, and, consequently, the political and military "fate" of Napoleon, Goethe gave his all—himself to that people. He had, especially after the battle of Volmy, at which he was present and announced the "new Epoch," sympathized with the French Revolution and the Corsican Revolutionist as its "Armed Soldier" among the stupid "Philistine" despotisms of Germany and Europe. His hope was that after the sword had crushed them, the people would rise to better things—"a free people in and on a free land." The last speech of Faust (lines 11560-11583) shows that Holland as the land of Egmont, the land of Schiller's "William Tell" (for which he furnished materials), and the United States of Paine, Washington, Franklin and Jefferson, his social political ideals to be realized by a united Germany in a United Europe—yet to be! Napoleon was progressive abroad long after he had become selfish and retrograde to French and American liberal Republicans.

4.—In the *new era of ethics* we next find Goethe to be a leader. Prof. Ward has shown that ethics is not a science in the same way, degree and sense as the other grand natural sciences of cosmology, biology and sociology are; and that both Comte and Spencer are in error in so representing. Ethics is rather the "science" of the *application* of the facts, processes and laws of those grand fundamental sciences to the human world, of which each man is a part; that is to say, it is the sub-science and practical fine *art* of developing and conducting personal life in the most beneficent way and with the best results to each, including self, and to all. Looking at it in this proper view of the new science, art and humanity, it is difficult to find another human life more useful, decent (becoming), and successful than Goethe's, and that, too, in the era of great revolutions which made a general anarchy of ethics. His new views of world, man and life enabled him, as he advised others,

"To wander pliantly and so safely  
Through fields of the rich-gifted world."

In all of the relations of life little has been found to object to, though he never sought to appear as model or example, unless it be in the way

he avoided the failings and difficulties by which the many are overcome. Like Luther, he knew that,

"He who loves not wine, women and song,  
Remains a fool his whole life long."

But he loved that trinity in a rational and beneficent way, just as he tells us to do:

"Use in measure plenty's blessing,  
Let reason always present be  
When life enjoys the zest of life."

Think of a man and a German who then lived free from tobacco, beer and metaphysics! Would there were even now more of them! As to the light German wines, which then every one drank who could buy, his share went largely for "wine-soup," of which he was very fond, or was used socially, but with a moderation that leaves no story of intoxication. As to "woman and song," his woman-love was woman worship, worthy of Shakespeare's women, while his song was one of the purest and most enchanting expression of both love and worship ever known. But alas! his great romantic love was selfish, and would drink "black coffee," and his natural, romantic and conjugal love would drink "beer." And so his literary, as well as family love-life failed him. Hence his son his only child, and his grand children—his loved ones, repeated little of himself but his name, and all have vanished; his example was not followed.

It is not after the fact to think of Goethe's personal and private life as a continuous flow of happy good fortune. What life, freedom, satisfaction and joy came to him, came because, as Faust says, "he daily conquered them anew," and so earned and deserved them. His poetic and literary life and works are the story of that new world-conquest—one of our greatest ethical treasures—where example becomes often model and encouraging admonition.

5. In his *ethnics* (i. e. world-statesmanship) he held political and evolutionary views worthy of a world-poet and statesman. What ethics is to the individual organs of republic or State, ethnics is to the proper relations of States, nations and peoples to each other, and to their conduct and teletic evolution as a whole. These relations in their end must finally conserve the welfare of the race. Thus ethnics in sentiment and poesy start as the "religion of humanity," then it will become the "Republic of Man and of the World," and then all combine aspiration as "the paradise or heaven of earth," administered for the highest good and joy of each and all. This ultimate has become the human and scientific base and foundation of every emancipated human being.

The world-reformer and statesman who introduced these views with clearness, and originated the names above given to them as here stated, was the English-American, Thomas Paine, twelve years the senior of Goethe. It does not appear that the greatest poet and the greatest world statesmen of their era ever heard of each other—they never mention each other's name. Yet, their ultimate was substantially the same, and so were their means of realizing it. Both were revolutionists, but not in any violent use and sense of the word. "The free people of a free land," which Faust found to be "the last conclusion of wisdom" and



his final bliss (line 11,580), etc. was to be reached by Paine's "religion of humanity," "the Federal Republic of man," and "agrarian justice." But all before said about Goethe's sociology and politics and the quotations which could be extended page after page apply here. "America" was always to him the prelude to the "Paradise-Land" of Faust, and so his little poem to our land, literally translated, must be our last word and go herewith, as the message of the completest of all men to us.

In all five grand divisions of the new scientific world, Goethe leads—the first of the moderns! But, the knowledge that there has been one man complete to his date living upon the scientific solution of the world, and of human existence successfully, happily, gloriously, is, as Carlyle intimates, the opening of the future to limitless hope, effort, progress and achievement. *Vixit, vivit—he lives because he lived!*

Now for his America:

AMERICA.

America, Thou hast it better  
Than our Continent—the Old.  
Hast no ruined castles,  
And no basalt columns.  
Thee hampers not within,  
In times for action,  
Useless memories  
And resultless strifes.  
Use thy present as lucky fortune!  
And when in time thy children poetize,  
May happy Fate preserve them all  
From knight and robber and ghostly tales!

—That is go your own way faithfully and avoid middle-age past and spooks!

Coscob, Conn., March, 1909.

FOR THE HUMANITARIAN REVIEW.

## IS LIFE AN ENTITY ?—REPLY TO A CRITICISM.

BY A. HAUSMANN.

PROF. T. B. Wakeman takes me to task for using the expression, "the universally adopted theory of the origin of our solar system from a rotating mass of incandescent gas," and I admit that this statement ought to have been qualified by adding "almost," but at the time this was written I did not know of any other. Since then I have read about other theories in regard to shape and movement of the mass from which the "celestial bodies have evolved themselves," but all agree in assuming a certain fineness and temperature of the original material. I fail to see therefore how that statement conflicts in any way with Prof. Haeckel's quotation cited below.

I am not discussing cosmogeny; the point of interest is the relation the physical condition of the evolving earth bears to the phenomenon

of life, which is confined within certain limits of temperature. If a common origin of the solar system is assumed, I can not see how we can in the face of the present state of the sun escape the conclusion that at one time the planets were in a similar condition, and admitting this, we must presume that protoplasm or life could not have existed at that period.

Accepting this deduction as logical, we are justified to speak of life as an "entity," because that process is limited by time and defined by certain physical characteristics. That the elements existed before they united to form a living body and will continue to enter into other combinations after that body has lost its distinctive features which we call life, is no argument against the specific term of life. Spontaneous origin of life, (*generatio equivoca*) is unknown at present, and "almost" universally denied, although the elements composing a living body are all present under varying conditions on earth. Is it not wonderful that never occurred again the conditions which made these elements combine into living bodies—which propagated their specific qualities uninterruptedly and distinctly from the beginning to the present day? Why not speak of life as an "entity," the same as a year, which is a part of eternity? We speak of geological ages, they are nothing but fractions of the earth-history--and of eternity.

When speaking of matters we do not know, such as the phenomenon of life, or of indefinite conceptions such as time and space, we cannot always use terms of mathematical precision, which only apply to the sensuous perception of form. But in order to explain phenomena and express our ideas, we are often compelled to use words even if we can not conceive the subjects they denote. This practice is sanctioned by science and is also employed by Prof. Wakeman himself, who expresses the reciprocal reaction between a living organism and its environment in a somewhat mystic manner, by a law of in and out-go of radiation and returning counter current. I have no doubt that the physical facts underlying these philosophical reflections might be more easily understood by people not accustomed to such profound scientific language, if given in plainer terms, but it is different when the Professor speaks of the "etheric atom" as "the unit of all changes, material, static, dynamic and cosmic." The fact is that not only is the atom unknown, but it is inconceivable as the smallest body, the ultimate unit. Such an idea is absurd, because we cannot imagine any body which theoretically can not be divided. A body must have shape, which can be divided; and discarding form, what remains to figure and build theories with? Nothing. We can not imagine smallest particles, but we use the word atom to explain phenomena, because it is convenient and even necessary.

When we arrive at the limit of intellectual perception, we have to stop thinking; there is no "authority" to help us out, the barrier exists for one as well as for the other, and I consider speaking of life as an "entity" no worse heresy than speaking of "etheric atoms."

Alameda, Cal., March 3, 1909.



## Views and Reviews

By The Editor

### Is "To-Morrow" Yesterday?

"Four years of trials, disappointments, theorizing, promising, endless patience and forgiveness, have convinced us that complete democracy and co-operation are beautiful to think upon, but they are for another age than this. As matters now stand, despotism is the law of success, democracy is the law of failure. If we had endless capital to *blow in* would we continue offering equal place and equal share to the undeserving, the unprepared? By God, no! They are not worth the powder." —Sercombe "Himself" in *To-Morrow* for November, 1908.

¶ So, one by one, the airy nothings of the idealistic castle builders fade away in the heat of practical experience and light of sound wisdom as the mist castles of the morning on the mountain tops dissolve when the blazing sun rises and pours upon them his flood of light and heat! Sociology, when it *is* sociology, is a science; but when sociology is a mere name for a theory of life in communities of immaculate angels, it is *not* science, but a day dream—a beautiful, perchance, but unapproachable, uninhabitable and evanescent air-castle. Sometimes it takes a hard jolt to awaken one from his state of subjective intoxication to the sane condition of sound thinking and realization of things as they *are* instead of dreams of things as he imagines they *should* be and *could* be made to be. *To-Morrow* has been a zealot in the propagation of the cooperation, or communistic, theories, but a hard jolt that gave it a solar plexus knock-out has awakened it to a lively consciousness of concrete things and caused it to abandon its dreamland habitat in hot haste. As Sercombe takes another step down his ladder propped against a rainbow, hear him sing out through his megaphone (*To-Morrow*) the following wail:

"I am enthusiastic for comradeship and co-operation, but those who present themselves want to receive everything and give nothing. The other day I rode ten miles with a car-load of \$1.50 per day workmen with their shovels. They were all sturdy and sober. A day later I rode with a crew of mechanics and electrical workers who earn from \$3.00 to \$4.00 a day. All had been drinking and more than half were silly drunk. Their prosperity spelled degeneracy. In the present state of intelligence prosperity always means degeneration, even though it takes the form of anæmia, smugness, patronage, display, meanness or obesity."

¶ Nothing like it! Nothing like actual contact with human nature to supply facts upon which to build a science of human nature. Nothing

like actual experience with human aggregations to supply facts upon which to build a science of sociology and a practical community. I have not seen *To-Morrow* since its November issue; is it still the unrealizable "tomorrow"? or has it sanely become the actual *today*? or has it passed to the dead *yesterday*?—S. W. D.



### Education and Suicide.

¶ In the *Stuffed Club* for March I find a letter from one "W. J. B." written to the editor, Dr. Tilden, with comments by the Doctor. The letter refers to a sad case of suicide of a very prominent educator—Prof. J. P. Gordy—and his wife. Dr. Gordy was professor of pedagogy and the history of education in New York University, and formerly held a similar position in the State University at Columbus, Ohio. On the last day of the year 1908 the only child—a daughter just reaching womanhood—of Dr. and Mrs. Gordy, died, and the shock proved so severe to both parents that they repaired to their room and ended their own lives with chloroform. The writer of the letter makes some assertions regarding this case that I think deserve comment. He says:

I attended college while Dr. Gordy was Professor of Philosophy and Pedagogy in Ohio University, and was in his classes for a term or two. He was at that time regarded as the deepest thinker in the University, and certainly excelled as a lecturer on Psychology and Pedagogy. He was also regarded as the best institute instructor in the state of Ohio, and published a number of works on Psychology and History, besides being a contributor to many magazines. \* \* \* Dr. Gordy was always a "free-thinker" and never associated himself with any church or form of religion. He was always regarded as skeptical in his beliefs. Now, the point I wish to consider is this: The above tragedy would go to show that there is something lacking in this man's education. Mere knowledge and learning, however extensive, will not satisfy and will not save. Knowledge is not power. Had the above family been of the Christian turn of mind, the loss of the daughter, although severe, would only have strengthened their love and more fully enriched their lives. As it were, they had nothing to cling to but the pleasures of this life, and they didn't care to live any longer.

¶ Dr. Tilden makes some very interesting comments on this case in his magazine, to which my readers are referred, but I will here say a few words from my own point of view.

In the first place, I will say that every-day observation surely shows that the commission of suicide is not to any appreciable degree influenced by religious belief or unbelief, or by intellectual education or the lack of it, or by moral integrity or criminal propensity. Suicide occurs among all classes of people. Christian preachers—Catholic and Protestant—and Christian laymen, persons indifferent as to religious beliefs, Spiritualists, Materialists, mere unbelievers and even Rationalists, are the



victims, under certain conditions of suicidal mania. In Japan, where the belief is neither for nor against Christianity, it is of frequent occurrence. In prison, and at attempted arrests, criminals—mostly believers in the Christian doctrines—its dogmas of heaven, hell, vicarious atonement, etc.—commit suicide. Even children of from six to sixteen years sometimes do so. I have paid more than usual attention during the past few years to the newspaper reports of suicides with special reference to the question of the influence of religious belief or nonbelief as resulting in self-destruction, and I find that neither belief nor nonbelief in theological dogmas, neither hope of a future life nor fear of future torment, neither a conscience void of offense, morally, or remorse of deepest dye, seem to deter people from or urge them to commit suicide to the extent that any of these things may be considered as the specific cause of the mania, or a specific remedy or preventive of it. So of intellectual education or the want of it.

¶ My observation has brought into view facts which seem to me to prove that suicide is, like disease itself, a recourse of nature to follow "the line of least resistance." That is, the suicide chooses what to him appears the least of two evils. But he does not always, perhaps, choose wisely, for the facts of suicidal phenomena prove, I think, that victims are almost if not always, persons whose reason at the time is unbalanced—that they are insane. And this condition is more often predisposed by impaired *physical* health than by orthodoxy, heresy, education or ignorance. The mind responds to physical conditions as the mercury in the thermometer responds to heat and cold. Given, then, the physical predisposition to suicidal mania, it requires only the occurrence of some comparatively unimportant event in the victim's environment to determine the will to commit self-destruction as a means of escape from what he, rightly or wrongly—for the most part, wrongly—considers a worse environment—a condition of greater misery.

What is the remedy, then? Remedy, is hardly the word. *Preventive*, is more effectual here as in the "treatment" of ordinary cases of physical ailments. It seems to me that facts plainly prove that religious belief or unbelief, or religious practice or the lack of it, have no influence as preventives. The writer of the above-quoted letter makes his deductions not from any true principles obtained by logical induction, but from mere personal prejudices. The causes of suicide being, as I contend, physical degeneration and predisposing and abnormal events in environment as exciting causes, the prevention of suicide is to be attained only by the maintainance of physical health—a sound brain—and the avoidance of exciting causes. And these latter are often avoidable; the ignorance of how to do it, is the *real* "thing lacking in the education" of such people as Prof. Gordy. However much of a "heretic" or

"doubter" Prof. Gordy may have been, it is not apparent that he was in *fact* or by reputation a thorough-going Rationalist.

*Thorough* Rationalism, I believe, is the most logical remedy for the suicidal evil. Thorough Rationalism implies the supremacy of reason in *all* things, and the recognition of reason as "the court of last resort." To be thoroughly rational, or a thorough Rationalist, one must necessarily be reasonable in his physical habits as well as in his mental and moral activities. The Rationalist who does not live physically in accordance with the mandates of reason has "something lacking in his education" which cuts him out of the class of *thorough* Rationalists. But in these remarks I am not contending that suicide is *always* not "the least of two evils." *That* is another question.

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### Woman Suffrage.

The International Woman Suffrage Alliance will meet in London, England, April 26th to May 1st. The officers are: President, Mrs. Carrie Chapman Catt, New York City; First Vice-President, Dr. Anita Augsborg, Hamburg, Germany; Second Vice-President, Mrs. Millicent Garrett Fawcett, London, England; Secretary, Mrs. Rachel Foster Avery, Swartmore, Pa.; First Asst. Secretary, Dr. Kathe Schirmacher, Paris, France; Second Asst. Secretary, Martina Kramers, Rotterdam, Holland; Treasurer, Mrs. Stanton-Coit, London, England. The National American Woman Suffrage Association will hold its 41st Annual Convention in Seattle, Wash., July 1st to 7th. Woman's day at the Alaska Yukon Exposition will be observed during Convention week.

Before the adoption of the universal suffrage measure by the Swedish Parliament Feb. 13th, which secures voting rights to all inhabitants over 24 years of age, women in that country were already voting on the same terms as men in all elections except for members of the Second Chamber of the Riksdag.

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### "SONG OF THE WIRELESS."

Who will gather my flying reins and bridle my headlong speed?  
 Who will hold me back on my whirlwind track as I carry the hidden  
                   screed?  
 Do you think you have conquered time, loud slaves of the narrow rail?  
 I will leave you a thousand miles behind in the teeth of an open gale!  
 When the storm-wrecked steamer limps through the mist and the whirl-  
                   ing spume  
 I push a way to the outer day and tell of the vessel's doom.  
 I have come unseen with secret speech, I have guarded the tale unheard;  
 I have put mine eyes on the journey's end and delivered the faithful word.

—James Openheim.



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## EDITORIAL DEPARTMENT.

### WHAT IS AN ENTITY?

¶ Writers, especially when discussing questions of the nature of soul, spirit, and the so-called "forces" of nature, make frequent use of the word *entity*. This is done in the attempt to express clearly their meaning, but the word itself is ambiguous to such a degree that it does not always convey to the reader exactly what the writer means.

In The Review this word has been and is now in this number used in disputation, but it is doubtful if very successfully used. Take, for instance, the discussion by Prof. Wakeman and Dr. Hausmann of the nature of "life." The Professor declares that life is not an "entity," while the Doctor declares that it is, or, at least, we are justifiable in the use of the term and of the idea which he attaches to the word because of the limitations and inadequacies of language and the inexactness of human conceptions—if I understand him correctly. Then, in discussing the nature of, or the existence of, soul or spirit, matter, force, etc., differences of usage and conception are continually occurring. And it is not entirely in the use of the word *entity* itself, or other words

or phrases, that the differences occur, but there is differences in the nature of the mental conceptions of the matters discussed. And, I think, as Max Muller has set out very fully, these differences in conception—of mental pictures—are largely the effects of the inexactness of language; that our thoughts are largely dependent upon the mental interpretation we place upon words and phrases. It would seem to be extremely desirable to have a scientific nomenclature which should itself be an exact science—a nomenclature in which each name and word was a representative at all times of one and the same thing, idea or conception. But this seems to be impracticable, and scientific terminology, with all the efforts of learned men to make it clearly and exactly representative, falls far short of actually photographing, as it were, the ideas and conceptions of the speaker or writer upon the mind of the hearer or reader; but these efforts are made in the right direction, and the results in a measure are of value. As science progresses, doubtless the terminology will also advance in exactness and definiteness of representation.

But what do we mean by the word *entity*? and what idea—mental picture—does the word convey to us? I think many use the word in a very general way as a name for material things, for imaginary objects, for special acts of material things, and for special acts as abstract conceptions. Take the word *life*, for instance. Many writers have used the word, and some do still, as a name for an invisible, intangible object “residing” within a living body as a creative cause of the activities of that body as distinguished from the physical and chemical activities of inanimate things. In this conception, the user has pictured in his mind something within yet independent from or upon the material organism. This *thing* he calls an *entity*, and if it exist, it is an entity. But other writers, especially of late, conceive of *life*, and use the word *life* as a representative of, the sum of activities peculiar to a living being. That is, that these activities are dependent upon and inseparable “attributes” or properties of living cells, organs and individuals. As such they are said to be *not entities*.

In inorganic matter in common with living matter, we observe the phenomenon of gravitation as equally persistent. Many thinkers conceive of the *attraction* of gravitation as a *force* entity—an independent thing, imperceptible though it is, except as to its



effects—"residing" within all bodies of matter, animate or inanimate—as a creative cause of the movement of bodies of matter toward one another: a mysterious *thing* which continually pulls bodies of matter together and holds quantities of matter in contact to form and maintain it in the forms of bodies. But others do not picture the *force* of gravitation as an independent thing—entity—*within* matter, but as a property, quality or phenomenon *of* matter—just as the shape, color, consistency, etc., are properties or phenomena of matter in bodies. As such they conceive of attraction, motion, shape, color, etc., as the essential, indispensable elements of bodies of matter.

An entity, as I would define it, is a specific object or body whose essential elements are, consistency, shape, weight (gravitation), and motion. Color is a secondary phenomenon dependent wholly upon consistency. Accepting this definition, then, any specific *combination* of consistency, shape, weight and movement is an *entity*, while neither consistency, shape, weight or motion are entities but essential elements of entities.

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### "THE MYSTERIES OF LIFE" UNVEILED.

¶ On page 576 of this magazine is a letter from my friend G. Major Taber, entitled "The Mysteries of Life," upon which I will venture to make a few comments. Mr. Taber writes interestingly, and presents real ideas in his remarks—ideas that are worthy of attention, whether one endorses his views or not. In what I shall here say it must be understood that I am not trying to set up an argument against Mr. Taber's general deductions, but simply to give my own views upon some of the points he refers to chiefly by way of illustration. To do this briefly, I have placed numbers after the statements in his letter upon which I shall comment, and will here, without full quotation, refer to his words by using corresponding numbers to my own remarks, asking readers to kindly read the two articles connectedly.

1. I think not. Let us give a parallel in the human body. Take the pupil of the eye. When the light is too strong for one to see well, the pupil is diminished by the contraction of the muscular curtain surrounding it, and when the light is insufficient, these muscles relax and expand the pupil so as to admit a greater volume of light. Now, are these movements made by us consciously or unconsciously? Plainly, the latter. So of thousands

of vital movements directed to definite ends within the human body. The roots of the tree simply follow the lines of least resistance in connection with their success in securing water and solid nutriment in greater abundance in the direction in which they grow. 2. Yes, but they also exhibit much ignorance and make many mistakes. Animal instinct (or intelligence) is far from perfect. If it were not so, animals would never eat poisonous substances or be caught in baited traps.

3. No, I cannot think the honey comb is the most "complex form," architecturally, "known to man." Indeed, it is very simple. But so are the forms of crystalization. Who can believe that the mists in the sky with "conscious intelligence" arrange their particles of water into the beautiful and often quite complex forms of the snow crystals? The building of the almost geometrically and economically perfect honey comb, is but a degree above the formation of a crystal. There is not the slightest evidence that the bee is at all conscious of what she is building the comb for, or how she is doing the work. The comb is built in inky darkness, and we know of no perceptive sense whereby any being could from design consciously construct a waxen cell or comb in such an environment as the interior of a bee-hive affords. 4. This is only true in part. The "queen" or mother bee and the "workers" are of the same sex—both female—the one fertile, the other sterile or barren because of lack of means of development only—"stunted," as we say. The difference is secured by affording the growing mother bee a better environment in the way of a larger cell in which to grow to full, normal size and food suitable for building up a larger and more perfect bodily organization. The workers sometimes lay eggs, which though never fertilized by the male bee, hatch out young bees, always males or "drones." The eggs from which the female bees (queens and workers) are hatched are *not* the same as those from which the males or drones are hatched. The difference is of essential importance. The egg from which a male bee is to be hatched is one that has not been "impregnated"—it is a product of the mother bee *only*; the egg that may hatch out a female bee, queen or worker, is one which consists not only of the product of the mother bee, but added to it as an essential component is the "male principle"—the fertilizing sperm from the male bee. This fertilization of the egg is accomplished not by conscious, intelligent design, but by a purely physical or mechanical arrangement. The spermatoc substance supplied to the mother bee at the first and only copulation is retained in a receptacle below the ovary,



and to one side of the duct through which the egg passes when being deposited in a cell. If the mother bee inserts her body into a large cell to lay an egg, the egg passes by the seminal fluid without any of it adhering to the egg; it will consequently produce a male bee; if she crowds or squeezes her abdomen into a small, ordinary cell, the pressure causes the descending ovum to come in contact with the seminal fluid at the side of the egg-duct, some of it adheres to the egg, and it is then "another" egg—i. e. a more complex egg than before—and will hatch out a female bee—worker or queen according to environment of space and food; the difference not being apparent for several days after the egg has been laid. So that the process of producing bees male or female is not one of conscious intelligent design. 5. Which proves that the "duties" are unconsciously performed; conscious performance and learning how to perform are inseparably connected. "Learning" belongs exclusively to conscious intellect.

6. Hardly. Such is not, in my opinion, *science*, at least as yet, but mere theory; and to my mind, a very crude and ill supported theory at that. Science has never yet found the "minutest particles of matter"—the ultimate, indivisible atom. And electricity has never been observed to have the properties of matter, but always of *motion*. It is, I think, plainly apparent that electricity, like light and heat, is one of the modes of motion. If the hypothetical "minutest particle of matter" moves in a certain manner at a certain velocity, the phenomenon is that of heat; in another manner and velocity, the phenomenon is that of light; in still another manner and velocity, it is that of electricity. And these several modes of motion are correlated and transmutable by differences of environment. The term "electric fluid" has been a veritable nightmare upon the intellects of even people who pass as scientists. Electricity is in no sense a "fluid." It does not "flow"—it is not a *thing* to flow. It would be just as scientific to call a man's act of walking a "fluid." Neither are *things*—entities—both are actions of things or entities. The correlation of heat, light, electricity and bodily (physical or mechanical) motion is demonstrated every day by our electric lighting, heating and street-car power plants. 7. The dynamo does not "gather" this "fluid"—it transmutes one form of motion into another form. So we have light-waves, heat-waves, machine and street-car movements all from the same power plant, and not a single atom of coal is ever lost or "turned into" any of these movements. All the component *material* of the decomposed coal still exist as ashes and gases, disassociated, but not at all in

anyway connected with or component parts of any of these various correlated motions. This being so, it is no mystery that we cannot "see electricity or find out its component parts." It is not a thing to be seen and it has no component parts to be found out. 8. The "power that controls the universe," I take it, is the uncreatable, indestructible, correlated moving components of the universe itself. Motion, no more than matter, can ever be created or annihilated—it can only change its *modes* as matter changes its *forms* under varying conditions. No "power," then, as an entity, is necessary to keep the universe in action. No possible power can prevent it. No motion without matter, no matter without motion, is a truism.

9. It may be considered an open question as to man being "the most perfect machine in the whole realm of nature." We are far from being acquainted with the whole realm of nature; and even within that with which we are more or less acquainted, are many "machines" that are comparatively as perfect as that of the human body, except, perhaps, the one organ, the brain. Many animals surpass man in their physical adaptation of means to ends. The lowly fish excels him in the water, the butterfly, bee and bird excel him in the air; on the ground, many animals are more fleet of foot, or stronger of muscle, less subject to disorder—disease. And like the cosmos itself, the "motive power" in man is easily discoverable—it is the inherent indestructible motion—activity—of the components of his body—particles, cells, organs.

10. See March Review for my remarks upon the popular fallacy of the enormous "force" expended by the heart in "pumping" the blood. The whole arterial system, with its muscular auxiliaries, contribute to the circulation of the blood. The heart as a single "pound of flesh" exerts but a small fraction of the energy used in the circulation of the blood in a lifetime. The muscles of the heart are destroyed in the very act of pulsating, and the waste repaired by the food-elements supplied by the small arteries within the muscles, so that in the course of a lifetime the materials that have entered into the composition of the heart from first to last, if all collected together at one time, would be enormous in size, and, if organized into one grand heart, in power. The heart, like the entire body, as to its component parts, is dying and being regenerated every moment. "In the midst of life" it "is in death," literally.

11. Electricity has no more relation to the human body as an "agency or motive power that constitutes life" than is heat and



mechanical movements ; it is one mode of motion, doubtless, of the particles of living matter. But as an *entity*, as a creator of motion or life phenomena, it *non est*. There are no creators of something out of nothing, of motion out of inertia, any more than there was ever a creator of the universe out of "nothing." Chaos, inertia, and creators, are figments of the human imagination, crude attempts of men to account for the phenomena of nature.

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### LIFE-SKETCH OF E. M. MACDONALD.

¶ E. M. Macdonald, the well- and widely-known editor of the New York *Truth Seeker*, succeeding D. M. Bennett, is dead. His death occurred on the 26th day of February, and though his friends anticipated the end as not very far distant, it came as somewhat of a surprise, brought about suddenly by a hemorrhage from the lungs. He had been heroically trying the open-air cure for tuberculosis for over a year, and seemed hopeful to the very last. In the *Truth Seeker* of Feb. 27th was published, at the head of its editorial department, a note from Mr. Macdonald headed "To My Friends," in which he spoke of his condition as apparently somewhat improved, and ending the note with these words: "I am so grateful to all my friends for their sympathy and aid that I cannot express it. Always yours, E. M. Macdonald." That was his last communication to his friends, and before it reached its readers he was cold in death. In the evening of the 26th he had been reading, and upon going up a flight of stairs began to cough when a blood vessel in the lungs was ruptured and he barely had time to call his wife when he sank down and expired. The case is an unusually pitiable one, for Mr. Macdonald was yet scarcely past middle age, and had formerly been a man of robust health ; and his successful labors as editor and manager of the *Truth Seeker* seemed almost to demand that his life and health continue for the good of humanity. But such is the course of nature, that the beneficent plans and labors of man are apparently ignored in the onward sweep of general events.

From the *Truth Seeker* of March 6th and 13th I glean the following facts of the life of its late editor, and from his brother George I received the picture from which was engraved for The Review the portrait which is used as a frontispiece to this number.

Eugene M. Macdonald was born at Chelsea, Me., Feb. 4, 1855. His

father, Henry Macdonald, was of Scotch parentage, and was a Union soldier in the 6th N. H. regiment, and was killed in battle Aug. 2, 1862. His mother, who, I believe, is still living, Mrs. A. C. Macdonald, has long been an original investigator and Freethinker.

Eugene received the rudiments of an education by dint of hard study in the country schools, but early entered a printing office to learn the printer's trade. After working in various offices as apprentice and later as expert job printer, he entered the *Truth Seeker* office at the age of eighteen as an employe of its founder, D. M. Bennett. He became foreman of the office, and about eight years later he succeeded Mr. Bennett as the editor of the paper. After the death of Mr. Bennett, Macdonald with two others formed the Truth Seeker Company and purchased the paper in 1883. He continued as its editor and largely as its business manager as long as his health permitted him to labor. Some eight years after the formation of the partnership he bought out his partners and continued the business himself under the firm name. Since his retirement to the country on account of advanced tuberculosis, his brother, George E. Macdonald, has managed the business and edited the paper, assisted by L. K. Washburn, formerly of the *Boston Investigator*, and the probabilities are that George will succeed his brother and continue the publication of the *Truth Seeker* and the conduct of the book business connected with it along the same lines upon which Eugene has conducted them.

Mr. Macdonald was prominent and influential in the organization of Freethinkers and served some eight years as president of the American Secular Union.

An editorial writer in the *Truth Seeker* says of Eugene, that "a remarkable characteristic was the enduring nature of the friendships he made. Though few, these friendships once formed, were for life and rested on deep personal affection. He had an unstudied way of expressing himself that by some was mistaken for discourtesy and made friendly intercourse impossible; but such as recognized his manner for what it really was, a brusqueness assumed to shield a native diffidence, found behind the mask a sensitive, sympathetic and tender nature. Mistrust of his own powers prevented him from becoming a public speaker, and even kept him away from assemblages where formal speaking might be expected of him. . . . He was absolutely a man of his word, no matter how lightly given. . . . He placed the interests of Freethought and of the Freethinkers of this country before anything else."

"The funeral was held on Monday afternoon, March 1, at the crematory in North Bergen, N. J. The men and women who came to pay the tribute of their presence represented all conditions and all beliefs. There were his intellectual sympathizers, men with whom he had business relations, men whom he met in his hours of relaxation, members of the Knickerbocker Yacht Club, Brother Elks, and his kindred upon whom his death casts the deeper shadow of personal loss and grief. . . T. B. Wakeman delivered the address and eulogy, expounding the philosophy of death as viewed by Rationalists. Mr. Wakeman spoke of the significance of the gathering and of the grief borne by the nearest relatives. The career of the deceased Editor of *The Truth Seeker* was reviewed and his labors as a leader in the Liberal ranks received just rec-



ognition." Another article by George E. Macdonald, headed "The Lost Commander," appeared in the *Truth Seeker* of March 13, in which is given additional facts of the character and life-events of the deceased editor. I will here make a few brief extracts from this article :

"The freedom of the mails he upheld instinctively. The superficial charged him with approving of sentiments he did not entertain. A man whose books he defended as mailable said to him, 'I am glad you indorse my views.' He replied, 'I do not indorse your views. I am fighting for your right to differ with me.' The man who wrote those words understood, and expressed as no other writer has done, the logic of Freethought. He who contends only for the right to voice his own opinion, is not half-way up the heights of intellectual liberty."

"Sometimes he incurred criticism as a conservative on what is agitated as the 'sex' question. He stood simply for the liberty of discussion. If he did not exercise the liberty to discuss the question himself, that was his affair. He did not deny it to others. There is so little difference in meaning between the word 'God' as used by some and the word 'nature' as employed by others, that he did not care to maintain without qualification that no 'God' exists. It sufficed, generally speaking, to deny and disprove that sacred books were written or inspired by God, that ministers or priests or popes know anything about his will, or that prayer to him becomes of especial efficacy when transmitted through them. A deity was virtually eliminated from his philosophy and belief."

"He hugged no fond delusion about life in a future apart from the physical form which manifests it. He knew life to be a phenomenon of matter and not of 'spirit.' If a man had accomplished something which added to the intellectual or moral wealth of mankind, it must inevitably become the possession in perpetuity of the race. In it he would live, move, and have his being forever."

"He made friends among the more silent, non-talkative men. The garrulous, the makers of conversation without ideas, soon found that they could not interest him. Much passes between reflective men in their silences—men who plant a suggestion with a word, a look, a gesture. Pathos, if genuine, touched him deeply. He fainted at tales of suffering. He did not demand response to his love, but would bestow it upon a flower, a kitten, a dog."

The death of E. M. Macdonald will be deeply regretted by Liberals everywhere, and The Review joins with all the others in this sorrow and in expressing its sympathy with those relatives and personal friends whose loss is so much more direct and whose grief is so much more distressing than those of us who knew him only as the editor of the *Truth Seeker*. Consolation is not a material balm that may be passed to the mourner as a cup of water to one athirst, but I can only suggest to those who feel their loss most keenly, that they may console themselves in some degree by the thought that while their friend did live he performed his life-work well, and now that he lives no longer he also suffers no more.

## WHAT IS NOT NATURE?

¶ It is of little moment to ask, What is nature? for everyone sees nature all about him; but man has from all the past been obsessed with that egoistic delusion that *he* is not a part of nature—that he is a being in a measure outside of and even superior to nature, except as to his material body; that as a *person*, he is so. And he thinks of his *will* as “free” to act independent of the laws of nature, and of the designs and execution of his intellect and hands as “artificial” productions as opposed to the involuntary productions of inanimate nature. But modern science is rapidly dispelling this error and demonstrating the truth that nature is all-comprehensive and there can be nothing outside of, behind, below or above nature. That not only are the rocks, the plants, the animals and the bodies of men formed and maintained by nature in complete accordance with immutable, inviolable natural law—method of action—, but that every emotion, every perception, every deduction, every decision of will, of his mental or “spiritual” activity, is a *natural* act, determined absolutely and necessarily by natural law.

Men speak of this or that as being “unnatural,” or “supernatural,” or as being “back of nature,” or as a deviation from nature, etc. They speak of “getting back to nature,” of “living close to nature,” etc. But using the term in its truer and broader sense, I ask, what is *not* nature? The theist may answer, “God is not nature;” but I reply that if he is not nature, if nature is not at least a part of God, then he is not omnipresent, omnipotent or infinite in any of his “attributes.” The only thing which *can* be truly infinite is the *all*—the sum of existence. And this sum of existence, this totality of all that is in being and action, constitutes nature. If, then, there is any part of this totality that is not a part of God, just so much is God short of infinity. The only infinite, being nature; the only omnipotent, being the sum of all the powers in nature; the only omniscient, being the sum of all the wisdom in nature; the limitless existence of nature being the only omnipresent—these being the attributes of God, as almost universally claimed by theists, it follows that “God” and nature are one and the same thing. And this is pure pantheism. The only question left to answer is, then, Should we call—name—the infinite existence God, or nature? If we call it “God,” we use a



personal proper noun for its lingual representative, and to be consistent must conceive of it as a personal being—i. e., a being like a man. But a man necessarily has limitations, and whatever has limitations cannot be infinite. Hence God or nature as the totality of existence cannot be a personal individuality like a man—cannot be anthropomorphous. If so, why call the infinite whole by a proper name—God? In English, why use a capitalized name for the cosmos? Especially as we already have an impersonal name for the infinite whole, *nature*, why not call it by that appropriate and grammatical name?

No. Health is natural; so is disease. Truth is natural; so is error. Goodness is natural; so is sin. Happiness is natural; so is suffering. All of man's relations to his environment are *natural*, but some of them may be *abnormal*. That is, some of them may be such as do not constitute the conditions upon which depend his complete and perfect existence as man, and such abnormal relations, though natural, may be so adverse as conditions of his existence that he will cease to exist as man—*die*. But death itself is natural. Do what he will, refuse to do what he may, man always acts naturally and cannot get away from nature.

This being true, it is nonsense to talk of "living close to nature," and, calling nature God, of "living close to God," as Christians often say. All that we may do is, so far as we can, to live within that domain of nature, or "God," that constitutes an environment favorable to our most perfect existence and, as an evidence of it, our happiness.

Happiness and unhappiness (pleasure and pain) are but the right hand and the left hand of the index which points out the favorable and the unfavorable environment of human life.

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### The San Francisco Materialist Association.

LECTURES OF IMPORTANCE—PROGRAM FOR APRIL.

April 2—The Symbolism of the Cross, Dr. J. F. Wetzel. April 9—The Philosophy of Materialism, Mr. B. Feinstein. April 16—The War Between Civilization and Superstition, G. Benham. April 23—The Evolution of the Earth, Geo. E. Kendal. April 30—The Psychology of a Name, J. Frantz. Hall, Jefferson Square Building, 925 Golden Gate Ave., San Francisco. Every Friday evening, at 8 p. m. Admission Free.

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¶ In a letter from the prospective bride I am asked to announce the marriage some time in this month (April) of Franklin H. Heald, late editor of *Higher Science*, and Esther A. Van Riper, M. D., of Circleville, O.

## NOTES AND BRIEF COMMENTS.

¶ *Wanted*—copies of *The Review* for January, 1909. Those who have such in good condition and will send them to this office may have their subscription extended two months for each copy sent, or any 15c. booklet for sale at this office. Wrap well, flat, address to this office, put your own name and address on upper left-hand corner of the wrapper and prepay postage by attaching a 2c stamp.

¶ The following are authorized to accept subscriptions and money for the *Review*:

Prof. W. F. Jamieson, Pentwater, Mich. Mrs. C. K. Smith, 1045, 8th st., San Diego, Cal. J. Frantz, 1114 Eddy st., San Francisco, Cal. Chauncey Stratton, St. Petersburg, Fla. Edwin C. Walker, 244 W. 143d st., New York City. F. M. Brickman, Georgetown, S. C. Mrs. Helen M. Lucas, 321 Gilman st., Marietta, O. John Maddock, 1947 Lincoln st., N. E., Minneapolis, Minn. Walter Collins, 630 E. 37th st., City. G. Major Taber, 3103 Hobart Blvd, City.

And all other reputable Liberals who are regular subscribers to the magazine.

¶ The daily papers recently contained this Associated Press dispatch:

Prof. Ernst Heinrich Haeckel, who ranks with Darwin, Huxley and Kelvin as one of the scientific giants of the modern period, delivered his farewell lecture at the University of Jena a few days ago and attained his seventy-fifth year on the 16th of February.

¶ An Associated Press dispatch dated Salt Lake City, March 19, says:

"The Sunday closing bill, amended by the Senate to include all outdoor pleasure resorts, was defeated in the house today. As originally passed by the house, the bill applied to theaters, picture shows and similar entertainments, and to baseball and other outdoor sports."

¶ The San Francisco Materialist Association, I am informed by Mr. Frantz, State Secretary and Organizer, "is a great success and growing rapidly." He has had printed a circular letter setting forth a number of facts regarding the Association, a copy of which may be secured by anyone who will apply for it. Mr. Frantz is authorized to accept subscriptions for *The Review*, which he offers in this circular to do. His address is J. Frantz, 1114 Eddy st., San Francisco, Cal. In the May number of *The Review* will be an article by Mrs. Eliza Mowry Bliven (received too late for this issue) on the "Materialist Application Blank," though I think this subject has already been pretty well threshed out.

¶ George T. Angell, editor of *Our Dumb Animals* and president of the American Humane Education Society, of Boston, Mass., died suddenly March 15th, in his 86th year. Mr. Angell was a man of peculiar character who devoted a lifetime to the labor of educating people to be kind to animals, children, prisoners, and generally to everybody and every sentient thing. He made a wonderful success of his undertakings, through persistent labor, great earnestness and his power of successfully appealing to people to assist in his work. Enthusiast and zealot in this humane work, he yet was a religionist, and his arguments for humaneness



on biblical and theological grounds were the weakest elements of his propagandist work. The fallacy of his religious "faith" was grimly illustrated at the time of his death. A correspondent of *Good Housekeeping* had called upon him not long before his death, and had written up an interview with him, illustrated with engravings from original photographs, and Mr. Angell was so well pleased with the account that he copied the entire article into the March number of *Our Dumb Animals*. In the course of the correspondent's eulogy of Mr. Angell, he remarked that "one gazes with awe, almost, at this old man, spare and tall, long past the allotted age of man, yet keenly alive and planning new conquests, which, *by the grace of God*, he is likely to see added to his already wonderful list."

Before the ink was dry on the pages of his paper containing this pious remark, Mr. Angell was cold in death! The prophecy of the correspondent had sadly failed and his trust in the *grace of God* was apparently mocked, as by one who delights in causing human hope to bloom in blossoms of ashes. Such a sudden reversal of a trusting one's prayer and expression of faith seems to say: "Poor wretch! I'll prove to you that there is no such a being as a kind, humane, merciful providence." The fact is, Mr. Angell himself was far and away more merciful and humane than the God he believed in—more faithful to his friends, more to be trusted, more lovable, not god-like, but *human* in the best sense of that word. His God was but a distorted image of nature, which outside of the human mind is merciless and even cruel!

¶ In the letter of Mrs. C. K. Smith on page 575, are some facetious remarks upon the editor's advice to a correspondent to "not attempt rhyme, but write plain prose." Now, note that I did not say, "Do not write poetry or rhyme," for both are legitimate; but the advice is offered to those who can write neither real poetry nor good rhyme, not to "attempt" to do so. A large majority of those who attempt rhyme are blissfully ignorant of what good rhyme really is. The old-fashioned hymns were for the most part only passable rhymes, not poems, and largely the merest doggerel, as the Chicago professor said not long ago. That they were popular does not prove that they were poetical; it only proved that they were on the same low level as that of popular intelligence and taste. The Review does not pander to a condition of contented ignorance and hysterical sentimentalism, but aims to hold up high ideals which its readers may attempt to attain and so progress mentally and morally.

¶ Friend Fenton, in his letter, p. 575, makes a mistake therein which is quite commonly made by professed Materialists: That immortality involves supernaturalism. The Spiritualists will immediately answer this objection by saying that the future life is perfectly natural; and indeed, if there is to be such a life, it will necessarily be so. The "supernatural" is that which is supposed to be *above nature*—a being or beings who can and do control natural events, as God or the gods. As to the churches closing the saloons for the purpose of establishing church rule, I think there is little fact in the idea. It is folly to argue that the temperance people are all or generally insincere in their efforts to do away with the saloons as places of temptation to the young to begin lives of drunken-

ness. Be they right or wrong in their theory, nothing is gained by charging them with insincerity or laboring to accomplish some end other than the one they profess to have in view. They can answer Freethinkers with the same kind of argument, by saying that *they* are insincere and their "tactics" are only to destroy religion and morality.

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## BOOK REVIEWS AND NOTICES.

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The Law of the Rhythmic 'Breath: Teaching the Generation, Conservation and Control of Vital Force. By Ella Adelia Fletcher. R. F. Fenno & Co., 18 E. 17th st., New York. 12mo, 372 pages, cloth, \$1.00 net.

¶ The publishers of this book make very broad claims for it. They say, "it embodies the most complete science and philosophy of life ever presented to the Western world," and that "other books—legion in number—claim to disclose Eastern mysteries: This book does!"

Nevertheless, this is another of that same class of "other books" which "claim to disclose Eastern mysteries," but only proclaim metaphysical, unscientific affirmations. As positive proof of this, in a nutshell, read two sentences prefacing the book as mottoes, accredited to *Rajah Yoga*: "When all the motions of the body have become perfectly rhythmical the body has, as it were, become a gigantic battery of Will;" and a definition of the body as "a means to an end; an instrument for the culture of the soul." That the motions of the human body can ever become "perfectly rhythmical" is mere nonsense; and the notion that the body can be "a battery of Will," is one of those metaphysical fallacies that science has thoroughly dispelled from all but ignorant minds. As to what the body was "intended" for, we can only judge by observation of what it accomplishes, and not by guessing at, or pretending to have superhumanly revealed to us, the "intentions" of the "maker" of that body. And of course the writer takes for granted, without proof, that there is such a thing as "the soul" to receive culture from the body. As all instruments are means used by some being, it is pertinent to ask who or what being uses the body as "an instrument for the culture of the soul?"

Some of the chapter headings are here given as indicative of the character of the work. The first is "Breath is Life"—one of those loose, inexact statements which never comes from a scientifically-trained person. Breathing is a living process, and the breathing of air is *one* of the essentials for the maintenance of animal life—not the life itself, but *one*, and one only, of its conditions. Then follow chapters headed The Master-Key of Creation, Evolution of the *Tattvas*. Like the Latin prescription formulas of the medical profession, these Indian terms are used to astound the reader with the profundity of the wisdom of the writer. Plain English "salt" is not so effective an astonisher as "chloride of sodium," pure water is quite insipid compared with "aqua pura," and the vulgar



hog's lard becomes quite aristocratic as "simple cerate"! So in the case of these expositors of Indian "wisdom;" they prefer strange words from the Sanscrit to the plain ones of the familiar English as masks for their commonplace and erroneous notions. Then there are chapters headed, Happiness Vibrations, The Fire of Life, Atmospheric Currents of *Prana*, Planetary Influences upon the *Tattvas*, Connection of the Zodiac with Vital Centers, Sequence of Numbers, Color in the Visible and Invisible World—as though there could exist invisible color! Normal Color of Man's Principles, Auric Envelope, How to Acquire Rhythmic Breathing, and closing with Practical Application of these Laws. The book reminds me of a shock of corn: a large amount of dry stalks and leaves, many envelopes of dry, innutritious husks, layers of indigestible bran, but at last after much labor in husking, triturating and sifting, a comparatively small quantity of really valuable intellectual nutriment may be obtained. The reader who has the leisure and patience to wade through this superabundance of useless envelope may be rewarded at last by obtaining some grains of really valuable truth from the book.

**On the Open Road. Being Some Thoughts and a Little Creed of Wholesome Living.** By Ralph Waldo Trine. Thomas Y. Crowell & Co., publishers, New York. Sixty small pages, bound in boards, 50 cents net, postage 5 cents.

¶ The author opens his discussion by presenting what he calls "A Creed of the Open Road," "to be observed today, to be changed tomorrow, or abandoned, according to tomorrow's light." The several articles of this creed are then used as texts at the heads of the chapters of the book. The first article of this creed is, "To live to our highest in all things that pertain to us, and to lend a hand as best we can to all others for this same end." And the author summarizes the whole creed in a final article in which he says, "In brief—to be honest, to be fearless, to be just, joyous, kind. This will make our part in life's great and as yet not fully-understood play one of greatest glory, and we need then stand in fear of nothing—life nor death," etc. The work is far from being one of profound reasoning, but as a collection of beautiful sentiments, it is of value.

**Psychoma (Soul-Sleep).** By Helen Rhodes. With introduction by Elizabeth Towne. Published by Elizabeth Towne, Holyoke, Mass. Cloth, pp. 155, with portrait of the authoress.

¶ This is a New Thought book, and being such it is, of course, largely a dream "evolved out of the writer's inner consciousness," instead of information drawn from objectively observed facts of nature. Something of the nature and scope of the book may be inferred by reading the table of contents, summarized as follows: Introduction: How to Use Psychoma. Part I, Psychoma or Soul Sleep: Existence as we know it, birth and death, psychic visions, obsession, cosmic consciousness, etc. Part ii, Transmutation: Sex [of course!], law of vibration, control of breath, solar plexus, concentration, etc. Part iii, Awakening, aspiration, subconscious mind, suggestion, affirmation, going into the silence, devel-

opment during sleep, etc. Part iv, Mastership, cosmic consciousness, happiness, dominion, realization, healing. The book is asserted as not to be read as books are read generally, but its teachings practiced as a series of lessons; and the pupil is advised that if you "use this book faithfully, yours shall be a soul-satisfying experience," like that of the author, who, Mrs. Towne assures us, "was at times '*consciously* living outside the physical.'" That is, the reader (or practitioner) will have developed such a degree of abnormal subjectivity as will blind his objective perceptivity and enable him "to see things"!

The Confession of Seymour Vane. By Ellen Snow, R. F. Fenno & Co., 18 E. 17th st., New York. Seventy-seven small pages bound in board.

¶ The author addresses the reader confidentially "before the curtain," as "Friend and Moralist," saying, "When you read the following letters, I hope for your charitable view of their writer and of the struggling human spirit to whom they were written. . . . This little book instead of being classed as "fiction founded on fact," might better be described as fact arrayed as fiction."

## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Wilmington, Vt., March 16.—The March number of The Humanitarian Review was fine indeed. The article on astronomy was very interesting; so were others. I had a copy of *The Craftsman* and read in it the poem entitled "The Unbeliever" and thought I would clip it out and send it to you for the H. R. That very night came the H. R. and lo and behold! you had liked it and printed it. It was a nice bit of literature sure, and I like to read a magazine filled with such.

Sad about Macdonald. And always sad about Green and wife. The death of the latter always seems tragical. Inclosed find \$1.00 bill to pay for the H. R. for my brother. Please credit accordingly. Will try to get others to subscribe. My pen arrived in due time, am using it now and like it much. Thanking you for the same and all other expressions and proofs of friendliness and assuring you that "Little Joe Jim" is quite well and pleased with your remembrance I am in haste but very sincerely yours,  
E. A. Fitch.

St. Petersburg, Fla., March 7.—Enclosed find \$1.50 for subscription of a new subscriber to Humanitarian Review; also the premium fountain pen offered to new subscribers in February number. I expected to get more subscribers, but the Freethinkers here are nearly all Socialists and can't appreciate anything but Socialism.

I like your magazine very much, and your ideas of the mythical Christs, ghosts and gods have been my own a good many years. It seems very strange to me that anyone can think differently, but so it is; superstition



is more popular than good sense. We had the Culpepper revivalists here this winter. They drew large crowds but got few converts. At one of the meetings, the elder Culpepper invited any preacher to lead in prayer—no response; then any good man was invited—still no response; then he invited any old gambler to lead them. This also was a failure. Then any good woman was invited to do the stunt, which was more successful, but you may be sure the other fellows were treated to all the abuse they deserved. Verily the way of the transgressor is hard when opposed to professional browbeaters.

C. Stratton.

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### A Countryman and Admirer of "John W."

St. Louis, Mo., March 4.—I see your magazine is so beautifully printed. I think I ought to have it another year. I see also, my countrymen, John W. Goethe, is now greatly honored by Americans. It was a golden age to Columbia, fifty or sixty years ago, when his name and work became known in our school. Cecilia and I owe our entire literary fortune to being born into that nascent time and particular place.

We have arrived at the "ultimate potentiality" of the Roosevelt administration this day. Taft will have to begin again where we did in the eighteen-fifties and sixties.

J. F. Mallinckrodt.

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### Read it from "Kiver to Kiver."

Detroit, Mich., March 7.—I have had the sample copy of The Review for January—the first I ever saw—on my table for ten days and until to-day (Sunday) have not had the time to more than glance at it. But now I have just gone through it "from kiver to kiver," and expression is given to my appreciation by enclosed subscription for one year, beginning with Feb. No. The Review is a handsome magazine, containing wholesome, able articles along the line of advanced thought, clean'y edited, and ought to be in the hands of every soul who is able to think and ambitious to know something.

Jas. A. Randall.

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### The Proposed Paine Centennial.

Philadelphia, Pa., March 8,—We are rapidly approaching the time when we are to commemorate the centenary of the death of Paine; but a few months remain before next June. The Associations will need money to make the event worthy of the *man*. The year 1809 was remarkable for the birth of great men—Darwin, Lincoln, Poe, Chopin and Mendelssohn. I think that the writings of Paine prepared the way for the entrance of these philosophers, statesmen, poets and musicians. There ought to be at least one hundred men and women in the United

States that have been benefitted by the writings of Thomas Paine, who are willing to contribute \$1.00 each toward honoring his memory. I would prefer that each state would send a name and a dollar to Dr. E. B. Foote, 120 Lexington Ave., New York. We have never had a name from the state of Vermont, the home of Ethan Allen. Two-thirds of the states are without a representative. All communications will be promptly acknowledged by, Yours truly,

James B. Elliott, *Sec'y. P. M. A.*

### **Thinks Question of Immortality of Little Importance.**

Chardon, O., March 10.—"In unity there is strength." While I am willing to concede that the Freethinkers as a class are by far the best informed in general—history, science, etc., I think that we have a more important mission to perform than to wrangle over immortality. Ingersoll covers the whole when he said, "Above nature man cannot go; below nature he cannot fall." Let all liberal-minded people unite and fight that bugbear, Christianity. I am no saloonist, but the crushing out of the saloons in Ohio is a kind of Christian tactics to acquire and establish church rule by law. For this idea I am indebted to John Maddock. I am of the opinion that he is correct. I have just received a letter from Dr. Peebles. He is 88, hale and hearty, and is on the Pacific Coast lecturing.

In June of this year there is to be a commemorative meeting at the monument of Thomas Paine, New Rochelle, N. Y. Let every man and woman contribute what they can to make this worthy movement a great success. Send in your cash to Dr. E. B. Foote, 120 Lexington ave., New York City. If the Freethinkers of America allow the name of Thomas Paine to expire, freedom will be forgotten.

B. O. Fenton.

### **Plain Prose.**

San Diego, Cal., March 1.—Now, on the first day of March, comes The Humanitarian Review for March. There is a good month's work to read and think about—it will bear more than a hasty reading. If every word in it can be found in the dictionary, it would take brains and time to arrange the words so instructively.

"Letters of Travel" are to me especially interesting, as my youngest daughter has somewhat recently, with her family, traversed the same route, including the boat ride on the Mediterranean. Sometimes a contribution not wholly in its usual line is a pleasant diversion. If we go to the restaurant for a meat dinner we do not want it composed wholly of meat; some lighter food and a little flavoring is acceptable.

"Write plain prose and do not attempt rhyme." These words of our good editor are addressed mainly to those who may have "attempted rhyme." They also remind me of my mother's words to her daughters:



"Do not write poetry." We have followed her advice, and instead of writing poetry, have only made some few "attempts at rhyme"!

Then again, in writing plain prose we are expected to tell the truth, not so in rhyming. Did you ever read in a hymn book, rhymes called "Watts' Hymns?" Had the sentiment of those hymns been printed in plain prose, would they ever have been published in a book for church people to sing? I read of a father who whipped his son for making rhymes, the boy pleading:

"Now, father do some pity take  
And I will no more verses make."

Could another boy obediently *make* rhymes if whipped to do so?

Mrs. C. K. Smith.

### Extract from a Letter in Shorthand.

Pentwater, Mich., March, 17.—Surely your magazine is too good to be offered at \$1.00 a year. If all your subscribers would get one new subscriber each it would widen your influence and lighten your labor. I have just sold 13 copies of "Death in the Light of Science." I expect to get you a new subscriber from Illinois soon.

W. F. Jamieson.

### The Mysteries of Life.

Los Angeles, Cal., Feb. 27.—Who can solve life's mysteries? What mysterious power is it that causes the seed to spring up from the soil and to bud, blossom and bear fruit, or develop various colors and fragrant perfumes? Is there not life and unconscious intelligence in all inanimate matter? The potato, although lying in a dark cellar will issue its shoots, moving many feet in search of a ray of light. Does it not show unconscious intelligence in its struggle for more light [1]? How often have we noticed trees whose mammoth roots on the mountain side had forced their way through the interstices of rocks in search of moisture. It seems almost conscious intelligence as it forces the rocks apart to gain sustenance. Even the lowest order of animal life shows distinctive qualities of intelligence according to development.

In efforts to sustain and protect life, all of the animal creation exhibits wonderful intelligence [2]. As an architect, the honey bee in building its cell equals the highest and most complete and complex forms known to man [3]. From the same egg of the mother queen, the worker, drone or queen is produced [4]. The workers consume 20 pounds of honey to make one pound of comb. From time immemorial the industrious little bee has accomplished the same purpose without having to learn its duties as we have to learn ours [5]. Science tells us that the most minute particles of matter have been found to be electricity [6]. Every dynamo that runs, gathers this wonderful and incomprehensible fluid for

the daily use of man, and yet we cannot see it or find out its component parts [7]. Is it the origin of life in all its forms? Is it the power that controls the universe? Who knows? [8]. The philosopher says: "Man, know thyself;" and yet how little we know and how much we have to learn. Think of man's wonderful complexity. From his head to his feet he is the result of microcosmic evolution. Man is the most perfect machine in the whole realm of nature, and yet we cannot discover the motive power—that when either conscious or unconscious the machine performs its work [9]. We cannot realize the enormous work performed by any of its organs. Think of the heart pumping  $2\frac{1}{2}$  ounces over the whole body at every beat of the pulse, which is 70 per minute, forcing out 252,000 ounces every 24 hours, and at the end of the year, 91,980,000 ounces will have been pumped through the heart. During my life of 76 years my little heart has pumped out 54,613,125 gallons, and if resolved into tons it would weigh 1,820,437 tons [10]. Is it to be wondered that the hearts of thousands every year cease pumping from having been overworked? Persons who have overworked are liable for that organ to stop work at any moment, and a little excitement often ends life without a moment's warning. Who can say that electricity is not one of the agencies or motive powers that constitutes life in all of its forms? [11].

G. Major Taber.

¶ For comments on this letter, see article in editorial department headed "Mysteries of Life" Unveiled—Editor..

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### The Great Dynamic Unity Not Jehovah.

Minneapolis, Minn., March 5.—In their last paragraph but one, Mr. J. Frantz and Dr. A. Hausmann wrongly assume that my "dynamic unity" "is our old friend of Bible fame, Jehovah, only under another name and in a new disguise." Jehovah is represented as an individual who could come and go, and who in his creations was an external artificer, while the dynamic unity is an infinite power in and of matter which is an internal artificer and evolver. The Bible Jehovah blamed man for doing evil and was angry with the work of his own hands. The Great Dynamic Unity is the evolutionary power which formed all men, differentiated as they are, and therefore has no fault to find with anyone. The Jehovah of the Bible "made man" and left him to develop himself and was forever angry with him for doing evil; and, through his prophets, was continually threatening him with dire disaster. The Great Dynamic Unity has steadily and quietly attended to its business in the evolution of man from protoplasm, by the gradual process of transmutation, up to where he is today. There is, therefore, no comparison between the two, save that both are represented as creators—the one as a creator of the



universe out of nothing and the other as an evolver of forms out of the great, material, universal womb.

My article in *The Humanitarian Review* of May, 1908, page 181, refutes the charge that I am a fatalist of the do-nothing type. My whole life has been one of push for the betterment of the world. I have urged the Liberals, again and again, to organize and to show a bold front both as a secular moral organization and as a liberal political party to completely separate church and State; and to form a democratic government which will give due protection to all classes, and which will defend the unfortunate against the barbarian, grasping practices of those who have control of the power and the wealth in this country. On the 14th of February last, I hired a theater, proved that the Christian doctrine is only an hypothesis, and challenged every preacher in town to refute me. I justified every unbeliever from the basis of science and from the fact that the Christian church had never received a divine revelation by which any one can be condemned. There was no response. The charges therefore, made by Mr. Frantz and Dr. Hausmann are just as much empty assumptions as is the "No God nor future life" theory which they unscientifically uphold. It has been my whole aim for over 30 years to try to bring about more harmonious moral and social conditions among men.

Every science is really "based upon irrefutable facts" and it is one of those facts that there is in matter that which ingeniously evolves, endows and adapts the right means to ends for every living thing. Natural selection does not do away with design in nature, because, by induction, there can be no selection until forms are designed from which to select.

John Maddock.

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### The Darwin Centennial.

St. Paul (275 St. Charles St.), Minn., Feb. 20.—How can the present year—the one hundredth anniversary of Darwin's birth and the fiftieth of his book, *Origin of Species*—be more fittingly observed than by popularizing evolutionary views of religion? There ought to be a Darwinian edition of the New Testament.

1. There ought to be a brand new translation, not made by the church nor by the theological trust. The present translations are all made to perpetuate the creeds and conceal almost as much as they reveal.

2. The books ought to be arranged in the order in which they were written, that the evolution of Christianity may be perceived from its own documents.

3. There are many most interesting and valuable criticisms scattered through ancient and modern literature which ought to be printed as footnotes to the text. The miraculous element should be explained away by the evolutionists and the higher critics, and the history of the books given as fully as known or as the general reader would care to know.

It is true that many have thrown away the Bible for good; but in my opinion there is no better way to promote real Liberalism than to examine the Scriptures in detail and see for ourselves, in the light of mod-

ern scholarship and the admissions of Christian writers, that there is nothing supernatural even in the Bible. The majority of believers in the Bible are supremely ignorant of its contents.

In a new magazine called the *Common-Sense Bible Teacher* I am seeking to lay the foundation for a Darwinian edition of the New Testament. It is conducted as a liberal Bible class and contains my own translation, with notes from the most eminent scholars, ancient and modern, tending to explain everything on natural principles. Every one is invited to criticise and ask questions. I have decided to publish it quarterly at present. All interested along this line are requested to write me.

C. L. Abbott.

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### Paul and His Epistle to the Galatians.

Augusta, Mich., March 6.—Paul was the great promoter of Christianity. Without his eloquence, power and mysticism it is very doubtful if the Christian religion would be known today. He was born at Tarsus, where he was educated in a branch of that famous Neoplatonist school, which was founded at Alexandria. Here he imbibed that Greek mysticism and knowledge of the eastern cults which made him so able an exponent of its new expression—Christianity. He was no doubt a Neoplatonist of the same kind as Pantænus, 100 years later, who was a church father and president of the Neoplatonist school at Alexandria; and there does not appear to be any incongruity in his holding both positions at the same time. We have Paul's own word that he was preaching no *new* religion, in Col. i:23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard and which *was preached to every creature which is under heaven*, whereof I Paul am made a minister." What are we today going to do with this assertion? If it is true, then Paul was preaching an older cult in a new garb, for certainly the *then unknown* Christianity had not been preached to "every creature under heaven"! Then, Paul's savior was not the Jesus of the gospels, as Paul, of all the writers, must have known—if there was anything to be known—all concerning the Jesus of the gospels; yet he knows nothing of the immaculate conception, the virgin Mary, material resurrection, or of any miracles of Jesus. He even knows very little of the gospel history of Jesus, or of those "saints whose graves were opened, and many bodies of the saints which slept arose and went into the holy city." By what right or might did Paul, who never saw the Jesus of the gospels, belittle and oppose strenuously the doctrine of the so-called apostles? James' "Faith without *works* is dead" had to give away to Paul's "Faith *alone*, is sufficient unto salvation"—a Neoplatonist conception of Paul's which has cursed the world for 1900 years.

Paul says, Gal. i: 1, "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the father, who raised him from the dead."



It is pertinent to ask how he became an apostle, as he never saw God or Jesus. This pronunciamiento is wholly from this egotistical Paul. Gal. i: 6-7, "I marvel that ye are so soon unmoved from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Here Paul charges these apostles, who had been on earth with Jesus, as not teaching the *true* gospels! Then in verses 8 and 9 he heaps anathemas most vile on the heads of the aforesaid apostles. Who was this man who knew so much more than Jesus or the apostles? This is a strange condition of affairs in a divine revelation, surely. In verse 17 he says: "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia." He apparently cared little about the apostles who had been taught by the mouth of Jesus. Then in the second chapter he says: "Then fourteen years after, I went up again to Jerusalem with Barnabas; and I went up by *revelation*, and communicated unto them that gospel which I preached among the Gentiles." As though the gospel of the apostles was not right for Gentiles and Jesus had made a mistake in giving his apostles instructions! He says: "For they who seemed to be somewhat in conference added nothing to me, but contrawise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." What saving power had this foolish rite of circumcision that this Paul should make such a harangue over it! Did Jesus in the gospels intimate that it was necessary for salvation? This is of a lower order than "faith" or belief as adjuncts of salvation. In verse 9 he says: "And James, Cephas and John, who *seemed* to be *pillars*." Did he know they were apostles? Did he ever hear of any other apostles except these he mentions in this epistle? Were there any apostles? As Galatians is the oldest writing in the New Testament, Paul ought to have heard or seen the whole twelve. If he did not know them, *why?* is in order. The facts are very plain when we understand that Paul's crucified savior was not the Jesus of the gospel story. We find a remarkable resemblance to that mysticism taught by the Neoplatonists in their different schools, in Gal. i: 16-20.

F. B. Hall.

### From a Liberal Preacher.

Unionville, Mo., Feb. 2.—I cannot see how any Liberal can fail to enjoy The Review. A journal whose pages are filled with articles such as yours and those of T. B. Wakeman must necessarily command both respect and interest.

*A Future Life?* which you so kindly sent me has been circulated among my friends and has brought forth many words of warm commendation. I am especially gratified to note the recognition you are showing in The Review to Prof. Lester F. Ward. Though he is probably considered by professional sociologists as the world's leader in *that* field, it yet remains for the average scholar to recognize him as the most encyclopedic intellect since Herbert Spencer; this will be the immortality of achievement.

Paul Jordan Smith.



# A UNIVERSAL MONISTIC ALLIANCE

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An Address to the International Congress of Freethinkers at St. Louis, Mo., Oct., 1904

BY ERNST HAECKEL [of the University of Jena, Germany]

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ner."—Samuel Blodgett, Hopkins, Minn.

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# Meaning of "Humanitarian."

¶ The words humanitarian and humanitarianism have been and are still used to convey differing meanings. In theological discussions, the idea attached to them is that Jesus was not a god or demi-god, or specially the son of God, but a human being in no way differing from other members of the race, except, perhaps, as to his mental and moral character and habits of conduct.

In the great movement against cruelty—cruelty to children, slaves, the sick and insane, prisoners, and especially to brutes—these words carry the meaning of *humaneness* or kindness as opposed to cruelty or inhumaneness. In Great Britain the organizations of anti-cruelty propagandists and reformers are called humanitarian associations, corresponding in character to our American Humane Education Society and the various "Societies for Prevention of Cruelty to Animals"—this last a very lumbering, awkward appellation.

In *The Humanitarian Review* the words are used in a much broader sense than they are in either of the above cases; that is, these words as used by the editor in the name of *The Review* and in his editorial and other articles. The following definitions, it is hoped, will make these meanings clear:

1. *Humanitarian*, applies to any person or means that aims to prevent cruelty of *all* kinds to any sentient thing, and to cultivate the ethical sentiment of humaneness—kindness, compassion, mercy, sympathy—in human character, especially in the minds of the young.

2. *Humanitarian*, in a restricted sense, may mean one who denies the divinity of Jesus; but as used in this magazine this idea as a meaning of the word is only elemental; that is, it is only *one* factor of the word.

The Humanitarian disbelieves in the godhood of Jesus or any other human being. Whether he does or does not admit that the Jesus Christ of the New Testament was a real man of flesh and blood and not an ideal or a nature-myth, he believes men of like character—men who make it the mission of their lives to serve humanity in the way of enlightening the intellect and cultivating the moral nature—are not gods or sons of any god, or of God in the New Testament literal sense, but humane human beings endowed by nature with the peculiar talents and inclinations which they manifest to a degree over and above most of their fellows. Such superior men are no more the sons of God in a physical sense than the base criminal and the misanthropist are the physical sons of Satan. They are all, the good and the bad, the sons—the offspring—of heredity and environment.

3. *Humanitarian*, in a special sense is applied, I believe, in *The Review* originally to the idea of humanity as a solidarity and the supreme being, or highest manifestation of life, intellect and morality of which we *know* anything. The Humanitarian not only is a humane character, as described in Definition 1, above, and a disbeliever in the godhood of Jesus or any man, as described in Definition 2, above, but he believes that Humanity as a whole is "the Supreme Being," so far as finite man is able to discover, in the world of living things; that as a man is not strictly speaking an "individual," but an association of living organic cells, so Humanity is a solidarity in the same sense as a man is an individual—an association, by consanguinity and general interests, of individualized personalities.

*Humanitarianism*, as the word is used in this magazine by its editor, is a comprehensive philosophy of



human life and concretely of a humanitarian line of conduct. It embraces a knowledge of human nature, but also a practical line of conduct that is essentially ethical. It implies an enlightened intellect free from superstition and supernaturalism; a cultivated moral nature devoted to the welfare of other human beings, and self-restrained from inflicting suffering or death needlessly upon any sentient creature, human or animal. It implies a subordination of the individual to the community—a recognition of the fact that the welfare of a community, of a state, of a nation, of the human family, is of vastly more importance in the economy of race-evolution than the welfare of any single member of such associations and of the race. Hence Humanitarianism embraces the principle of altruism, or the sacrifice of individual effort, individual pleasure, individual life, when necessary to the welfare of society or humanity. Yet, it also embraces the truth that society and the race owe service to the individual who so serves them. The relationship is reciprocal.

*Humanitarianism*, as used herein, may be broadly defined to be the science of human nature as the highest form of science and that of the most importance to man, just as humanity itself is the highest form of being and, to itself at least, the most important;—the sciences of man's relations to his environment—physiology and hygiene—and to his fellows—sociology and ethics.

*Humanitarianism* embraces the practical effort of men to so modify hereditary influences by adjusting the environment as to result in race-improvement—evolution toward a more perfect humanity and a greater enjoyment of life in proportion to its incidental sufferings. This means education and moral culture are the very greatest of means, and the promotion of these the noblest work the man (or society) can engage in, or to which he can devote his time, tal-

ents, or material possessions.

As distinct from other philanthropic schemes, or assumed-to-be schemes of human "salvation," Humanitarianism relates wholly and exclusively to life here on the earth—the physical, mental and moral life of here and now—on the principle that, if man is destined to any kind of postmortem life, his life here well-lived is the best possible preparation for that beyond the grave; and that the best "preparation for death" is a life well lived. And Humanitarianism is antagonistic to error, superstition, and fanatical devotion to exclusive effort to provide for a problematical future life, because the Humanitarian believes such things obstruct human progress and waste energies which if directed to the evolution of man in this life would accomplish good for him not only here but hereafter, if his personality is to continue after death.

Humanitarianism leaves entirely out of its sphere of service any being or beings over or above humanity. Hence, invocations, praise and flattery of "God" or the gods, are not indulged in by the Humanitarian. His "faith" is not in a superhuman, supreme personal being, but in the superhuman, supreme impersonal order of nature, which is immutable in the face of all special pleadings or praises of men.

The Humanitarian, of all men is most charitable to his fellows. Hence he is a "Liberal." He looks upon the ignorance and errors of his fellow men—even of his opponents in intellectual controversy—as not the result of innate "wickedness," but heredity and environment. He is a Freethinker, because he is not only himself free to think for himself but recognizes the right of his fellows to do the same. He is a Rationalist, because he considers reason as the "court of last resort"—that it is supreme as the judge of truth and error and of right and wrong.

S. W. D.



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Frontispiece to *The Humanitarian Review* for May, 1909.

## JUDGE CHARLES B. WAITE

*January 29, 1824*

*March 25, 1909*

(For Life Sketch and Obituary, see Editorial Department.)

# THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE  
Study of Mind, Ethics and Religions by the Scientific Method

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Vol. VII, No. 10.]

MAY, 1909.

[Whole No. 77

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Written for The Humanitarian Review

## A FUTURE LIFE.

BY C. V. OSBORN.

“If a man die shall he live again?”

CENTURIES ago this question was propounded by Job, though he never answered it, nor has it ever been answered since. True, Jesus taught that the soul is immortal, and his followers ever since have assumed that the question was settled. Many of them, as we know, claim resurrection for the body, though the more thoughtful among them have discarded that doctrine. How it could ever have been held in the face of facts patent to all, is truly surprising. Of course its advocates would answer all adverse argument by saying that all things are possible with God. That settled the matter in the early history of the church, but it will not settle it now when people demand at least an apparently rational explanation of things.

“If a man die shall he live again?” Sentiment readily answers “yes.” Science says, “not proved.” And I apprehend that these will be the answers as long as men live on the earth.

In regard to the so-called spirit revelations: If disembodied spirits can and do communicate with their earthly friends, why are not such communications general, and why must they come through a medium? These mediums, be it noted, are often characters with whom the spirits incarnate would have scorned to associate. And why must there generally be an air of mystery about such communications?



From my view-point, argument from this source amounts to nothing. Still, this idea has many adherents. Let them investigate till they are thoroughly satisfied.

It might be pertinent to ask where the billions of spirits are? for if there are any there must be billions, and there will doubtless be billions more. Presumably, they are near the earth. However, being no longer encumbered by their "earthly tabernacle," they may be free from gravity or gravitation and, having escaped terrestrial influence, may be soaring among celestial orbs, *ad libitum*.

Let us theorize a little as to how a belief in immortality arose. That all higher forms of life have developed from lower forms is an admitted scientific fact; then there must have been a time when men thought nothing about a beyond, just as is the case with the lower animals now. But as they became more intelligent, and began to reason from cause to effect and vice versa, they learned that they must die. Nature's desire to perpetuate the species while seemingly caring little for the individual leads all animals to love life and shun danger. In man, since he knows his body must perish, this desire or natural principle has been transformed into a desire to perpetuate the individual in a spiritual state. Hence, the wish that we may live forever is, I believe, father to the thought that we shall do so.

It seems to me that if any life is immortal all life is. An English scientist, speaking at Berkeley a year or so ago, said that in his opinion some of the lower animals have an immortal principle, but that he did not know where to draw the line. Now, if only the more intelligent of the lower animals are immortal, then immortality becomes a matter of superior intelligence, and hence there was a time when our progenitors were not immortal because of their low order of intelligence. Then, too, what about the feeble-minded and born idiots? I cannot see how we can draw the line anywhere, and yet I presume that mankind are pretty generally quite ready to deny that any of the lower animals have a soul.

Again, it is pertinent to inquire, at what stage of human development does the soul take up its abode in the human body? Is it a part of the unborn babe? Has the foetus at one month or at any stage of its development any conscious principle that any scientist or moralist will claim is more undying than an oyster or a clam? Or does the soul enter with its first breath? In that case the still-born child could not be said to have a soul.

I do not say these things in a flippant sense, for they are perfectly legitimate in any inquiry into the probability or possibility of a future life. Nor will it do to simply ignore or ridicule such considerations, for that would be unscientific.

A favorite argument in favor of immortality is, that nothing can be destroyed. That is true of matter, but it is not true of conditions. What is life but the *result* of certain conditions of matter? Destroy those conditions and life ceases. At any rate, its manifestations cease. There stand side by side two trees in full florescence. Each is dominated by that principle which we call life. Girdle one of them, and next season there still stand the two trees, but one of them is minus that vitality by virtue of which it so recently brought forth flowers and leaves and seed; in other words, it is dead. The conditions that enabled it to mature seed so that its species should be propagated have been destroyed. Now, does the identical vital principle that differentiated the tree alive from the tree dead still exist somewhere in the universe? I say no; because what we called life in the tree before it was girdled was manifestly the result of conditions, and when these conditions were destroyed or rendered inoperative, their result of course must cease to exist.

Now, would it be illogical or unphilosophical to apply this same line of reasoning to the lower animals? There is the elephant, one of the most docile of animals, and one endowed with a high degree of intelligence; and one withal that is far less wicked and almost as wise as many of the *genus homo*. The hunter sends a bullet crashing through his brain, and in a few seconds life is extinct. What has become of that life?

If it was an entity—something apart from the brain in which it dwelt—has it gone to join some great reservoir of immortal life? Rather is it not more reasonable to conclude, as in the case of the tree, that the animal's life was purely the result of properly-conditioned matter, and that when the bullet ended these conditions, life (the result) no longer existed? If this is not true, then its life, or soul, or spirit—call it what you will—is still extant; in other words, the elephant is an immortal being.

I cannot see wherein this same line of reasoning does not apply to man. So far as science can discover, the only thing that distinguishes man from other animals is superior intelligence; and if this intelligence renders him immortal, then, as has already been said, he was not always immortal, because there was a time when he was inferior to the apes of our present day.

The suicide sends a bullet into his brain or through his heart,



and at once life departs and death enters. Is one more of an entity than the other? Are not both life and death results? If not, whence comes death and whither goes life? And what has the suicide done to himself more than the hunter did to the elephant? In each case, nothing has been destroyed; that is, nothing material. But in each case life is extinct. Shall we say that in one case death ends all, while in the other something has escaped death and is still extant somewhere in the universe? If so, let us call it a disembodied spirit. That is the term generally used and answers as well as any. But if that spirit represents the man's personal consciousness, where, I ask, was it before he was born? Certainly no one is conscious of anything that transpired before he was born. Why should he be conscious of anything after his death? A child is born in utter ignorance of the whole long past. It dies before it is a week old. Does it seem reasonable to say that something about it that did not exist before, now exists and shall do so for all eternity? I think it is fair to say that nothing that has not always existed will continue to exist forever. That precludes the proposition that our personal, individual consciousness shall exist throughout eternity.

No new matter is ever created. New forms come into being, but with the destruction of these forms the material of which they were composed is resolved into its original elements. A kernel of corn has within it a germ—an embryotic plant—which under certain conditions will produce a new stalk and hundreds of new kernels. But if these conditions are never supplied the germ fares just as the rest of the kernel and furnishes food to animals.

The germ cell of the male in animals and the ovum of the female, united under proper conditions will develop into a new animal; in the case of the highest of all animals, into a new human being. Was the cell immortal? Was the ovum immortal? If not, has the union of the two resulted in immortality? Under other conditions would they not have perished just as the germ in the kernel of corn perishes except under certain conditions? But when they joined and, according to nature's plan, produced a being that should live for only a very limited time, did they also produce something—a soul—that should live forever? It seems to me, therefore, that science supplies no reason for believing in a future life, and that sentiment furnishes the real explanation for such belief.

Elk Grove, Cal., March 21, 1909.

Written for The Humanitarian Review

## TWENTIETH CENTURY CHRISTIANITY.

BY E. ELMER KEELER, M. D.

A LOCAL preacher has awakened to the fact that his church membership is composed of women and children, and through the press he announces that he wishes to receive letters from the men of the city stating in plain English why it is "that they are not church members, showing by their membership and support a belief in modern Christianity."

The reasons why the earnest, thinking, progressive men of America are not to be found among active church workers are many. A few of the more prominent only will be named. In all orthodox churches the Hebrew Bible is still proclaimed to be "the inspired word of God"—that is, the infallible statements of the personal God of the Hebrews—and all who belong to these churches are supposed to believe that this collection of ancient writings is entirely true, trustworthy and sacred. The thoughtful men of this and all other civilized countries are aware of the fact that this is far from being the truth. That while the Bible contains many choice bits of poetry, charming views of ancient Oriental life, and valuable ethical statements, and represents the highest religious thought of ancient philosophy, the student of today also knows that it contains some of the most monstrous and ridiculous errors of any of the so-called sacred books of the world, and that in its history, astronomy, geography and philosophy, it is a false guide.

The three main pillars of the modern theological church today, if it believes this inspired Bible, is "original perfection of the human being," the "fall," and a divine being represented as half God and half man who came to save man from his sins. Today all thinking men know that both "original perfection" and the subsequent "fall" are false. That they are Oriental allegories borrowed from writings still more ancient than those of the unknown writers of Genesis, and hence we are to be pardoned if



we question the reliability of the appearance of the god-man who is to perform the miracle of "redemption."

If we give a little time to the study of comparative religions, we find that the more ignorant the man, the more inclined he is to worship anything he cannot understand. He bows down to the object he fears. He grovels in the dust when in pain. He begs for the things he would have. All this is called idolatry by the modern church, and yet in this same church we find the same worship of a number of imaginary gods. We find them praying to a god whom they claim is the sole creator of this and all other worlds; to another god whom they state represents the essence and source of the eternal principles of right, truth and love; to a man whom they take great pride in declaring was born out of wedlock; and again to his mother. To the thoughtful man this seems very much like idolatry. He sees his neighbor bowing, kneeling, fasting, praying and going through certain prescribed religious forms to gain the favor and assistance of one or all of these gods. If this is not idolatry, what is it? Is there any logic in this? Does it bring one to an understanding of the truth?

Today, amidst all the enlightenment of modern science he hears from the orthodox pulpits prayers against flood and famine, shipwreck, pestilence and plague, giving him the impression that some god is being entreated to spare us from certain dreaded calamities. All this seems to him to be very much like twentieth-century idolatry. He cannot see any difference between the Hindoo who bows before an ancient image of stone and the Christian who kneels before a modern altar of wood. Both represent a symbol of worship, and to both appeals are constantly being made for certain things desired. Both classes of worshippers imagine that they achieve benefits or escape punishments by so doing.

In modern Christianity, selfishness is the leading characteristic of all worship. Every orthodox sermon is full of the promises of what you will *gain* by worshipping God. All the most alluring word-pictures of the imagination are used to paint the canvas of the supposed heaven which will be yours to enjoy through the countless ages of eternity. Without a syllable of proof, without a scintilla of evidence that there is any continued, conscious

existence after death, modern Christianity expects to fill its pews by its promises of what you will gain. Today you are merely a poor, groveling worm, but after you die you will get a great reward *if* you now support unquestioningly the representative of some particular god, gods or goddesses. Another appeal to selfishness is made when you are told of all the horrors of the orthodox hell and that you are only to escape this abode of the damned by a liberal donation of both money and belief. Just now, hell is not really popular, even among the most enterprising professional revivalists; but still it is hinted at when a stirring appeal for funds is made. The really selfish person wants all the bliss and laziness of heaven, and of course he would be really uncomfortable in hell; hence the continued presentation of sermons touching upon these imaginary places. The only argument presented by the modern preacher who sees empty pews before him is, "Come to my church and I will give you a ticket to heaven; stay away and you will get hell."

Is it any wonder that the man of education or the one who has learned to "think" is neither coaxed nor scared by any such puerile argument as that? He finds that faith, nobility, honor, truth and love are all attributes of humanity at its best, and are all found outside of the church. He is able to work for every good thing, to make life brighter, truer and sweeter, and to realize his highest and best ideals without subscribing to the fabled tradition of an ancient religious formula whose greatest claim for recognition is its age. He is beginning to understand that when anything truly great, generous or lovable has been thought of planned or accomplished that man has been the one to do the thing. Therefore he has less creed of a god and more faith in man. Until the pulpits are filled with those who give the truth without superstition the men will not fill the pews.

Syracuse, N. Y., March 17, 1909.

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When Reason's voice,  
Loud as the voice of nature, shall have waked  
The nations; \* \* \* —kingly glare  
Will loose its power to dazzle; its authority  
Will silently pass by; the gorgeous throne  
Shall stand unnoticed in the regal hall,  
Fast falling to decay; whilst falsehood's trade  
Shall be as hateful and unprofitable  
As that of truth is now.

—Shelley.



FOR THE HUMANITARIAN REVIEW.

## THE ORIGIN AND EVOLUTION OF ETHICS.

**Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?**

BY SINGLETON W. DAVIS.

### SECTION VI.

#### VIEWS OF MODERN MORAL PHILOSOPHERS \*

JOSEPH BUTLER.

**B**UTLER (1692-1752) was the author of a number of books and published sermons, but is chiefly known through his *Analogy*. In this and his other works may be found the elements of his ethical system. He wrote a *Dissertation on Virtue* in which he maintained that there existed in man "a moral nature apart from both prudence and benevolence;" that "a moral government supposes a moral nature in man"—an inherent power of distinguishing right from wrong; a sort of moral perception aside from reason, and, apparently, akin to instinct; and he maintains that "virtue is not wholly resolvable into benevolence, or the general good."

In his work entitled *Human Nature*, Butler's ethical ideas are most directly and definitely set out, and in this he maintains that ethics is founded upon the constitution of the mind.

He defines conscience as "a principle of reflection in men, whereby they distinguish between, approve and disapprove, their own actions." Butler's doctrine of conscience as an inherent mental faculty is clearly controverted in a few words by Alexander Bain, thus :

"The proper reply is to analyze conscience ; showing at the same time, from its very great discrepancies in different minds, that it is a growth or product, corresponding to the education and circumstances of each, although of course involving the common elements of the mind."

Summarized, Butler's ethics are briefly as follows: The stand-

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\* Continued from the March Number.

ard of right and wrong is the conscience, or reflective faculty. Conscience is one of the three divisions of the mind, as set out in his psychology, and is a distinct and primitive element of man's mental constitution. He does not set up any argument for or against the freedom of the will.

In his theory of happiness, he says men cannot secure it by the pursuit of mere self-interest, but must add to this action response to their inherent benevolent impulses under the guidance of the conscience; "virtue is happiness, even in this world, and, if there be any exception to the rule, it will be rectified in another world" after death. He disallowed that men were ever required to make uncompensated sacrifices for any end. His moral code has no peculiarities originated by him.

#### FRANCIS HUTCHESON,

Who lived from 1694 to 1747, wrote systematically of ethics, and in his treatment of subjects covers a wide field. His distinctively ethical work, *A System of Moral Philosophy*, was published after his death; and from it can best be secured a complete mastery of his doctrines. Herein I can but very briefly refer to some chief points, and and pass on.

He opens his discussion in the first chapter of his great work by declaring that "the aim of moral philosophy is to point out the course of action that will best promote the highest happiness and perfection of men, by the light of human nature and to the exclusion of revelation; thus to indicate the rules of conduct that make up the law of nature." This, on the face of it, is Rationalism in ethics; but he was a deist, and in considering the highest happiness of men, he says, in his eighth chapter of Book I, that he must deal with "one object of affection to every rational mind," which is the Deity, or mind in the universe. He proceeds in chapter 9 to prove "the existence of an original mind [in nature] from design, etc., in the world," and "finds this mind to be benevolent," which leads him into the consideration of evil and the necessity of giving reasons for its existence, setting forth its uses, "narrowing its range as compared with good, and finally reducing it by the consideration and proof of immortality." And



he finally sets forth other attributes of this immanent deity as providence, holiness, justice etc. In the next chapter he discusses man's affection for, duty to and worship of the deity of nature, which he declares "the moral sense specially enjoins." But he apparently believed that the efficacy of prayer was not in effecting any change in the will or acts of deity, but was of a purely subjective nature, affecting the mind of the true worshipper. He considered the acknowledgment of the existence of God as the exercise of the inherent moral factor and the source of the highest happiness. Thus it is plain that Hutcheson's ethics was a combination of morals with theological dogmas and rites, constituting a religion rather than a moral philosophy *per se*.

He held that "marriage should be a perpetual union upon equal terms, 'and not such a one wherein the one party stipulates to himself a right of governing in all domestic affairs, and the other promising subjection'." He favored divorce in extreme cases of personal enmity, desertion, etc.

He considers the standard of right and wrong to be identical with the inherent moral faculty. He considers the sentiments or feelings to be of two kinds, self-regarding and benevolent, and affirms the existence of the altruistic sentiment—"pure disinterestedness, a *calm* regard for the most extended well-being." By "calm" he apparently means a deliberate reasoning as opposed to passionate desire for self-gratification. He considers the pleasures of sympathy and moral goodness, including piety, as of "the highest rank," and "the passive sensations in the lowest rank."

In discussing practical morals, the details of human duty, he loses sight of his fundamental doctrine of an inherent "moral sense," and "draws his rules, most of them from Roman law, the rest chiefly from manifest convenience."

He did not discuss the question of freedom of the will, but entered extensively into the consideration of the relation of ethics to civil polity—civil government. He thought "opinions should be tolerated, except atheism and the denial of moral obligations."

*Bernard De Mandeville* wrote and published in 1714 a work entitled *The Fable of the Bees*; "or Private Vices Public Benefits"

—a satire upon “artificial society,” in which he attempts to expose the “hollowness of the so-called dignity of human nature.” It has been said of him that he “examined not what human nature *ought to be*, but what it really *is*”—which is the only rational method of inquiry in establishing a science of ethics. He affirmed that there is no such thing as inherent morality in man, but that men are moral from a policy of self-interest. He declared that “man centers everything in himself, and neither loves nor hates but for his own sake,” and that “we have no innate love for our fellows.” He taught that virtue has its reward “in the pleasure of contemplating ones own worth,” and denied that there is any such thing as absolute self-denial. He defined charity as “that virtue by which part of that sincere love we have for ourselves is transferred pure and unmixed to others (not friends or relatives), whom we have no obligation to, nor hope or expect anything from.” And he considered pity and compassion as only counterfeits of true charity—that “pity is as much a frailty of our nature as anger, pride, or fear.” But the fallacy of this is completely exposed by the demonstrations of biological science that anger, pride and fear, as well as sympathy or “pity,” are not “frailties” of our nature, but positive psychic functions whose end is the preservation of the life and welfare of the individual and the species. But I think he was scientifically correct in saying our acts resulting from the emotion of pity are put forth for our own relief from the pain of sympathetic suffering with others, and so it is in the last analysis a matter of self-interest. But this is an objective view, while our acts resulting from pity or sympathy are from subjective feelings, not reflective, calculating reasoning. That is, they are in a scientific sense, reflex actions.

A notable remark by Mandeville is well worth quoting and serious consideration, viz: “So silly a creature is man as that, intoxicated with the fumes of vanity, he can feast on the thought of the praises that shall be paid his memory in future ages with so much ecstasy as to neglect his present life—nay, court and covet death, if he but imagines it will add to the glory he acquired before.” But from a scientific point of view this is no exception to the general principles of self-preservation and race-preservation



provided by nature for all living things. Living beings are coaxed, like "stubborn" children, by Dame Nature, and promised rewards of tinsel and sensuous pleasures that are really cheats and apparently premeditated deceptions, in order to allure such beings into courses of conduct which leads to self-preservation and species preservation and evolution, or adaptation to new environment. Nature adapts means to ends regardless of *our human* views of right and wrong, and seems to act upon the principle that "the end justifies the means"—that a desirable result makes *right*, means that directed to other ends would be *wrong*. And human beings practically recognize the ethical correctness—the justness—of this principle by deceiving children, the sick, the insane, the criminal, the ignorant, and all kinds of people, as well as the "lower animals," in order to induce them to act in ways desired and believed to be "right" by those practicing the deception—telling of "white lies," etc.

(*To be continued in the June number.*)

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Written for The Humanitarian Review

## MATERIALIST ASSOCIATION'S APPLICATION BLANK

BY ELIZA MOWRY BLIVEN.\*

THOSE Freethinkers who are dissatisfied with the Materialists' Application Blank, may feel better if I explain about it. When I started the Materialist Association, December, 1905, we did not use any blank—only an invitation for Materialists to band together. But I found names were being sent in without the owners' authority, and some got enrolled who believed in a supreme power directing the universe, and some who believed in a future existence. Such a mixed-up society would soon disagree, and never become the wise, beneficial association that the world needs in place of Christianity. So I soon decided that we must have an Application Blank, clear and brief as possible, to *define Materialist*, which must be *signed* to become a member. The word *believe* seemed to me unnecessary, and suggesting *doubt*, so I left that out. When its absence raised a buzz, I decided I would not change it till convention, when I could consult other leaders. When I asked their opinion, most liked it best just as it is: "I am a Materialist. There is no God nor future life. Count me a member of Materialist Association." Others proposed a lengthy blank which I would not agree to use. So we kept the blank

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\* Secretary Materialist Association, Brooklyn, Conn., Box 76.

unchanged. All who are not sure enough to sign that, ought to class themselves Agnostics. The Agnostics and Materialists are cordial co-workers against superstition; only Agnostics have not got *quite* out of the mists of theological beliefs yet.†

I know there is such a city as London, for I have been there. I have not been to Peking, but I know there is such a city in China. Must I tell a child I "believe" there is no Santa Claus, no fairies, nor witches? I want to *convince* him there isn't, so I say "There *isn't* any Santa Claus nor any fairies." Just so I tell people "There isn't any God." "Let's see you prove that there is." My decision surprises them, and sets them to investigating as no dubious "I believe" could have done.

But we are not so "dogmatic" as you think. All who choose to insert "I believe" in our Application Blank are also accepted and enrolled as members (unless they write besides, that they think "there is some creative power," or "our ego lives in another body"; those I refuse.

In our brief Constitution adopted at convention, the word *believe* is used. It reads as follows: All persons who do not believe in the existence of a God and a future life shall be eligible to membership in this Association by making application therefor to any of the Secretaries in writing." Hence you can become a member of the Materialist Association by signing either the Application Blank, with or without "I believe," or sign our Constitution.

Every society must have some kind of form to band together its members and keep out its opponents. That is the only object we had in adopting our Application Blank. If that is "dogmatic" we will accept the term, as we do the name of Yankee or crank. Those who growl at us don't seem *capable of organizing* at all.

We have been criticised for sending our reports of the Convention and those Lectures to the *Blue Grass Blade* and *Peoples' Press* instead of to *The Humanitarian Review*. I doubted my ability to preside at that Convention; was afraid I should get nervous, blunder, become confused, and spoil it all, so I chose from among all those who would go to the Convention, the one I thought most likely to make a *first-class chairman*, John R. Charlesworth, editor of the *Blade*, lawyer and lecturer. He gave his time and services, including two lectures, and was as near a perfect chairman as can be found anywhere. The success of the convention, the advertising before-hand and results since, are largely due to his excellent management. When he asked us to give him our written lectures for the *Blade*, we would have been very small and mean to refuse, and send them to another editor. \*

Friends, don't criticise and condemn people who are trying to do the best they know how, to free humanity from its fallacies, and promote the beneficial. Instead, just lend a hand to help it along. We have 707 members enrolled and 54 Secretaries now. We want to make it 1000 by next September. New Liberal societies and Sunday meetings are being started in several cities.

We have just received \$100 from a generous Los Angeles member, which will enable us to print and distribute more Materialist literature. We want 100 to each agree to distribute 50 copies of Otto Wettstein's

† See comments on this statement, and others in this article, in the Editorial Department.—Editor.



classic scientific address at convention—"The Ax at the Root"—so as to get it *read* by editors, teachers, preachers, doctors, and other *educated* people, to convince them that there is no God. If we secure the 100 distributors, we will have 5,000 copies printed for \$50 in brochure form of about 30 pages.

I haven't time to write for only *one* publication, besides enrollment of members and correspondence with our numerous Secretaries, press-writers and distributors. I chose little *People's Press* because its editor offered me its columns for the promotion of the Materialist Association, and prints our leaflets, blanks, etc. As it is the *cheapest*, a weekly at 50 cents a year, more of the *working class* will subscribe for *that*; and as the *working millions* are kept enchained most by the priests and preachers, they especially need our help to free them. But we should have writers in all the first-class Freethought publications, and in every other publication and newspaper where a bit of space can be secured, continually advocating the principles and proofs of Materialism, so that all their subscribers, and all classes of people shall be *aroused* to *investigate* and use their common sense to free the world from religion's superstition, idolatry, hypocrisy and other follies.

Matter and its forces have always existed, hence needed no creator nor guide—every combination being a result and a cause, throughout eternity, continually evolving new forms out of the decay of the old, man with all his skill and brain activities included.

Brooklyn, Conn.

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FOR THE HUMANITARIAN REVIEW.

## LETTERS OF TRAVEL.

BY GEORGE C. BARTLETT.

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### MILAN AND VENICE.

FROM fashionable Nice and fascinating Monaco—where the women wear diamonds as though they were the value of agate buttons—we traveled by rail along the shore of the Mediterranean to Milan. It was a journey through sunshine and shadow, as every few minutes we were shot into a tunnel; the track lies close to the sea and immense rocks are continually reaching down the hillsides into the water, all of which have been tunneled. It is an aggravating journey, for you are no sooner offered a charming view than you are blindfolded by one of the numerous tunnels. We spent most of the first day in Milan sauntering through the Victor Emanuel Arcade, which is equal in display and variety to a national exhibition.

The world-famed Opera House "La Scala," is in Milan, and is said to have a larger seating capacity than any other like building. If an artist satisfies an audience at this house, his or her success is assured in any

part of the world. We heard the opera of Othello, and were somewhat surprised to hear the audience hiss every false note, and in equal justice applaud frequently and earnestly at the proper time. The charm of the opera as given in these countries, is in the perfection of detail; they are staged magnificently and the opera is sung as an opera, and not to advance or build up the reputation of any one singer.

The principal enjoyment here seems to be driving. The entire city is laid out with beautiful parks which are especially adapted to this pleasure. Thousands of people stand in line watching the gorgeous equipages pass and repass in lively succession.

Another attraction is the Milan Cathedral or Duomo, reaching far above all the other buildings; it is a landmark, a sort of pivotal center from which to start in order to reach any part of the city, and is a sure guide in returning. It has the grandest and most imposing outside appearance of any church we have yet seen, with its one hundred spires and seven thousand statues, comprising angels, saints and the celebrities of Italy, prominent among which stands Victor Emanuel. It is particularly attractive by moonlight. The roof is of marble, and is laid out with walks for promenading; thousands of people ascend daily and roam about admiring the statuary and looking at the magnificent view which the outlook affords. Many of the subjects which are carved into the stones of this cathedral, and others throughout the country, are not, I think, of a very ennobling character; such for instance as the head of John the Baptist represented as being handed around in a dish, the bleeding trunk of the neck most repulsive; angels fighting with swords, a celestial character breaking the jaws of a lion, others slaying lambs for the sacrifice. Such pictures, and the lessons of brutality they teach, are not uplifting, and I am surprised to see them thus perpetuated. Bill-posters use the big door of this cathedral to paste their advertisements on, and there was a continuous rabble around the entrance selling pictures, fruits and worldly knick-knacks. Greasy guides run after you wishing, for a small fee, to show you through the church and tell you—stories. All this has a tendency to cheapen the effect and take away that respect and solemn reverence which one would naturally have for temples of antiquity. The doors of many of these churches are covered with dirt.

Milan is the most brilliantly-lighted city we have found, and the Arcade is as full of light and activity up to twelve o'clock at night as during any part of the day.

It was here at Milan that Constantine, sixteen hundred years ago, issued his decree declaring all religions equal before the law. From here I have selected this epitaph for my gravestone: "He who never rested, rests here."

Milan is within thirty miles of Lake Como, and has a population of about 350,000. Here is preserved the Ambrosian Library, numbering 140,000 volumes, and 15,000 original manuscripts, including Cicero's *De Republica* and parts of his lost *Orations*; letters of Marcus Aurelius; a Latin translation of Josephus; a seventh-century Gospel in Irish, and ten letters of Lucretia Borgia, one containing a lock of her bright yellow hair.



## VENICE.

From Milan we took a direct route to the best known and most written about city, of its size, in the world, Venice. There seems to be a charm about its very name filling the mind with visions of romance and dreams of delight. The train appeared as though running on water, but it was made-ground. In a short time we entered the big depot, and were soon surrounded by the usual hotel runners, each with a gold band around his hat whereon was written the name of the hotel. I called out "Hotel de Roma," and the right man in about one minute had our luggage under his arm, and we were following him out of the depot down some wide steps to the water's edge and into the gondola—the gonodla that we had been waiting forty years to see. It was a unique little boat, with its velvet carpet and brass ornaments. Hundreds of gondolas were there in waiting for the train. As the Hotel de Roma's boat was called, it pushed its way through and came close to the steps, where it was held by a man engaged for that purpose. He used a pole with an iron hook at one end, much like Captain Cuttle's arm; the hook end he places in the boat, draws it toward him, then holds it close to the steps while the passengers step in. These men are stationed all over the city, and wherever your gondola is about to stop they are always at hand to assist and make it easy for you to land. Can you not see us stepping into the gondola for the first time? We are off for the hotel, the stars are bright and appear to be watching us while we listen to the gentle splash of the oars and the dripping of the water.

We considered it fortunate that the railway station was some distance from the hotel, as it gave us an opportunity at once to see a little of Venetian life. We engaged but one boatman, and the skillful manner in which he steered and propelled our little craft through the watery streets was a wonder. Some of the thoroughfares were narrow and dark, others wide and light. We would go some distance without meeting anyone, then quite suddenly a number of gondolas would come in view. One residence I remember particularly, for as we slowly passed by a very pretty girl came down the stone steps, attired in a dress with low neck and short sleeves; we watched her descending, and as we turned the corner she was just lifting her dainty satin slipper into the family gondola. At a short distance from the pretty girl we came to the Opera House, where quite a number were disembarking. We recognized the familiar opera cloak with that peculiar roll of down around the neck. The lovely women and handsome men crowding the front of the Opera House added, with their gondolas, another new and charming page to our mental album. In a little while we were paddled into the wide avenue called the "Grand Canal," and were soon landed at the Hotel de Roma.

We could not wait to take the regular table d'hôte, so after a hurried repast we started out, full of expectancy, to see the sights of this quaint city. Nearly all the houses and hotels front on the water; a side or back door opens out into that part of the city available to pedestrians. If it were not for destroying the romance I would frankly tell you that one can walk all over the city of Venice, gondolas being used only in the place of carriages and other vehicles. We left the hotel having no definite destination in view, but we observed that everybody was going

in one direction; so we naturally joined the crowd. I can hear now the clitter-clatter of those wooden shoes, which sounded strangely loud and peculiar in the silence of the night. It is indeed about the only sound one hears with the exception of the voices of the people and the music of the rising and falling oars; for you must remember there are no wheels in Venice, not a horse, nor a single beast of burden. There are grown people here who have never seen a horse or a donkey.

Winding around the corners and over the frequent bridges, we followed the crowd and soon arrived at a brilliantly-lighted square. It was evident that this square was the final destination of all the walkers; many people were already there and it seemed as though the rest of the Venetian world were coming. We had arrived at the historical St. Mark's Square, or, as it is often called, St. Marco. This square is the social gathering-place of all Venice. If not detained by illness no one, I believe, misses going there once in the twenty-four hours. The cafes are crowded night and day, the band plays, the bells chime, the pigeons coo. It is a socialistic, democratic, brotherly-love, open-air club, its members comprising every man, woman and child in Venice. It is a charmed circle surrounded by the great Palace of the Doge, the old Cathedral, the Belfry, and the Clock Tower with its two bronze figures which strike the hour and send out a sonorous bulletin of the time every five minutes. The same clock has been announcing the hour of day since early in the fifteenth century. Besides the cafes which so abound, there are many shops with all kinds of bric-a-brac and works of art peculiarly Venetian. We never tired of visiting this circle; one wishes to go back again and again.

Venice impressed me as a city set apart from the world—in the world, but not of it. When Venice was at its height of power and its ships were successfully sailing all the seas, it came very nearly controlling the mercantile interests of the world, and it seems to say today, "If I cannot be all, I will not form a part." It extends a welcome invitation for the world to come to Venice, but Venice will not return the call. Even the beggars are proud of their blue blood and still believe themselves aristocratic; many of them are quite well dressed, and they ask for gifts as though you should feel complimented by the request. It was in Venice that we saw an immense globe of the world, minus America; the globe was constructed about the year 1400, and Columbus had not at that date discovered this glorious country; it did not show age and certainly was a curiosity. How much those ancient people missed. The idea of a world, without America!

All the merchandise here is carried by boat. It seemed a little odd one morning, as I looked out of my window, to see an ocean steamer hitched to the door-post.

An interesting experience was in examining a large room of statuary, all modeled some centuries B. C., which caused one of the young ladies of our party to remark that before she started on these travels she supposed the world commenced when Christ was born! I think we all can remember such a time in our lives.

The pigeons that flutter about St. Mark's Square would be as hard to count as the hairs of one's head. Many persons make their living by selling little packages of grain to strangers wherewith to feed them. The



pigeons afford pleasure to the children, as they are exceedingly tame, sometimes alighting upon them and thus making pretty pictures. This fondness and care for these birds, here and elsewhere, might be accounted for, I suppose, from the fact that the Holy Ghost is supposed to have descended in the form of a dove. It is the same in Eastern countries; wherever you find a place of worship there you find the sacred doves, and the same little portion of grain for sale.

Many of the streets in Venice, as in Eastern cities, are so narrow that only two can walk abreast. In hot countries the houses are so built to create a denser shade. The gondolas look as though they were made of ebony; they are exactly alike, all black and having the same trimmings. In former times there was great rivalry among the owners of gondolas and an immense amount of money was spent upon their construction, the competitors becoming very extravagant. The jealousy finally became so great that a law was passed that all should be made alike. Venice is not without its public gardens, which are made-ground and have flourishing shade trees and contain the same beautiful flowers that are smiling the world over. The Italian babies are dressed like mummies. They are robed in long clothes and so tied and quilted that they look as though they were in a fantastic rag-bag. The head is the only part of the body they are able to move. They are kept as warm as toast.

We were well entertained at the lace manufacturies, watching the hundreds of women and girls making fine laces; wooden handles are fastened to a thread, much like the handles used in rope jumping; these are thrown dexteriously here and there, right and left, up and down. One end of the thread is pinned to a pillow and as the girls throw these wooden handles the lace grows slowly—imperceptibly; you cannot see it grow, still it does gradually trail along like ivy on a wall. I have noticed that Venice is spelled in many forms but never as we spell it; when the Venetians transfer it into English they spell it Venise; the way of spelling it here is "La Venezia."

As far as I have been able to ascertain, tobacco chewing is entirely an American vulgarity. There were one or two gentlemen in our party who were addicted to the habit, and after the supply which they had brought with them was exhausted, they were compelled to chew on the stumps of segars, as it was impossible to find "plug" or "fine cut" tobacco in the Eastern countries. I have heard European ladies several times discoursing on this American habit. I overheard one lady in the parlor of a hotel in Venice exaggerating a little, I thought; she had evidently traveled in America, and was telling a parlor full of ladies that American churches were hardly fit for a lady to enter, as the gentlemen kept chewing their tobacco during service and expectorating *ad libitum*. It is certainly not a habit that American gentlemen need to be proud of, but I think as far as cleanliness is concerned, the American churches are superior to Italian cathedrals.

We found many Americans in Venice; in fact they are to be found in all parts of Europe. Very few of our forefathers or fathers had time and money to visit Europe, but it seems now that their children and grandchildren have both, and they are taking full advantage of their better opportunities. The same can be said of the Australians and Canadians:

the fathers stayed at home and made the money which the children are now spending in visiting the home countries.

It is the fashion throughout Europe, and especially in Italy, for sisters to dress alike. I was surprised at first at the number of twins and triplets that I supposed I was looking at; later as I frequently saw four or five sisters dressed exactly alike but differing in size and age, I came to the conclusion that they need not necessarily have been born at the same time. I rather like the fashion, for it seems calculated to bind the family more closely together.

Little bands of serenaders are often a pleasant surprise under your window; sometimes you hear them early in the evening, and sometimes after retiring; their musical instruments are very pleasing, and their voices often remarkably good. If sufficiently applauded and recompensed, they repeat; if not, they try another window. Their gondolas are decorated with Japanese lanterns which throw a pleasant light upon the gaily-dressed musicians. They are a pleasing incident of the night.

There are many interesting islands to visit near Venice, especially the Island of Lido, where Lord Byron expressed a wish to be buried. At the shores of this island the Venetians bathe in the Adriatic Sea. The famous glass-works are situated on another island. We found it very pleasant gondoling from one island to another.

Written for The Humanitarian Review

## THE MODERN CHURCH A MIXTURE OF PAGANISM AND CHRISTIANITY.

BY A. E. WADE.

WHAT is the matter with the Christian church today? Jesus, the founder of the Christian religion, said, when he took his final departure from the earth: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi:17-18. Is it not plain from the language of Jesus himself that these self-appointed preachers and followers of "the lowly Nazarene" they themselves do not believe his own words, else they would be able to do these same works which he commanded them to do? History records that the Apostles and their successors healed the sick, cast out devils and even raised the dead after Christ's ascension for about three hundred years. For proof, see Acts of the Apostles and Gibbon's *History of the Decline and Fall of the Roman Empire*. We are told about the beginning of the fourth century, when Constantine became Emperor, that he became a convert to Christianity, established religious toleration, and a great number of the learned and cultured Greek and Roman citizens became Christians and incorporated in Christian belief their Pagan doctrines of a personal devil, equal with God in perpetuity, the maker of



this world, and author of all sin, sickness, pain and death. We read in Roman history (the "Church Under Constantine," A. D. 312):

"The church from the beginning had to contend with opposing sects. There was a desire to amalgamate the Christian doctrine with other systems. On the Jewish side, the Ebonites clung to the Old Testament ritual observances, a part of them being bitterly hostile to the Apostle Paul, and another part, the Nazarenes, not sharing this fanatical feeling but still adhering to the Jewish ceremonies. On the other hand, the Gnostics introduced a *dualism*, and ascribed to the demiurge—a second deity, either subordinate to the supreme God or antagonistic to him—the origination of this world and of the Old Testament religion. They made a compound of Christianity, Judaism, and of heathen religion and speculation,\* each Gnostic sect giving to one or the other of these ingredients the preponderance in the strange and often fantastic medley."—*Universal History*, page 171.

The theology of the orthodox church today is this same mixture of Pagan and Christian doctrine. It is claimed that Jesus and his apostles taught a future "coming of the Son of Man" in which the world would be burned up, the righteous separated from the wicked, and the wicked sent into eternal torment; but if anyone will read carefully without prejudice the account of "the coming of the Son of Man," as recorded in Matthew, chapters xvi, xxiv and xxv, and corresponding accounts in Mark and Luke, he will find that "all these things" were to come upon that generation. Jesus said "there be some standing here that shall not taste of death till they see the Son of Man coming in his kingdom . . . to reward every man according to his works." As to how near that prophecy was literally fulfilled, we refer you to Josephus' *History of the Jewish Wars*, Book 4, pages 150-288.

It is often asked in proof that "his coming is yet in the future," "Did he come in the clouds of heaven?" He did say "they shall see the Son of man coming in the clouds of heaven." Math. xxiv:30. Josephus said in his *History*, Book 4: p. 288: "Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius or Jyar, a certain prodigious and incredible, phenomenon appeared. I suppose the account of it would seem incredible, were it not related by those that saw it; and were not the events that followed of so considerable a nature as to deserve such signals. For before sun setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities." Jesus warned his disciples, in this private conversation (Math. xxiv:3), when they should see these signs, "that it is near, even at the doors." "Then let them which be in Judea flee into the mountains." How near this was literally fulfilled, see Josephus, Book 4: p. 150.

It is needless to add that this dogma of a personal, allmighty being (a devil) and a place of endless torment, is not the teaching of Jesus, but of paganism incorporated in Christianity. It is the principal cause of all the sin, disease, infidelity and atheism in the world. It has been the direct cause of all the bloody "religious" wars that have disgraced Christianity since the beginning of the dark ages, and it is still the cause of all the religious hatred and persecution that divides the church into 500 or more warring sects to-day.

Urbana, Ill., March, 26, 1909.

### Unrecorded.

BY E. B. FINDLAY.

I, boastful science of thy gains  
 Come now to ask my part;  
 Answer me now, for all my pains,  
 The longing of my heart.  
 For those upon the ocean's breast,  
 Far off from either shore,  
 Thou markest on an air-wave's crest  
 If gold be less or more.

Thou who hast spanned the trackless deep  
 Without a wire or line,  
 Across the space of one night's sleep,  
 Come, give to me a sign  
 From her who into silence fared  
 With her small hand in mine.

Back, through vibrating waves of thought,  
 My longing beats her wings;  
 Baffled and faint, with failure fraught,  
 No sign nor record brings.  
 All I have learned, all I have taught,  
 They seem such useless things!

—*The Century* for April.

### Recorded--the Reply.

BY SINGLETON W. DAVIS.

I, *modest* Science, give my gains  
 To all whose quests are wise;  
 But one stern law in nature reigns  
 That limits my supplies:  
 From nothing none can nothing take—  
 What *is* I tell; what's nought  
 Can sign nor message make  
 O'er man's "vibrating waves of thought."  
 What *you* have taught I may not take:  
 What you have *learned*, I taught.



## Views and Reviews

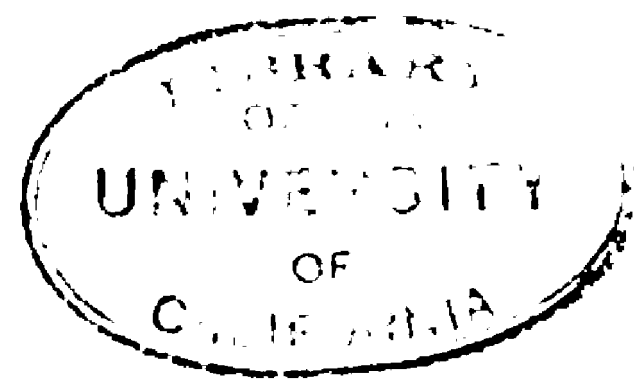
By The Editor

### Another Great Churchquake.

¶ In the development of the crust of the the earth two chief forces have been and are still at work : the upheavals of the bed-rock, making great changes in the elevation and contour of the land surface and accompanied, often, by very perceptible trembling of the earth-crust—the phenomenon of the earthquake ; and the slow but equally powerful erosures upon the surface, brought about by changes of temperature, winds, rains, gravitation and chemical reactions, largely supplemented by the labor of living things, both plant and animal. So in the development of human mentality, and of human institutions. In the religions of the world the great upheavals come from the interior, when the bed-rock foundations are rent asunder and the old order is abruptly changed and even reversed, while the surface modifications are made more slowly and with less startling and phenomenal demonstrations, by the “radicals” outside of and independent of religious organization, who labor to destroy what they consider to be errors and to cultivate what they believe to be beneficial methods. The latter are the “free thinkers,” and their work though effective causes no great phenomenal demonstrations of progress, but the revolutionists within the religious organizations when they mentally expand until they burst asunder the bonds of old rock-ribbed errors cause the whole church to moan, groan and tremble—cause a great religious churchquake ! Such a violent eruption seems to occur periodically from a center known as the Chicago University. The following telegram to the *L. A. Times* gives the news of the latest of these eruptions :

Chicago, March 28.—Orthodoxy might as well prepare for another shock. It is on the way. It is coming from the University of Chicago ; from the divinity school of the university at that.

Dr. George Burman Foster, professor of the philosophy of religion, who aroused a storm of criticism a year or so ago by his book, “The Finality of the Christian Religion,” has a new book now in press which is still more radical. Although Dr. Foster is a Baptist, he preaches every Sunday in the Third Unitarian Church. His sermon today was a chap-



ter from his forthcoming book. His subject was "The Place of Jesus in the Religion of Modern Man." He spoke of Christianity as a religion which in time to come may die as other religions have and yet the world at that time, he said, will be more Christian than it is now. Even Jesus himself if now on earth, he said, would pursue a far different course than he pursued 1900 years ago.

"A billion years hence the spiritual condition of the race may be conceivably as far above ours as ours is above the status of the savages that roamed the primeval forests. And Jesus of Nazareth? Is it inconceivable that a billion years or so hence the human beings then alive will know as little about him and our specific form of religion as we know about the religion of the dwellers in Atlantis, or any other submerged land?

"Is it inconceivable that the name of Christianity shall have passed away? And yet may not the world be more Christian then than now, have more faith, hope and love, be more sure of the fatherly God, of a brotherly man, of an eternal life, of a purposeful world?"

¶ The Professor's look into the future seems to be normal to a degree, but he peers through a telescope whose lenses are somewhat colored. When he says that the people of a billion years in the future "may be more Christian" than those of to-day, and then says that Christianity consists of "faith, hope and love," and belief in "the fatherly God and a brotherly man, an eternal life and a purposeful world," he is assuming much and attempting unwarranted prophesying. "Love" is not a Christian virtue, but a human one, as old as the race; so is hopefulness and so is even faith, even if we mean by this faith in the administration of superhuman beings or gods; for the faith of the ancients in their deities was of the same nature and just as persistent as the faith of the modern in his Lord Jesus, the Holy Ghost and God the Father. Neither is the belief in "a fatherly God" original with Christianity. The very name Jupiter means literally "our Father in heaven," and the idea that God or the gods held the relationship of a supervising father to humanity, or to a tribe or city, is older than history itself. So with the idea of the brotherhood of man and the "purposeful world." Men have for ages been striving to unveil the purpose of the world—of all things. No, it is not "inconceivable" that the name of Jesus and of Christianity may be lost in the flood of a billion years, or much less, but that Christianity itself will fall to pieces and be utterly forgotten. A billion years hence is a *very long time*, and in that time the poles of the earth may be located somewhere upon or near the present equator, the continents of today may form the beds of the ocean and the present ocean beds of the polar regions become the habitable land; or the atmosphere and water may



disappear and the rotation of the earth upon its axis may cease ere the end of that long age. To see the end of Christian error, I hope we need not take such a far-away look.

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### Still Another Little Temblor.

¶ Even the old fogies within the church sometimes break out in somewhat cataclysmic fashion and make some grinding among the rocks of error and trembling of the sandy surface. A case of this kind is related in a news telegram from Baltimore, Md., under date of March 29, which says :

In scathing terms Bishop Warren Candler declared himself against the "live like Christ" movements that have been conducted recently in several cities. He was speaking in the business session of the Baltimore annual conference of the Methodist Episcopal Church of the South to-day. He paid his respects to the so-called modern movements of the churches, declaring that the so-called demands of the twentieth century for a revision of the religion of Jesus Christ were foolish and all wrong. He ridiculed the excessive church machinery, which so many ministers nowadays consider a necessity, and pleaded for a personal religion. He was especially severe in condemning men who preached English literature and kindred subjects.

"All these so-called movements," continued the bishop, "to make people live like what they think Christ would live, have been failures. From Thomas a' Kempis down, all who have tried such plans have ended by becoming morbid. He succeeded better than the many in Kansas and a great deal better than others in Cleveland. These campaigns did no good.

"Some ministers try to see how much about Jesus they cannot believe without being brought to trial. They whittle the gospel down and then state the twentieth century demands it. I do not care what the century demands; I care only for what Christ demands."

¶ Yes, all the attempts to "live like Jesus" have all resulted in those who have tried it "becoming morbid." It could not be otherwise, because the life of Jesus itself, as portrayed in the Gospels, was a morbid life. What would be the condition of the world today if all men had immediately become followers of Jesus in his day and continued to live like he lived? First, the race would have become a race of beggars and improvident tramps, making no provision for supplying their material wants twenty-four hours in the future; and, second, Jesus being a celibate, procreation would have ceased and at the death of the last one of that generation the race would have become extinct and not a man would have inhabited the earth during the past 1800

years! But Bishop Candler would be very sure to resent the imputation that *he* is *not* a follower of Jesus; and what is a follower of Jesus if not one who follows his mode of life?—one who “lives as he thinks Jesus lived”? There are no followers of Jesus and no believers in him. See Mark xvi: 17-18.

### Religious Witchcraft in Oklahoma.

¶ From a dispatch to the *Times*, dated Bokhoma, Okla., March 14, I extract the following statements:

Like unto Moses of old, calling down the judgments of the Lord on the land of Pharaoh, the Rev. Charles Ford, a Holiness preacher, called down a plague on Bokhoma in the form of a drouth. In answer to his public prayer, scarce a drop of rain fell here for six months until yesterday, when the minister prayed for the drouth to end. The remarkable prayer was made after the Rev. Mr. Ford had been denied a sum of money which he claimed as back wages from a lumber company. During the drouth business was paralyzed and hundreds of men moved their families, that were in actual want, to other parts of the State.

He announced his intention of asking the Lord to withhold the rain from this locality indefinitely. The following Sunday he made a prayer from his pulpit. As days grew into weeks and the water supply by which mills are operated grew noticeably smaller the populace began to wonder and their wonder turned to conviction, when at the end of eight weeks not a drop of rain had fallen in Bokhoma. Within a radius of fifty miles of the stricken town rain was plentiful on every side. In a farewell sermon, Rev. Mr. Ford told his congregation he would pray for rain as soon as he had crossed the river into another county, and he bade them prepare to return to work. Yesterday he left and three hours after the heaviest rain of more than a year set in. For six hours it poured torrents.

¶ The dispatch does not say that the lumber company paid the bill under the stress. The whole story is doubtless a hoax, but it is of a piece with the hoax referred to in the first sentence of the dispatch, and is such stuff as Christians are in the habit of swallowing unquestioned as “gospel truth,” and so I will offer a word of comment upon it as it stands. In the first place, how silly is the notion that a man by the asking may “retain” the controlling power of the universe (whatever it may be or be called) as his attorney to collect a paltry debt for him! Then, supposing he did so, how manifestly unjust was the means adopted: To punish a lumber company, the preacher with “the Lord” inflicts direct calamity upon, not the company alone, but indiscriminately upon a whole community of guiltless people, causing them to suffer such deprivation that hundreds of families were in actual want and had to be removed to other parts of the State!



*If any man could and should do such an unjust and criminal act, and if "the Lord" could and should become an accomplice in such a crime, both the preacher and his diabolical "Lord" ought to be sent to the Christians' subterranean "pen" for life!*

### **Christian Missionaries to Christian People.**

¶ In a letter from a correspondent the *Evangelical Messenger*, of March 24th prints the following:

As regards Russia, the principal one of these conditions is the religious persecution of all its inhabitants except the members of the State Church. It is this persecution which has impelled the immigration of Dukhobors, the Russian Quakers, to our country and to Canada, of the Hebrews, the Roman Catholics, the Poles, and the Ruthenians, who are yet coming, and other subjects of the Czar who do not belong to the Russian State Church. Anything which can be done to bring about tolerance in that great empire, would do away with all non-spontaneous immigration, and bring us only voluntary immigrants, such as we receive from Western and Northern Europe.

¶ Russia is a pre-eminently Christian nation. Why send Christian missionaries there? Ah! when Christian meets Christian, then comes the tug of war! It is the old story of Paul and Peter, the "orthodox" and unorthodox. Each militant sect professes to be tolerant, but like the orthodox Greek State Church of Russia, each is tolerant only of its own membership. The Dukhobors and Roman Catholics of Russia are just as intolerant in spirit as their oppressors, and all that is lacking to make this apparent is the opportunity for them to turn the tables upon the other party. The missionaries from this country if successful would soon exercise their intolerant spirit toward the suppression of their Greek Church opponents as they do now and have always done toward the unorthodox and unbelievers who are fewer in numbers than they are. No, Russia has no need of Christian missionaries to merely substitute one kind of Christian error and intolerance of one Christian party for another kind of Christian error and intolerance of another Christian party. What Russia, and the world, needs is missionaries of liberty of thought—missionaries who will carry to them the gospel of think for yourself and allow all others the same privileges of thought which you demand for yourself; and call no man master, no book infallible, no church your source of authority, but try all questions in the crucible of science and reason. Russia is too much Christianized now; America should not add more fuel to the fires of her intolerance.

### Preacher Kills Preacher.

¶ Does Christianity promote morality and prevent crime? If it be admitted that it does to a small extent, we may be assured that it is not the direct effect of its theological teachings but of that personal pride which coerces everyone more or less to make his conduct coincide with his professions, and that even this comes not from the distinctively Christian elements of his religion but from the ethical principles he has inherited and cultivated, which are not original in Christianity, but incorporated with it to help give it a valid reason for its existence. That Christianity does not eliminate criminal tendencies nor prevent crime altogether, is aptly shown in the following event reported by an Associated Press dispatch dated Lebanon, Mo., March 23:

At Russ, a remote town in Laclede County, last night, Rev. Martin N. Johnson, aged forty, shot and killed Rev. Solomon Odell, aged forty-six. Johnson is the Baptist minister of the neighborhood, while Odell was the Presbyterian divine at Russ. They quarreled over business matters. Johnson is president of the Laclede Telephone Company, and Odell represented the Farmers' Telephone Company, a rival concern.

A meeting was held in the postoffice at Russ yesterday looking to a combination of the rival concerns. Johnson says that Odell made a remark about him in the meeting. Later they met on the street and Johnson informed Odell that they should settle their difficulties then. Odell agreed and was removing his coat when Johnson drew his revolver and killed him. Johnson then fled. He returned today, however, and gave himself up.

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### Church and State.

O glorious days—when Church and State  
 Were wedded by your spiritual fathers!  
 And on submissive shoulders sat  
 Your Wilsons and your Cotton Mathers.  
 No vile "itinerant" then could mar  
 The beauty of your tranquil Zion,  
 But at his peril of the scar  
 Of hangman's whip and branding-iron.

Then wholesome laws relieved the Church  
 Of heretic and mischief-maker;  
 And priest and bailiff joined in search  
 By turns, of Papist, witch and Quaker!  
 The stocks were at each church's door,  
 The gallows stood on Boston Common,  
 A Papist's ears the pillory bore—  
 The gallows-rope, a Quaker woman!

—John Greenleaf Whittier.



## The Editor's Exchange Table

Pertinent Extracts from Current Publications

### As Christ would Edit a Newspaper.

In a letter to the Los Angeles *Herald* one "T. K. G." takes off a proposition of an editor that a trial be given in this city to the fad of "living as Christ would have lived," as follows:

Los Angeles, Jan. 10.—The moral uplift is on us, and William Randolph Hearst is its prophet. With the display appropriate to the gravity of the subject the Examiner, in its editorial of January 9, calls on Los Angeles to try, for just one fortnight, the experiment of "living as Christ would have lived."

With fevered anxiety I bought the Examiner this morning to greet the illustration of the sermon—a paper as Christ would have edited it—and I found:

Vividly colored—red predominating—representation of the "siren" for whom Lieutenant Ullmo sold his country's naval secrets; profusely illustrated page devoted to "Only six of them left," giving full details of the British earls still in the matrimonial market; page with deliciously realistic photographs, given to the lady who swims in tights and has danced Salome before King Edward; some three pages of court tittle-tattle and scandal, mostly from England; Bishop Webb's cure for divorce, with pictures of ladies in light attire; "Jilted doctor sues widow for \$150,000;" "Pretty stenographer's husband of a day wanted for passing bad check;" "Thinks wife under hypnotist's power," and about an acre of similar stuff too tedious to give in detail, or for me personally to wade through. We live and learn. I had not thought Christ would be that sort of an editor.

T. K. G.

### Fine Arts in Egypt Before "the Creation"!

The theologians and their apologists prate about "science becoming harmonized with the Bible." Read the following and then judge of the harmony of this science with Genesis—unless Genesis is harmonized with science by a very strained re-interpretation of its language:

In an interesting and extraordinarily complete collection of ancient Egyptian amulets which has just been placed on exhibition in the Brooklyn Institute Museum are some works of art which would do credit to the most skillful of our modern sculptors. When it is considered that many of these were made as early as 3000 B. C., and some of them as far back as 6000 B. C.—before even Abraham was born—one cannot but wonder what sort of a civilization must have existed in those days. There is the face of a lioness carved in stone that would do credit to Barye; there are tiny bronze figures of Isis, Osirus and Horus that are

as perfect in their proportions and as strong in their conception as any of the masterpieces of Rodin; there are aligators, turtles, cats and other animals which resemble nothing so much as the best work of the Japanese, and there are carved jades and turquoises which Boutet de Monvel or any of the present-day designers of jewelry in Paris might take as their models. In arranging this probably unique collection Prof. W. H. Goodyear wisely placed in the very center of one of the cases a pair of the chisels with which such carvings were made, chisels that he says are 8000 years old—and they are made of copper. The metallurgist of to-day who could so temper copper as to make a chisel of it would not only earn a fortune but would hand his name down to posterity alongside of that of Bessemer, yet he would but be reviving an art which was a commonplace one to these ancient Egyptians, and probably to ancestors of our own American Indians.—*New York World*.

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### Free Thought in the Baptist Church.

At the Baptist church, Rumford, Maine, Sunday morning, Rev. Harold L. Hanson preached a sermon that was quite out of the ordinary for the views expressed. The thought brought out by the speaker was that for some reason there was an impression that the church restricted liberty, and that becoming a member meant giving up many of the pleasures of life, and the curtailment of freedom of thought.

Speaking of the freedom of thought, he stated that there was nothing in the Baptist church declaration of faith or rules of conduct that limited the freedom of thought, and so far as he was concerned, while he would not sanction the reading of the sex-story problems of Mrs. Humphrey Ward by fourteen year old girls, he had no objection to their perusal by grown women, and likewise he was not opposed to the mature minds of the congregation reading Robert G. Ingersoll's works.—*Manly A. Brigham in the Oxford Citizen*.

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### The Agnostic View.

I am reminded that all men have believed in a God, to which I beg to say, first, that all men have not so believed, nor do they now so believe, and in the second place, but few men have ever believed in the same God. Only a few weeks ago I heard a minister say from the pulpit at a Baptist church that every man has his own God. To me what men have believed about God amounts to nothing at all, while I feel so thoroughly convinced that, among all the men that have ever lived not one of them ever did, or does now, know anything at all about him.

I think I have studied this question as reverently as other people, and as impartially, coming to it with a belief in God and facing all the supposed consequences of discontinuing that belief, as well as the further fact that, such a belief was to my personal interest here in this world. If at any time through all these toilsome years I have been guided by prejudice and interest, it was when I was striving to perpetuate the faith inherited from my believing parents and to the maintenance of which twelve of those years were dedicated. I have not at any time been con-



scious of any stubbornness or perverseness of will, other than a consuming desire to know the truth and an unshakable determination to abide by it when known. I am not what I am today from any deliberate choice of mine, but because I have no power to be different. To my mind a God of infinite power, knowledge and love is an utter impossibility, and I have no power to change that conviction. . . . While I do not call myself an Atheist, I know that many good Christian friends regard me as such, their interpretation of that term being one who says, "There is no God." I know of nobody who says that. We are under no necessity for saying it. Those who say: "There is a God" are in the affirmative and the burden of proof is upon them. So far they have failed to make good.—Editorial in *The Searchlight*, Waco, Texas.

### L. A. Liberal Club.

While there are numerous places in Los Angeles where the many sects, churches, societies and political parties expound their particular ideas, there is but one society in this city whose platform is as broad as human freedom, and from which the opinions and sentiments of all who will conform to decent usages can be freely expressed.

This society is the Los Angeles Liberal Club. It holds meetings in Mammoth Hall, 517 South Broadway, every Sunday evening, and extends the right hand of fellowship to all who are in favor of getting out of the deep ruts of bigotry, superstition and error. All who dare to think for themselves are invited to attend its meetings. The club has no creed to which you are asked to subscribe but is in favor of Free Thought, Free Speech, Free Press, and everything that tends to break the chains of mental bondage, ignorance and superstition.

If you are in sympathy with the aims mentioned herein, attend these meetings and you will often listen to the best literary, ethical, political, religious and scientific talent of which Los Angeles can boast.—*Agnostic Index* for April.

### Bible a Source of Babel.

In a sermon on "The Bible in the Light of Evolution," at the First Unitarian Church yesterday, Rev. E. Stanton Hodgkin said:

"It is a common thing to hear people call themselves 'Bible Christians,' to assert that the religion they believe in is the religion of the Bible, and to declare that if people would only go to the Bible for their religion, all this strife and controversy and difference of opinion that is rending the world of religion would cease. They assume the Bible to be a book in which a single, simple, consistent, clear-cut system of religion is unfolded.

"As a matter of fact every sect in Christendom is composed of 'Bible Christians' in precisely this sense. The more earnestly people have believed the Bible to be the sole repository of religious knowledge, and the more zealously they have studied it to find the true religion, the more numerous the sects have become, the greater has been the number of beliefs adhered to, and the more bitter and violent they have been in their antagonisms to each other.

"The reason such a great variety of opposing beliefs results from con-

scientious Bible study is not so much due to the tendency of each leader to read into the Bible what he wishes to find there as to the fact that all these various beliefs actually do exist there. The Bible is a composite production. It is not a book of religious dogma, but a literature of religions. It covers a period of two thousand years of religious expansion, and during that time the Jews passed through almost every phase of religious experience from the lowest and crudest form of polytheism to the high ethical monotheism of Jesus and the prophets, and all these various beliefs and experiences find expression in the literature that is contained in the Bible."—*Los Angeles Daily Times*.

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### **Fake Virgin-Mary Miracles in Mexico.**

An Associated Press dispatch to the daily papers, dated Guadalajara, Mexico, April 3, says :

Archbishop Ortiz and the priests of the Catholic church here have declared open war against the anti-clericals here, the latter of whom are seeking to belittle the miraculous power of the Virgin Mary. Anti-clerical newspapers charged the priests with "manufacturing apparitions" in order to frighten the people into believing that the Virgin Mary was appearing at various places.

The archbishop, in a sermon, defended the doctrine of miracles, and adjured all members of the church to remain firm in their faith. The attacking paper was supported by two other newspapers, and in retaliation the clericals started a boycott against all three publications, and have posted pointed placards on houses throughout the town bearing the following inscription :

"Honor and glory to Virgin Mary ; no impious paper received in this house."

Further to confuse the churchmen the newspapers have now begun a crusade against what they term the excessive number of church holidays observed in the Republic. They assert that of the 365 days in the year, 168 are observed as church holidays.

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### **Parochial Schools and Foreignism.**

It is merely the logic of events that timorous prelates and parents of foreign extraction, saturated for generations with the poison of authority, over-regulation and subserviency, are unprepared for and suspicious of the effects of our superior American public schools.

While no less pious and no less moral, it is significant that all members of truly American creeds and churches are entirely satisfied to send children to secular public schools, believing *themselves* capable of imparting all necessary religious instruction at home and on Sundays.

The only religious denominations that seem to think it necessary to have parochial schools conducted under the supervision of their church dignitaries are, the foreign branch of the English Episcopal church, the foreign sections of the Lutheran church and, of course, the foreign controlled mediæval church of Rome.

While privileged to enjoy and take full advantage of the slight addi-



tional freedom benefits which this country offers in addition to what is granted in Europe, it is a strange paradox that these dull foreigners should disapprove of the very thing (our educational system) that is the cause and the symbol of American superiority, and were we as Americans generally thoughtful, instead of being obsessed by money madness, we would become seriously suspicious of those foreigners who pretend to enter into the spirit of our American life while knifing our most cherished institutions.

To say that those who cannot accept American public schools as competent to educate their children should not be eligible to American citizenship, should be regarded as aliens and not be granted the privilege of elective franchise, is but a natural and logical deduction.

It is high time for Uncle Sam to say plainly to these foreign pretenders to Americanism that those who cannot trust our American democratic schools are not to be trusted with the ballot.—Editorial in *To-Morrow* for December, 1908.

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### How These Christians Love One Another!

An exclusive dispatch to the *Times*, dated Denver, Colo., April 4, says:

Rev. Adam Traudt, pastor of the First German Evangelical Church of Globeville, a suburb of Denver, preached his sermon this morning under guard of three policemen stationed at intervals across the front of the church near the pulpit. This extraordinary scene was enacted as a result of a long quarrel with some of the members of his congregation. Last Wednesday evening at a church meeting a majority vote of one deposed the minister. He refused to recognize the vote and declared he would hold the fort against his enemies. In pursuance of this policy he spent Friday night in the church, heavily armed, to prevent the entrance of a hundred church-goers who gathered, determined to enter and put him out.

"I am not going to allow the affairs of this church to be run by a crowd of infidels who were excommunicated from the church more than two years ago," said Rev. Traudt. The trouble will probably be taken to the courts.

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### True and False Imagination.

Imagination is a valuable faculty when it is in the service of reality. See it in the work of a great painter whose masterpieces we wonder at and admire through ages. See it in the work of the great sculptor, like some of those glorious artists of antiquity whose statues have survived the ravages of time. See it in the epics of a Homer or the dramas of a Shakespeare. See it in the scientific genius of a Newton or a Darwin, which perceives subtle lines of evidence all running to one point, although other men, with little less knowledge, perceive nothing but chaos, because their vision is dim. Such imagination is grand indeed. But when the imagination, uninformed by knowledge, uncontrolled by reality, employs itself in the mere combination of its internal resources, joins one fact of memory to another and fancies that the product must be real because the fancy is so vivid; when it revels in the creation of ghosts,

and dreams of dead gods, and fantastic miracles, and heavens and hells and all the foul or foolish things which are foisted on the minds of little children in their undiscerning youth; then it is fearfully debasing to the whole life. The corruption of the best is the worst; and that imagination, which is the noblest of all faculties in literature, science, and art, becomes infinitely degrading in the curse of religion.—G. W. Foote in *The London Freethinker*.

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### Lying for the Glory of God.

In the Los Angeles daily papers of April 5th was printed a synopsis of a sermon preached on the evening before by Rev. Charles E. Locke, of the First Methodist Church, on the subject, "How to make happy homes, and why are many marriages unhappy?" Among other things, he said:

"The home is a Bible institution. In pagan lands there are no homes. Any hand lifted against the home is an enemy of the flag and of a nation's liberties. A home is happy when it has the presence of God. Such a house will be a home of prayer, secret and family prayer. The Bible will be the corner-stone. Where God is there will be cultivated contentment, unselfishness, patience, piety, forgiveness, frugality, peace, and all Christian graces; and not jealousies, rivalries, bickerings and extravagances."

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### The Lie of the Blood-Sport.

There is a pleasure in the wet, wet clay,  
When the artist's hand is potting it.  
There is a pleasure in the wet, wet lay,  
When the poet's pad is blotting it.  
There is a pleasure in the shine of your picture on the line  
At the Royal Academy!  
But the pleasure felt in these is as chalk to cheddar cheese  
When it comes to a well-made Lie,  
To a quite unwreckable Lie,  
To a most impeccable Lie!  
To a water-tight, fire-proof, angle-iron, sunk-hinge, time-lock, steel-faced  
Lie!  
Not a private hansom Lie,  
But a pair and brougham Lie!  
Not a little place at Tooting, but a country house with shooting, and a  
ring-fence, deer-park Lie!

—Rudyard Kipling.

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## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ A RELIGION which "rebinds men to God" but severs man from man may be "godly" but it is not *humane*.

¶ Love is not controlled by the will. One loves whom to him is lovable, and no amount of dogma or theory can enforce a love of that which to him is hateful.

¶ Nature has implanted in the human brain the faculties of both love and hate, and the one is just as natural as the other and just as moral. It is the misapplication of the one or the other that is immoral.

¶ The Christian considers his so-called "Christian morality" to be superior to all other morality, because he has accepted it as a standard by which to estimate all others. He never inquires as to the value of his standard.

¶ Prejudice, the effect of early suggestions, is a colored glass through which men so habitually look at moral axioms and acts that they do not realize that what they see is invalidated by the color of their spectacles.

¶ Professed revealed codes of morality are distorted and discolored by the warped and smoked glasses of superstition and ignorance—the reflection of error in man's own eyes, not the projection of truth from infinite wisdom.

¶ "Love your enemies" is a mere glittering platitude. No command ever did or ever can enforce such an emotion in the human mind. But we can be humanely charitable to all mankind, even our enemies, believing that our enemies as well as our friends are fallible beings whose characters and moral conduct are the inevitable results of hereditary and life-environment influences independent of any modifying influences of a "free will."

# THE HUMANITARIAN REVIEW

A Monthly Magazine Devoted to the

Study of Life, Mind, Ethics, Religions etc., by the Scientific Method,  
and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

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## EDITORIAL DEPARTMENT.

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### AGNOSTICISM.

¶ What is Agnosticism? Who are Agnostics? These questions are answered, even by Freethinkers, in various ways. The fact is, they have a general meaning or literal meaning and a technical meaning.

The literal meaning is, "without knowledge," and one who is an agnostic is one who is without knowledge! The technical meaning is, without knowledge of a spiritual world, of spiritual beings or of after-death existence of human beings, and an Agnostic is one who confesses that he knows nothing whatever about the existence of God, the gods, angels, spirits, a spiritual world or a future life of man, and that he does not know or believe that anybody else *knows* anything about these hypothetical things. Prof. Huxley first used the term Agnostic in this technical sense, and it is no more than fair to cite Huxley himself as one of the best examples of the class of scientists rightly called Agnostics. But some Materialists and some Spiritists and Spiritualists (Christian and non-Christian) frequently stigmatize Agnostics by using the term in its literal sense and declaring that



the Agnostics confess that they do not know anything! This is not argument; it is not even fair play. No Agnostic ever makes any such confession. The fact is that the Agnostic believes that everybody else is also agnostic in fact, though not an Agnostic in profession. People may *believe* this or that, but belief is only supposition. It is not knowledge. And so far as a knowledge of the existence of God, the gods, spirits, a spiritual world and a future life, is concerned, the scientific Agnostic has not been convinced of it, or of the truth of the assertions of those who believe in these things that *they* know anything whatever about them; or that they have ever produced any scientific facts as proof of such existences, or of their knowledge of such existences.

But, as for myself, though I confess to being agnostic in this technical sense of the term, I do not label myself with that or any other negative appellation. The term is not only negative, but it is too limitative. It is not broad enough, not comprehensive enough, to convey anything like a just representation of my opinions on matters of philosophy, science and practical humanitarianism. Such negative terms as infidel, atheist and Agnostic, leave entirely out of the category all affirmative, scientific knowledge and active, practical ethical conduct and culture.

Some people who profess to be Freethinkers assert positively the negative statement that "there is no God nor future life," and usually call themselves Materialists; others who also profess to be Freethinkers, refuse to commit themselves to any such affirmation of a negative proposition, and call themselves or are called by others Agnostics. Still other people who profess to be free thinkers if not technically Freethinkers, profess to know that there is a God, or spiritual beings and a spiritual world. Science is loth to affirm the non-existence of *anything* imaginable, and equally loth to affirm the existence of anything *only* imaginable—not proved or provable by verifiable facts of observation or demonstrative experiments. To affirm or deny the existence of radium one hundred years ago would not have been scientific; it would have been mere guessing, or hypothesis. Today some scientific affirmations can be made in relation to radio-activity—only a few—though very many unscientific affirmations have

been and are still being made, even by professed scientists, in relation there to. Science is *knowledge*—orderly-arranged knowledge. It is not belief or faith; it is not prophecy, but is the *only* basis of all true prophecy. It does not deal with negations but with affirmations, and with them only when they are irrefutable and demonstrably true. And the kind of free thought that The Review, editorially, stands for is founded in science. Demonstrate to its editor that any affirmation it makes is not that of truth, and that moment it shall cease to make it. It does not affirm or deny in loose, ambiguous terms. As for instance, the term “God.” In a sense there is, scientifically speaking, as many gods as there are people who believe in the existence of even one god. That sense is that in which the term is used to express the notion of an originating cause of all things and an intelligence superintending the progress of the cosmos and all of its parts. Not that there exists such a “first cause,” or such a supervising “providence,” but that there *are* innumerable concepts of such an existence, and that each of these concepts is an ideal of the human mind’s construction which may rightly be called a “god.” But, that such a first cause and providence really exist, science never affirms, and that they do not exist it does not deem it logical or necessary to affirm. It is satisfied to affirm the existence of what it has *discovered*—all else is left *to be* discovered, if discoverable, or to be disregarded if nonexistent and so undiscoverable. And this spirit of science is the spirit of Agnosticism. But Agnosticism and Humanitarianism are far from being one and the same thing. So with Materialism and Humanitarianism; so with Spiritualism and Humanitarianism. On the one hand we have narrow, non-utilitarian abstractions; on the other, knowledge as a means to the end of human development, physically, intellectually, morally and environmentally toward conditions of the least possible pain and unhappiness and the greatest possible pleasure and happiness—briefly, means of extinguishing the fires of “hell” and supplying the enjoyments of “heaven” in *this* world and in *this* life.

Note carefully that when I say above, that “*science* never affirms” the existence or non-existence of a first cause and a “prov-



idence," that I do not say that *scientists* never so affirm. Science is *knowledge*, but scientists may be, and often are, mistaken. *Exact* science is of very limited range, and much that may rightly be called science is only approximately exact, and in this realm of science the scientist may err.

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### A FEW WORDS OF EXPLANATION.

¶ In the article under the caption, "Materialist Association Application Blank," on page 602 of this magazine, the Secretary of that association makes two or three assertions upon which I wish to offer a few words of comment, and an explanation that may help to make the matters of disagreement more clearly discerned.

In the first place, Mrs. Bliven assumes that the phrase "There is no God nor future life" *defines* materialist. This is a mistake. The phrase is a definition of the term *atheism*. Materialism is defined in the dictionaries, and by reputable authors who advocate it, as the doctrine that all things are material and that the so-called soul of man is the result of a particular organization of matter in the body. This is an affirmative definition. But it affirms nothing of "God." In fact "God" (even the Elohim and the Jahveh of the Bible) is not necessarily an immaterial being. The ancient writings descriptive of the pagan gods and of the Elohim and Jahveh of the Bible plainly indicate conceptions of grossly material beings. "God" walked in the Garden of Eden "in the cool of the evening," and talked with Adam as man talks with man; and Jesus, a god conception, is represented as a material man, even after his resurrection, and that he declared after his death that he was not a "spirit" but had flesh and bones which could be felt by those whom he invited to "handle" him and see for themselves. How did he prove his existence to the doubting Thomas? By demonstrating his materiality!—taking the account as correct. So that the existence or non-existence of the gods or God is neither here nor there so far as Materialism is concerned, and it is possible that a Materialist might consistently believe in the existence of God, conceiving of a material being,

say for instance, inhabiting the sun or some central orb of the universe and supervising its phenomena.

No; the Materialist Association's creed (for creed it is) is not that of Materialism, but of Atheism. In fact it is an *exact* expression of the generally-accepted meaning of the word atheism; and an atheist is one who says "there is no God nor future life"—that and nothing more! To be consistent, the Association should change its creed, or change the name to Atheist Association.

Mrs. Bliven says that she wishes to *convince* people that there is no God, so, she says, "I tell people 'there isn't any God. Let's see you prove that there is'," and adds that her "decision surprises them and sets them to investigating as no dubious 'I believe' could have done." I think she is mistaken. Her *ipse dixit* does not prove that there is no God any more than the Christian's dogmatic affirmation proves that there is. And instead of setting the believer to investigating, it "sets" him against the propaganda and the propagandist both—arouses his prejudices and resentment by the dogmatic character of the assertion. If I wish to make a friend of a stranger I do not approach him by calling him an enemy as the first salutation. Modesty is a very great virtue—not simply sex-modesty, but intellectual modesty. In view of the revelations in human thought and intellectual progress in the past, especially within the last century, we should be careful as to what we affirm to be or not to be. But, as I have shown above, the Materialist, as such, is not at all concerned as to the existence of a God, though he might be as to whether God be a material being or an immaterial, "spiritual" being.

The honorable secretary says "we have been criticised for sending our reports of the Convention and the lectures to the *Blue Grass Blade* and the *People's Press* instead of to The Humanitarian Review;" and then she explains why they did so. I do not know as to what other friends of The Review have said or written to Mrs. Bliven about this matter, but I myself have never made such a criticism. I did write to Mrs. Bliven and say that I thought they did not appreciate the value of The Review very much or they would have sent these reports and lectures to it *also*. I had and have not now the least objection to any and all other publications being favored with copies of these reports. In fact I would advise that reports of proceedings of all Liberal conventions be sent to *all* Liberal periodicals, but that each should be supplied with copy at the same time; and the same with announcements of or calls for such conventions. But I did and do yet object to The Review being ignored in such a case and after other periodicals have published the matter being



asked to copy it from those publications. The Review has self-respect; it is not a "second-hand" publication. It may, and does, sometimes copy interesting articles or paragraphs from its contemporaries, always with due credit, but its editor does not kindly take to the habit of writers sending their matter originally to one or more other publications, and after they have received credit for publishing the same asking me to "copy it from the —." The Review does not occupy a second place to *any* other Liberal periodical, and those who treat it as otherwise may as well learn and appreciate that fact.

This magazine reaches a class of readers, though not large, that, I am safe to say, is of the most intelligent, intellectual and liberal-minded people even among professed Liberals and Freethinkers; and its editor will never consent to "dish up" to these intelligent and wide-awake people the crumbs from other tables, or the "come-backs" from other kitchens! The pages of The Review amply testify to the fact that it is well supplied month by month with the very best of original contributions from some of the ablest of Liberal thinkers. As editor, I want the *best* and most timely matter, for I have a burning ambition to make The Review the *best* Liberal Freethought and Humanitarian periodical in not only this country, but the whole world!

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### COMMENTS ON THE "SCIENTIFIC SPECULATIONS."

¶ A new contributor to the Correspondence department comes in this month, and I will take the liberty of spotting one or two of his assumptions. See the letter of J. C. Watkins on page 539.

The remarks upon the question as to what is outside of the boundaries of space, or before and after the limitations of time, I pass by as futile inquiries after the non-existent. But the remark that "it is known that solids are continually disintegrating and being dissolved and being evaporated," I think deserves a word of refutation. That is, as I understand the remark, science knows nothing of any "solids" disintegrating, dissolving or evaporating out of existence. Solids are only bodies of particles of matter under a comparatively low degree of temperature; a little higher, they are liquids; still higher gases—a difference of motion manifested to our senses. We may compare these forms of matter to the musical scale. At a comparatively slow rate of sound motion, we perceive a low note; a little higher rate of sound motion, we hear a higher note, and so on, the more rapidly the sound waves succeed one another the "higher" we say is the pitch until at last they pass the limitations of our hearing apparatus and we do not perceive the motion at all, though some other living thing, as an insect, for instance, may plainly perceive sound-waves far too rapid—sounds too high in pitch—to affect

man's organ of hearing. Again, Mr. Watkins classes "heat and cold" as the "two general causes or conditions" which "affect matter." But the terms *heat* and *cold* are only expressions of our sensations as affected by motion of matter in a certain realm of its activity. They are relative terms, representing not independent entities affecting matter, but different rates of motion of matter, within the temperature realm of its motions. In other realms we perceive the phenomena of light and electricity and of gravity and gravitation. To my mind it is a great error to think of heat and cold as "two" *things* which as outside agents "affect" matter. They are not the *causes* of the motions of matter, but *are* certain rates of the motion of matter.

And so to think of a "primordial form of matter" is equally erroneous. There is no such a form. The forms of matter do not start from a point and progress in a line in changing from one to another, but the changes are in all directions, from solid to liquid and to gas as well as from gas to liquid and solid, according to relationship of one portion of matter with some other portion.

Another remark, "new worlds are forming and old ones falling into the suns and being sent out into space again in expanded form," to me is a repetition of a very crude hypothesis. The "suns" are probably no less subject to disintegration and rebuilding than are the "worlds" or planets. There is not a particle of scientific evidence that any "world" has ever fallen into any sun, or that the material of any sun is "being sent out into space again in expanded form." Interplanetary space is so "cold" that "expanded"—gaseous—matter thrown out by a sun would be condensed into solid form long before reaching the outside limits of any planetary system. Suns are not known to "throw out" matter, but to *attract* it, whether solid, liquid or gaseous. All bodies of matter, including suns, are unstable, and the grand phenomena of the heavens embraces the transmutations, forth and back, over and over eternally, of matter into various forms of disintegrated and integrated suns, planets, comets and nebulae. At least, that appears to me to be the lesson of our modern general science.

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### CRUDITIES IN THE NAME OF SCIENCE.

¶ A writer in the *Truth Seeker* of March 13th undertakes, as he says, to help another correspondent to "find his soul." He, at some length, repeats the old, old theory of the body as the instrument of the soul—an inert material organization incapable of action without a spirit or soul within it to move it; an uncaused cause to *create* movement. But in addition to this time-worn hypothesis, he makes some remarks that are decidedly "funny." He says: "There are various relations between things running from the lowest to the highest, in what we call matter, for instance: the mineral world is the lowest and heaviest kind of matter, and



it requires the greatest force to move it . . . "the next lighter is the soil next lighter the water, next lighter is the air, each element requiring less and less force to move it as we go up the scale. Now, as we go above air, we find it filled with another element called 'ether.' This ether is the lightest matter known. It is so light that it is almost self-moving". "It is so non-resisting that the planets fly through it free from any resistance. All the dynamos by friction disturb it and thereby generate electricity"! The writer does not inform us how or from where he obtained all this pseudo-science. He seems to have weighed the ether and measured its extent "throughtout interplanetary space," and, though it causes no friction as the monster globes fly at lightning speed through it, the little dynamos of man's make "by friction disturb it"! O what profundity! He says "your soul lies behind the organic functions"! "The mind, soul, will, the man, lies behind the organization"! "The mind or soul of man, his consciousness, is a resident of the universal ether. Ether is a thing that exists everywhere, is immortal, cannot die, and the soul of man, once a resident of this luminiferous ether, is from that moment an immortal being"! The profoundest of our physical scientists have as yet only a hypothetical ether, but here is a man who evidently is unacquainted with the simplest rudiments of chemistry, physics and biology, who knows its weight, that it lives and is immortal, and is on familiar terms with the "soul" and its relation to this *well known* high-grade matter—so "fine" that it is imponderable—and can glibly explain the whole mystery in a brief letter so that any man cannot only understand it clearly but be enabled to "find his soul"!

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### LIFE SKETCH OF JUDGE C. B. WAITE.

(See portrait in frontispiece.)

¶ Judge Charles B. Waite, one of the ablest and best known of present-day Freethought writers, died at his home in Chicago, March 25, 1909, at the advanced age of eighty-five years. His death will be deeply regretted by a large number of people who have learned to venerate him through reading his literary productions, as well as mourned by very many personal friends who had formed more intimate acquaintance with him.

Charles B. Waite was born January 29, 1824, in Wayne Co., N. Y. His father, Daniel D. Waite, was an eminent physician, and moved his family into Cayuga county soon after the birth of Charles, and here the son spent his boyhood life. When less than twenty years of age he began the study of the law in the office of Wm. E. Little, at Joliet, Ill. He attended Knox College, Galesburg, Ill., in 1844, but took only a one-year course. Some ten years later, however, the faculty appreciating his ability and learning as well developed by his own industrious study, conferred upon him the degree of Master of Arts. After leaving the college, Mr. Waite went to Rock Island, Ill., and there continued his

preparatory studies, supporting himself the while by teaching evening schools.

In 1846, Mr. Waite, who was a zealous Abolitionist, established and for awhile published an anti-slavery paper, the *Liberty Banner*. He was admitted to the bar in 1847, and six years after removed to Chicago where he soon became very successful in the practice of his chosen profession. He married Catherine Van Valkenburgh, in 1854, his bride being a graduate of Oberlin College, and who has proved herself to be a woman of much ability and public spirit, active in reform work, especially in matters of interest to women.

President Lincoln, in 1862, appointed Mr. Waite to the office of Associate Justice of Utah, and he then took up his residence in Salt Lake City, remaining about four years, when he returned to Chicago.

Judge Waite has been an advocate of woman suffrage since 1868, and published able arguments in periodicals and pamphlets in its favor. After a brief sojourn in the Sandwich Islands, the Judge returned to Chicago and there devoted his time and energy almost exclusively up to some two years ago, when his health failed, to literary labors. Perhaps his greatest literary production was his able work on the *History of the Christian Religion to the Year Two Hundred*. This work, though written by such a radical Freethinker as Judge Waite, commanded and received widespread attention and the approbation of even some eminent theologians.

Judge Waite made a tour of Europe, Palestine and Egypt, spending about three years in the study of these countries.

Having made the study of constitutional law a specialty, Judge Waite has been an earnest advocate of maintaining the integrity of the National Constitution, and has, by his pen, vigorously opposed the efforts of the self-styled "National Reformers" to establish a union of Church and State.

In the special field of Freethought, he was earnest and active as a writer and organizer. He was at one time president of the Chicago Philosophical Society and later of the Secular Union and Freethought Federation of that City. He for a time did the editorial work on the late *Liberal Review*, after the withdrawal of Mr. Mangasarian. Judge Waite has been a subscriber to, occasional writer for and good friend of *The Humanitarian Review* from the first.

But a few months ago, the Judge presented to the editor an autograph copy of his great work above mentioned, which was reviewed in the February number. The Judge was interested in philology, and not only studied the subjects of language and the question of artificial language, but wrote and published some important matter in relation to the idea of "a universal language."

January 29th being his birthday, the Liberals of Chicago both last



year and the present year combined with their Paine birthday memorial exercises a celebration of Judge Waite's birth, and at the last one of the kind, last January, a bronze bust of the Judge, the gift of his daughter to the association, was unveiled; and I sent to him a copy of my book, *A Future Life?*, inscribed as a token of our common birthday and mutual friendship, not realizing that the next opportunity I should have to express my appreciation of and friendship for him would be in this obituary. But Judge Waite has lived a long life well filled with good works, and our consolation is that this fact is the seal of his success as a man and his title to the approbation of his fellow-men; and whether it be that he has entered upon another life, or that he has passed into the unfathomable quietude of eternal rest, we surely are justifiable in believing that with Charles B. Waite *all is well*.

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### NOTES AND BRIEF COMMENTS.

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¶ Referring to Dr. Trueworthy's letter on page 640, I will make a brief comment. Note the remark, "his life would have gone out in the same way," etc. Language—treacherous language—often betrays trusting mind. The language quoted insidiously suggests to the mind that *some thing* "goes out" of a living body when death occurs! This is *petitio principii*, and so ingenuous as to attract no attention to its importance. But when a man or a rat dies, all the "forces," chemical, physical and "vital," "pass out" of the complex organization only with the passing out of the several particles of matter from the living compact. And the question, "What has become of the life or spirit that enabled the rat and the man to think, to move and to act?" has no reason for its existence. For neither the man nor the rat were enabled to think or act by an entity called "life" or "spirit" inhabiting the body. The elements are as active after death as before; only the activity is of other modes. The material elements of a "dead" body are no more "inert" than they were while the body was alive.

¶ In the letter from "Sercombe himself" on page 641, the writer says my comments in last month's Review on *To-Morrow* or "Yesterday?" reminded him of "that old saw about people strewing flowers on the coffins of the dead instead of giving them a bouquet now and then while they were alive," and asks, "Why not give us a song for the living and growing now, in place of a requiem for the dead?" Well, now, there is a bit of sophistry in this. Because one "strews flowers on the coffin of the dead" does not prove that he never gave the living any "bouquets." To offer flowers upon the bier may be well; to give bouquets to the living may be better; but to do both is best! But The Review wasn't "strewing flowers;" it merely inquired after the "health" of its contemporary, fearing that *To-Morrow* might have calamitously fallen into "yesterday"! As to the "song for the living and growing *now*, that is exactly what The

Review is doing all the while. The Review is not of yesterday, nor of "tomorrow," but of *today*—the *now*. It sings not of "the good old times of long ago," or of the heaven "over there," but of the things that *are*, the duties of *today*, the way to be happy *now* and *here*: that is its mission, and it allows no "outside work to side-track the magazine" for the sake of anything! So, this month I am enabled to announce that the *To-Morrow* that had dallied for a time in the lap of yesterday is arousing from its siesta and will soon put its foot into today with its eyes on tomorrow! Here's congratulations.

¶ Rev. Paul Jordan Smith, who contributes occasionally to the pages of The Review, is the minister of a Liberal association at Unionville, Mo., called "The Society of All Souls," and on a card the following announcement is made of its aims, etc.:

"The aim of this society is intellectual uplift and ethical culture, and we believe that such uplift and culture in the broadest sense can only come through the co-operation of all for all. Perceiving the evil effects resulting from all attempts to formulate creeds, we impose no ritual or stereotyped form of belief upon those who desire to unite with the society, but heartily hold out the right hand of fellowship to all who seek the truth and who desire to aid in promoting the larger fellowship."

¶ A. A. Snow, of Lineville, Ia., has favored me with copies of two Liberal tracts, of which he is the author and publisher. One is a discussion of the Bible and Christianity, entitled "Hear the Other Side;" the other is entitled "The Price of Liberty," which is of the nature of a reply to some utterances of Sam Small against what that evangelist chose to call "infidelity," by way of being offensive. At the end of this tract Mr. Snow has generously advertised The Humanitarian Review and other Liberal publications and recommended his readers to "send for sample copies and then subscribe for some of them." I presume copies of these tracts may be obtained from Mr. Snow on application accompanied by a small remittance.

¶ The Chicago Independent Religious Society, for which M. M. Mangasarian is the regular lecturer, and which meets on Sundays at Orchestra Hall, publishes the following as its "creed" or "bond of union":

"Recognizing the right of private judgment, the sacredness of individual conviction, and the moral obligation to be faithful to one's best thoughts, we require no assent to any theological or philosophical doctrine as a basis for fellowship, but cordially welcome all who desire to promote the religion of truth, righteousness, joy and freedom."

¶ My friend J. D. Shaw, editor of *The Searchlight*, of Waco, Texas, in an article on the existence of God says "I know of nobody who says there is no God." Did brother Shaw never read the Materialist Association's application form, so much discussed by Freethinkers, pro and con, of late? See Mrs. Bliven's article on the subject in this number of The Review. That remark of Mr. Shaw must have been an inadvertance. The Materialist Association claims a membership of nearly 800



and all of them in joining the association subscribe to the declaration "There is no God nor future life," without qualification of any kind. The Review has, in a measure, been boycotted by some of the leaders in that organization because it would not accept that positively negative affirmation and champion the association's condition of membership. I hold similar views as to the existence of God as Bro. Shaw holds, and am called "agnostic," but I am not blind to the fact that thousands of professed Freethinkers not only positively and unconditionally assert "there is no God," but combat the Agnostic Freethinkers and accuse them of being "not quite out of the mists of theologic beliefs yet"—which, however, only shows that the Atheists who so declare do not clearly understand the position occupied by the Agnostics.

¶ June Number will contain an extremely interesting illustrated article, "A New Cosmology," by the author of *Uncle Sam's Religion*; another on "Truth about the Only Two Substances," by Prof. Wakeman; another by Prof. Jamieson on "Foundation Principles;" another, "Reminiscences of an Aged Freethinker," with portrait, by E. A. Fitch. There are also in hand fine articles by Paul Jordan Smith, W. P. Bennett, and others, which will probably be carried over for the July number.

¶ The Odessa University, of Odessa, Wash., has of its own initiative recently conferred upon the editor of The Humanitarian Review the honorary degree of Doctor of Laws, which favor I accept as a mark of Prof. Clough's appreciation of my labors and what little learning I have managed to acquire, and hereby publicly tender to him and the University my thanks for the honor conferred.

¶ Paul Jordan Smith, minister of the Liberal congregation called "The Society of All Souls," Unionville, Mo., has just sent in one order *twenty-one* yearly subscribers for The Review. If each and every reader of the magazine would do likewise, how soon The Review would far surpass its present acknowledged excellence! Friends, is the end not worth a mighty effort?

¶ John R. Charlesworth, editor of the *Blue Grass Blade*, of Lexington, Ky., has of late been delivering lectures and conducting debates in Ohio, on various topics of Rationalistic propaganda. Reports from the several points visited indicate that his campaign has been quite successful in the way of securing large audiences and arousing active interest in Liberalism.

¶ Mrs. Eliza Mowry Bliven, of Brooklyn, Conn., Secretary of the Materialist Association, writes me that her society is to have printed five or ten thousand copies of Otto Wettstein's address before the late convention at Canal Dover, O., for general distribution. Persons willing to assist in the distribution of these booklets should write to Mrs. Bliven for particulars.

¶ The June Review is to be "the best yet," and a large number of extra copies will be printed. If you want some for distribution, order *now*.

¶ The Dresden Publishing Co., (J. F. Taylor & Co., ) New York announce a new Ingersoll book, as follows:

Said Marilla Ricker, as quoted in *The Philistine*: "Robert G. Ingersoll opened his eyes on August 11, 1833. He opened other people's eyes until July 21, 1899." How and where he accomplished the latter will be devotedly told in an all-inclusive critical and biographical appreciation which Dr. Herman E. Kittredge is now completing, and which will be issued by the Dresden Publishing Co., 18 East 17th Street, New York. The author, who, in 1904, contributed to *The Arena* two widely noted essays on Ingersoll, will here present, for the first time, through the media of authentic biographical incident, anecdote, letters, interviews, extracts, etc., the life-story, teachings and art of the great orator, lawyer, patriot, philosopher and foremost champion of intellectual liberty. The work will be brought out in two editions—a trade edition and a subscription edition, the latter uniform with the "Dresden Edition" of Ingersoll's works, published by the above firm.

#### **Los Angeles Liberal Club Program for May.**

May 2, Woman Suffrage; the Real and the Unreal; C. W. G. Withee, Esq. 9, Man: his Limitations and Possibilities; J. F. Allison. 16, The Religion of the Future and the Future of Religion; Edward J. Murphy. 23, Law and Liberty; Walter V. Holloway. 30, Marxian Socialism: Is it Original? Is it Scientific? Is it True? Charles T. Sprading.

Club meets at 517 S. Broadway every Sunday evening at 8 o'clock.

#### **The Cantrell Meetings—Program for May.**

May 2, The Seven Meanest Men in Los Angeles; 9, Hell Fire Burned Out; 16, The Wisdom of Youth; 23, The Religion of All Good Men; 30, Bibles of the New Time. Mr. Cantrell's series of lectures will close with this month. Meetings at 517 S. Broadway each Sunday at 3 p. m.

#### **The San Francisco Materialist Association.**

LECTURES OF IMPORTANCE—PROGRAM FOR MAY.

May 7, "Science Before Darwin and After;" Wm. McDevitt, former Registrar of the University of Washington. May 14, "The Mystery of Greek Art;" E. Backus, University Graduate and on the *Evening Globe* staff. May 21, "Crime and Development of Superstition;" George E. Kendall, of England. June 4, "The Motive Forces of Human Action;" Cameron H. King, Attorney-at-Law. Meetings every Friday evening.

#### **Ex-Clergymen's Correspondence Bureau.**

Ex-Clergymen desiring to correspond with Liberal societies contemplating to engage a local lecturer, can notify this bureau free of charge.

Liberal Societies desiring to correspond with Liberal lecturers with a view to secure one to serve as a local lecturer, can notify this bureau free of charge.

Always inclose a self-addressed and stamped envelope for a reply.

Prof. A. J. Clausen, Ph. D., M. D., St. Ansgar, Iowa.



## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

### From a Cousin.

Coshocton, O., Feb. 17.—Your magazine has been quite a regular visitor at my house. I receive a considerable amount of mail, but enjoy reading *The Review*, especially the part you write. There is contained in the magazine much that is hard to reconcile to my way of seeing things; but every one has the right to his own belief, and I believe he is responsible for results. My father was a firm believer in a Divine Being who lives and reigns in the hearts of his children. Lewis Waters.

*Comment.*—Yes, dear Cousin; so, many *believe*. But, if there is such a Divine Being so reigning, are not *all* men his "children," and why does he not impartially "reign" in the hearts of all alike? Does he reign in the hearts of the faithful but murderous Mohammedans, the pious but persecuting Russians, the criminals of all countries and all times? To ask these questions is to answer No, or else to admit that the Divine Being is both God and Devil!—*Editor*.

### What All Rationalists Should Do.

Muncie, Ind., April 6.—No Rationalist can discharge his whole duty to the age in which we live and to the oncoming generations, who fails to support *The Review* and encourage its circulation in every possible way, for it is one of the *very* few magazines now published in America that clearly points out the way to a higher, grander and nobler civilization.

The progress which the human race has made during the last three hundred years has been marvelous in nearly every way except in the growth of Rational religion; and in this respect it may be truly said that mankind at large has made no advance whatever beyond the idolatry of our brutal and savage ancestors, and we can not indulge the hope that this beautiful earth will ever become a happy home for man until malicious gods, vindictive devils, and crucified saviors are completely driven out of the brain of the human race, and in their places forever installed the lovely Goddess of Reason, and the beautiful angel of science. Centuries of time and crime, heredity, tradition and vested interests, have built a powerful fortress for the protection and perpetuation of superstition, but in the very nature of things these bulwarks must sooner or later tumble into ruins, and the stainless flag of science will

finally float in triumph over the ramparts of supernaturalism, man's first and last and only enemy.

The Review is doing a grand work in hastening the dawn of this glorious epoch in the world's history, and I sincerely hope that every Rationalist in the United States will work without ceasing until The Review finds its way into millions of homes now darkened with the dismal fog of ignorance and poisoned by the deadly upas tree of superstition.

————— T. J. Bowles, [M. D.]

#### From an Aged Freethinker.

Madison, Ga., March 18.—I believe everybody who reads it *likes* The Review. It ought to be issued so it could be sold for five cents; it is too valuable to lie dormant. I am in my 87th year and am giving away every day so that I can now scarcely walk any distance. It grieves me to think of leaving our noble editors to battle the best they can. Every prop, however small, if removed weakens the edifice. Superstition has such a hold upon the world, and still impressed from the pulpit almost daily, it will be a hard task to break its hold upon the minds of men. I am afraid *A Future Life?* is ahead of the capacity of the majority of its readers. Still, it is well received. I am too feeble to write.

A. A. Bell, M. D.

*Remarks.*—It is with much regret and sorrow that I note Dr. Bell's self-recognized infirmities in his old age. But I hope he will persist in looking upon the bright side of things, and laugh in the face of hoary Time when he threatens disaster.—Editor.

#### Scientific Speculation.

Kanawha Falls, W. Va., March 1.—While the finite mind cannot fully grasp the idea of unlimited space—it is not satisfied with a bounded space for at once the inquiry is, but what is outside of the boundaries—and the reasoning mind answers space. The same is true as regards eternity or time. Finitely, we think of a beginning and an end but immediately we ask ourselves, what was before the beginning—what after the end—time, duration, space—the eternal everywhere; time, the eternal now? But what of matter? In some form or other it must be as extensive and limitless as space and like time, must have existed always. We know a little about matter, because in some of its forms it is tangible, can be felt, seen, tasted, smelt, etc.

The forms of matter are varied, ranging from the invisible, ethereal, gaseous, on up or down to the densest solid imaginable. What is the primordial form of matter? We do not know; but naturally conclude that the gaseous is, and that it is always progressing toward the solid form. On the other hand, it is probable, and in fact is known, that solids are continually disintegrating and being dissolved and evaporated. Matter is therefore affected by at least two general causes or conditions; heat, and cold. These, then, must be coequal in extent and duration with space, time and matter. But there is also motion. We have then matter, heat,



cold and motion. Given these and unlimited space, what is not possible? Is it any wonder that there is a universe, and myriads of suns and planetary systems; that matter exists in all its various forms from gas to platinum; that evolution and disintegration is continually going on; that new worlds are forming and old ones falling into the suns and being sent out into space again in expanded form, and that in its evolution a world becomes a theater of animate and intellectual life?

J. C. Watkins.

### Reports Progress.

San Francisco, Cal., April 8.—Inclosed please find two more names of new subscribers for *The H. R.*, for one year each. Send them to———and ———. I may soon send you some more subscribers. Inclosed please find a new program of speakers for our Materialist Association meetings for next month, the best speakers we have ever secured, and will send you a still better program for June. We have out-grown our former hall, and are now meeting in a larger one, and are having some musical programs in connection with our lectures, which proves a success. I may pay you a visit before long, and organize a branch of the Materialist Association in Los Angeles.

J. Frantz.

*State Secretary Materialist Association.*

[See the program in editorial department.]

### Has a Rat a Soul?

Los Angeles, Cal., April 5.—A few years ago my office was over the First National Bank, corner of First and Spring streets. One morning when I came down I saw a great crowd of people on the street, and I wondered what was going on. I took my seat on a high chair in the doorway, for the purpose of having my shoes shined, where I could look over the heads of the crowd and see what was going on in the street. I discovered a man with three live rats in a trap and a small rat terrier dog present who apparently was waiting to have the rats let out of the trap so that he could destroy them, and this great crowd had gathered in the street for the purpose of seeing the fun the dog would have in killing the rats. The man let the rats out of the trap and the little dog got them and killed them before they could get away; then the sport being over, the crowd dispersed. The rats were left dead in the street, and I noticed that the dog had thrown one of the rats over into the gutter near the curb, and a man drove up with a team of horses and hitched them to a post, and that one of the horses' hoofs stood on this dead rat. The query that came to my mind at that time was, "What has become of the spirit or the life there was in that rat a moment ago?" That rat previous to its death had all the senses that a human being has, viz: seeing, feeling, tasting, smelling and hearing. Further it is known that many of these senses of a rat are more acute and reliable than what man has. For instance, rats can see in the dark apparently as well

as in the light, as they live in cellars and dark walls. Their sense of smell is more acute than that of man, also their hearing is more acute. They evidently have language that we do not understand, but they certainly understand their own language.

Now the question arises: Supposing a man had been accidentally killed and had been thrown in the gutter (the same as the rat) his life would have gone out in the same way as that of the rat. The rat eats the same food, drinks the same water, breathes the same air, and is susceptible to the same diseases that man is. For instance, it is understood and believed that the bubonic plague and other diseases have been carried and communicated from rats to man, and recently the health department of the State of California has endeavored to exterminate the rats on account of the danger of their spreading diseases to mankind, and many thousands have been slaughtered. After the death of the rat, the body disintegrates and goes through the same process of decay as the body of the man lying dead by its side.

Now the next question is, What has become of the life or spirit that enabled the rat and the man to think, to move and to act? What is the difference, if any, between the two? This question has been a puzzle to me and I am not able to answer it. I cannot see any difference, can you?

John W. Trueworthy, M. D.

### Says "To-Morrow" is Coming.

Chicago, April 1.—In looking through your magazine for April I find your comments on *To-Morrow* and am reminded of that old saw about people strewing flowers on the coffins of the dead, instead of giving them a bouquet now and then while they are alive and able to make use of 'em. But we are not dead—not even dying. We are only suffering from congestion of work in our shop with a somewhat unbalanced condition as between the composing room and the press room—and the fact that when outside work presses we side-track our magazine for the sake of getting the other out. Why not give us a song for the living and growing now, dear brother, in place of a requiem for the dead?

No doubt you have the December number by this time, and the combination January, February, March will be mailed out this week.

With highest regards,

Parker H. Sercombe.

### Autumn Speaks to Spring.

Christchurch, New Zealand, March 15.—Your notes on the "Evangelistic Show" are excellent. I have passed on your paper to several of my friends in order that they might read how you treat religious frauds in your country. I am so glad the "Lancer's" department of the Los Angeles *Times* has paid that pious "bounder," Torrey, so much attention by showing him up to the public in his true colors. The *Times* has given him a good doing!

When Torrey was here he did a good business. He is what I term an "extra" in the ordinary business of his class, and to bear out what I



thought of him, I will designate him the real, live, arch "bounder," possessing all the cheek necessary for the carrying out to the full all that is required to make his religious "fake" successful in the trapping of his "dupes." When will men and women wake up to the methods of these tricksters in the religious show business? As a rule these fellows drop down on us for what they call a week's mission; at the end of that time they have scooped "the pool" and are off to pastures new. The people—that is, those who have attended their missions—drop back again into their own little sectarian "slots," and all remain quiet until the heralding of another fraud in the same business. Then the dupes of the previous fellow commence putting together their coin to pay him for his mission.

What can the resident parsons of the different sects in large cities think of their abilities? They are always complaining about the poor attendance at their places of business, yet a religious "fraud" strolls along and gathers big crowds, aye, and money too. No doubt business is dull for a time after that, in the collections!

You will I am sure be glad to know that Mr. W. W. Collins' Rationalist paper *The Examiner*, is forging its way ahead. The paper enters on its third year of life on the first of April next. Henry Allen.

*Hon. Secretary Canterbury Freethought Association.*

### The Sun God.

San Diego, Cal., March 15.—What would any people know about good more than they know about God if there were no sun in the heavens to give life and light? We can conceive of nothing without the sun. In the sun we live and move and have our being. Is there a virtue attributed to God which will not apply to the sun in the heavens? Had the people of different nations and different religions continued to consider the sun their God—something tangible and life-giving that all could see and feel—would there have been so much wrangling about who, what and where is God? Do we today know any more about God than the early people who, realizing the worth of the sun called it good, or God?

The sun in the heavens is known unto all men; is no respecter of persons; shines upon the just and the unjust, the indolent and industrious, and is today as much alive and worthy of worship as ever. We worship the sun by doing in its light the best we can for ourselves and our fellow men. One has lived in vain if nobody has been made better or wiser for his presence. Some persons seem to do little else than cultivate the patience of those about them. Discipline is good, the same as tribulations.

Mrs. C. K. Smith.

### Responds to Editorial Appeal.

Elk Grove, Cal., March 21.—I suggest no change in the make-up of your magazine. I am no believer in spiritism simply because I find no reason to believe there are spirits; yet if others think otherwise, I say, let them present their views, and proofs too, if perchance they have any.

If you begin to cater to the various whims of your various readers you will soon please nobody. By all means exercise your own judgment and literary taste as to what is proper for publication. I send an article under another cover, on "The Future Life," written especially for The Review. If it "finds favor in your eyes," let me know, as I wish to pay for some extra copies to have you send to some of my friends whose names I will send.

C. V. Osborn.

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### A Rejoinder and a Reply.

Los Angeles, Cal., March 30.—In the editorial review of my article on the "Mysteries of Life," in the April number, if there is no objection, I should like to answer some of the criticisms, and shall confine myself to making some additions to the interesting part of the reference to the honey-bee. The Editor's history of that interesting little worker was correct, with perhaps the exception of, "not being conscious or knowing what she was building the comb for, or how she is doing the work."

In my experience of five seasons with the care of 100 swarms, I made a glass hive in order to study their habits, and I learned many interesting things. I have seen the bees, while the comb was being built, on the floor of the hive, suddenly shake themselves and small flakes of comb would drop from their sides, only to be taken by others up to those that were building the comb. They must have known what they were doing. I have also seen strange bees who attempted to enter the hive immediately driven out. Were they conscious of a foe? When the swarm has lost their queen, no foreign one is allowed to take the lost queen's place, unless they are confined in a small cage for a few days, before they will be accepted. They seem to know that she is a stranger, and show in unmistakable ways that they know it. When the queen is taken from the hive, the bees at once build from two to ten cells, and the first queen that hatches immediately opens the top of every other queen cell and stings them to death, apparently knowing that two queens are not desirable in the hive. The queen stings only her royal mate. When the drones have fulfilled their mission, they are destroyed by the workers. In the East, we found that the workers only lived 30 days, which I noticed in inserting an Italian queen in a native swarm.

The statement made that: "Electricity has no more relation to the human body as an agency or motive power than has heat, etc.," is in my opinion questionable. I would call attention to the late work entitled, *The New Knowledge*, by Prof. R. K. Duncan, professor of chemistry in Washington and Jefferson College. He says, that "matter is made up of electricity, and nothing but electricity." If that is the latest scientific conclusion, and the human body is composed strictly of matter, and that all matter is nothing but electricity, wherein would it be unscientific to assert that electricity and life were synonymous terms? Even Prof. J. J. Thompson asserts that matter is identical with electricity. Prof. Duncan says, that beta rays are 1000 times smaller than the smallest atom known to science, and are charged with negative electricity.



Gamma rays, which is also from radium, will pass through one foot of solid iron or several inches of metallic lead. Prof. Duncan also says that "an electrical current is but a series of corpuscles 'handed along' through the wire," and that a corpuscle is one-thousandth of a hydrogen atom. He also states that gravitation, although unknown, may be the interaction between positive and negative electricity. Prof. Duncan may be correct in his supposition, for we are aware that when the positive and negative poles of the earth change places at the time of our equinoxes that violent storms invariably occur. If we do not know everything, Brother Editor, why may we not speculate or guess at what we suppose it should be?

G. Major Taber.

*Remarks.*—Certainly I do not think that bees are not conscious or are without intelligence. Far from it. I have been a bee student ever since I was about twelve years of age, and the wonders of bee-life have always appealed to me as next in awe-inspiring influence upon my mind to the wonders of astronomy. But my point is that in the building of a comb the bees are not "intelligently conscious" of their work—of the manner of doing it or of the object of their labor. Just as a six-months-old child builds up his pearly teeth; just as most grown-ups eat their daily meals; so the bees build their combs because impelled to do so by force of an overwhelming desire that demands gratification—a sort of appetite. The honey-comb is a very low form of organic structure, though wonderfully adapted to its ends. But so are the teeth of animals and man, and we surely know that men are not "intelligently conscious" of their labor in the building up of their teeth. Men even eat food and drink liquids without intelligent consciousness of just how they do so or why—as to the ultimate end. Few eat to supply the materials for replacing bodily waste, but nearly everybody only to gratify appetite—a blind impulse. So of procreation. Yet men, and bees, also, in some fields of action labor with intelligent consciousness of how and why they work. Here is what I consider a general biological principle or law of nature which clearly defines the difference between actions dependent upon conscious intelligence and those not so: *Living beings learn to perform certain acts by observation and imitation, or by process of reasoning, or by instruction—through words or signs—, as the carrying of a package by a dog and the performances of all other "trained" animals, the building of a house by a man; they perform certain other acts without learning, as breathing, sucking mother's milk, eating, and building of cocoons, bird's nests, bee-combs, etc. In the first case, conscious intelligence, in the other, reflex heredity or subconscious mentation.*

As to heat and electricity: the statement of Professor R. K. Duncan that "matter is made up of electricity, and nothing but electricity" is a mere assumption. Before such a statement can be established as a scientific fact electricity must have been transmuted into the forms of matter and the latter into electricity. And his crass theory that "an electrical current is but a series of corpuscles 'handed along' through the wire," is scarcely worth attention. Nothing whatever ever passes along the wire in the sense of material "atoms," "corpuscles," or bodies passing from one place to another. Wave motion best of all phenom-

ena exemplifies the nature of electrical "currents"—which is a misnomer.

The wireless telegraph daily demonstrates that there are no such things as electrical currents, but electrical waves. Throw a pebble into the middle of a pond of still water. The result is a vivid exemplification of the action of a transmitting instrument of a "wireless." The message goes out in waves in *all* directions from the center, not in "currents" in one direction only. Radium and its phenomena seems to have driven some professed scientists into most absurd theorizing. The corpuscle is another little god made by man, like his other gods, to "explain" and account for certain not-understood phenomena. As real knowledge is gained by "intelligent conscious" observation, experimentation and ratiocination, these gods, great and small, vanish. No, I think consciousness is a phenomenon of brain, and we have no evidence whatever that anything else in nature, not even of the human body itself, is conscious,—*Editor*.

### The Conundrum of Ages.

Los Angeles, March 28.—I see that you have made great improvement since you started *The Review*, and it is now a most creditable exponent of live and active ideas; and to do what you have done at your age and with your limited means is quite remarkable. I have read your book on the conundrum of the ages [*A Future Life?*], and do not see how reason can work any different than you have applied it to the subject, for it is, and must be, dissatisfied with all efforts or claims applied to the question of a continued consciousness after the stopping of our two pumps—of wind and blood. To send a man good wishes is not much, but it is about all I am able to do; but I hope for your continued success as we move on to the universal "jumping-off place," which has no terrors for men who think and reason.

C. Severance.

*Remarks.*—Referring to my "age and limited means," I will reply that though long past Osler's limit of usefulness, I hope, at 66, I am not yet past my limit of usefulness. And as for "limited means" when starting *The Review*, I would not dare to tell anyone how very limited my means then were for fear of losing my reputation for veracity! —*Editor*.

### Makes a Good Point.

Rumford, Me., March 29.—I enclose you \$1.00 for *The Humanitarian Review* for another year. I am a disbeliever in the continuity-of-life idea, but have found Spiritualists, as a whole, rather an aid to free-thought, and am in favor of allowing them fellowship. But I think the liberal press should devote more rather than less space to the modern aspects of the religious problem. It is manifest that the views of the church are being modified as to doctrines, but the everlasting effort to enforce the rule of the church anywhere and everywhere is also manifest. The quiet methods that they employ, particularly in the schools,



is a matter requiring constant attention. It is not impossible that the present liberal preaching (which if persisted in will undo the church) is a policy-measure to hush the forces of freedom into a false security.

Manly A. Brigham.

### Web-Footed.

Pentwater, Mich., March 30.—The extract in Humanitarian Review, p. 539, April, I am not entitled to. As a rule, I am careful in giving credit to authors. The "web-footed creatures" quotation belongs to Col. Ingersoll, used by him to illustrate the fallacy of the "design argument." "Two-thirds" water should be three-fourths.

While "giving credit to whom credit is due," let me ask how many Freethinkers are aware of the fact that Col. Ingersoll is not entitled to the credit of originating the expression, "An honest God is the noblest work of man"? It belongs to Dr. Andrew Jackson Davis, the eminent Spiritualist author.

W. F. Jamieson.

### His Letter is Little but His Work is Big.

Georgetown, S. C., March 15.—Please send H. R. to——— for which I enclose payment. I feel that each new subscriber for your excellent magazine is one less for superstition and one more for enlightenment.

F. M. Brickman.

*Remark.*—Mr. Brickman has sent in eleven new subscriptions since the middle of last December, which shows what *can* be done when one tries. In such good work Friend Brickman not only helps The Review and thereby the cause, but directly benefits those he induces to become subscribers. Such is the work of a practical Humanitarian.—*Editor.*

### Likes Simplicity and Brevity.

San Diego, Cal., March 29.—I was much surprised and delighted yesterday to receive The Humanitarian Review for April so long before the month comes in. It is well. If you have them to spare, please send me one March and two April numbers of The Review. It is fine-looking as well as readable. How much handsomer is the cover than that of a magazine embellished by pictures of red-haired, gaily-dressed, impossible women! Simplicity is beautiful as well as strong. Nor do we want a whole column of words for what might be told in a brief paragraph.

Mrs. C. K. Smith.

### Thinks The Review "a Credit to Materialism."

La Grange, Ill., March 23.—Kindly send me one copy of Jan. H. R. If I received one it has been stolen, because I keep files. The Review is now certainly a superb periodical and a credit to you and to Materialism.

Otto Wettstein.



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Frontispiece to *The Humanitarian Review* for June, 1909.

E. A. FITCH

*See "Reminiscences of an Aged Freethinker," page 675.*

# THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientific Method

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Vol. VII, No. 11.]

JUNE, 1909.

[Whole No. 78

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For THE HUMANITARIAN REVIEW.

## TRUTH ABOUT THE ONLY TWO "SUBSTANCES," ETHER AND PROTOPLASM.

BY THADDEUS BURR WAKEMAN.

FOR a year or more the readers of The Review have been following a series of articles, largely from me, promising to lead them up to some true knowledge of the modern "Queen of science and the sciences—*Sociology*." But it is impossible to lead those who are not, to some extent at least, prepared to follow. The need of this preparation will not be questioned. Nor can there be any serious question but that the ultimate "substance," to use Prof. Haeckel's word, which lies back of all our knowable world of existence, is the *ether*; and that, therefore, is the first subject to become realizable in order to explain to us the world which it makes and of which we are conscious parts. Nor is it less clear that the second subject to be realized is that "substance" protoplasm, whose activities all vital and psychic processes and properties are, and without which, they *are not*!

"Substance" is a Latin compound word, made by joining the preposition *sub*, under, to the verb *sto*, I stand, and means the thing or object standing under other things and upon which they rest. That this *substance* was the *ether* was the old notion of the human race. The Greeks supposed it to be the thin and pure form of our air, and which became visible when the clouds and thicker air was "broken up" on mountain tops, or the clearest nights. Homer has a famous line on this subject—line 299 of



the 16th book of the *Iliad*, which was also inserted in the splendid night scene which closes the 8th book. Lucretius and Virgil echo this ether concept and vision; and Goethe, "the first of the moderns," preserves it with new and real meaning in his "rhymed sayings" called "God, Mood, and World," thus:

"On mountain tops of purest height,  
Deep ruddy blue is Heaven's light."

--that is to say *nearness*. This is said of the ether as the touch of the infinite substance, and the words tell the charm of mountain climbers, like Prof. Tyndall. That charm inspired his book on 'light, as well as Goethe's theory of light and color—which was the foreboding of our truer theory. This newer use of the old ether word and idea as our modern substance, is a healthy growth from its old root; and Haeckel and most modern scientists do well in retaining it. But others, like Prof. Larkin, say "energy," *radiant* or other. Others insist upon *electricity*, *dynamis*, *God* or *go* (with the *d* off) or Nature=God-Nature or Nature-God, etc. But had we not better follow Homer and Haeckel?

To begin, then, with the ether: As Haeckel tells us in his *World Riddle*, we must not be stupid and deny or doubt its existence any longer, as the Infinite All, the endless acting *plenum*, or as Goethe said it, the infinite and continuous act and fact, the pure existence of *Go*, out of which all of our world of objects arises. The betweenity, which we sense between those objects, in our space, and their succession in our consciousness, is our time. Space is our noting of the absence of matter between objects; and time the noting of the change of matter in succession; and so space and time are subjective and negative-sense conclusions of our own. Without matter there could be no space, and without the change of matter no time; and without the union of matter and motion, as and in one, no "substance" or world-ether. This true nature of space and time is never to be forgotten.

The next concept of science, ever to be realized, is the constant and ever-new creation of matter out of this substance-ether, and the final radiation and return of matter into its substance again. This circulation of matter through the five states, stages, forms and phases of its transformation, in so doing, appear as the infinite All of existence, as now sensed and understood. These five states, etc., of matter above referred to, are (1) the substantic or *etheric*, (2) the *gaseous*, (3) the *liquid*, (4) the *plasmic* and (5) the *solid*.

Begin with the little finger and count them in that order on

your hand. They are the five bars of the music of the All, and of its spheres and suns, and at the same time their creators and sustainers. The first two may be also called radiative. The changes of matter, then, are not only those as to place and succession or order, which give us time and space as above stated. The more important of these changes are those from one of its states, etc., to the others, in the eternal round of its five eternal creative processes. The law of equivalent correlation applies to *all* of these changes of state, etc., as well as those of time and space; and so that law is confirmed again as our key of the All-Universe.

We owe the ripening up of these views to the justly celebrated Swedish chemist, astronomer and general scientist, Svante Arrhenius and his book, *The Growth of the Worlds*, or, as our rather blind English translation (put out by the Harpers) has it, *Worlds in the Making*. The great points made in this work are his showing that the suns are terrific chemical (and so lectrical and etheric) dynamos. They radiate, with eternal push, light and etherical matter, etc., into the immensities of space. There the chemical elements of matter begin to be formed, and by correlative return-push, which we call gravity, these return to feed their sun-dynamos. There these in turn undergo terrific chemical changes—emitting a constant radiating out-flow of the light, etc. The sun is thus eternally fed by the endless chemical changes of the states of matter into each other, and their consequent circulation without end. Of course, under this view, all of the old nightmare of the "nebular hypothesis" of Swedenborg, Kant, La Place & Co., with its "dying suns," etc., all drop out at once. The Infinite All has been, is, and will be changing forever, simply because it is infinite; and the changes and circulation of its correlating states, etc., of matter are also infinite and eternal. The universe of these self-creating and balancing eternal changes can never break, collide or burn out; nor can their solar systems. This is the cosmic bank that can never suspend nor break, and whose dividends are a regular dependence for incalculable ages.

With these conclusions of Arrhenius should be read the recent work, *Radiant Energy*, of our Prof. Edgar L. Larkin, director of the Lowe Observatory, Echo Mountain, Los Angeles, Cal. He is another astronomer who has outgrown the "nebular hypothesis," and, therefore, his book is from one of the emancipated. It reads very usefully as a successor of Arrhenius and his new chemical astronomy and electrical and radiative universe. He seems to think that the sun is too hot for chemistry; but he agrees with



Arrhenius that if La Place were living today he would not advocate "the ring doctrine of stellar evolution," which has made him famous. Prof. Larkin shows that Poincare presents the now all-important apiod form of evolution and transition; "through which form many binary suns are now known to be passing." This, of course, could not be known to La Place when he formulated his famous and now superseded hypothesis of the formation of worlds by the abandonment of peripheral rings by rotating and subsiding gaseous or liquid masses. \* \* \* "It is," says Larkin, "possible that a nebula may break up into rings by action of other masses and its own tenuity and internal state, but that is not the leading fact in nature." See *Radiant Energy*, pp. 260-2.

This apiod form seems to be the one shown in the evolution of binary stars from nebulae. Its name (from the Greek *apion*, a pear) suggests the pear shaped bission of plasmic cells and bodies in biology, of which counter illustrations are given on the pages above referred to. But these stages of preparatory evolution?—must they not bring full formed suns and solar systems, with planets and moons, all built up and balanced, and yet ever renewing as they sweep ever on and on without end or limit of space or time?

Such is the view of Arrhenius; for after, as he says, "replacing" the "superseded" hypothesis of Swedenborg and La Place with that of modern electric-chemistry and circulation of matter as it ever radiates and correlates its states, etc., through the infinite, forming nebulae-dust, comets, meteors, etc.—he concludes the subject thus:

"In virtue of this compensating co-operation of gravity and of the radiation pressure of light, as well as of temperature equalization and heat concentration, the evolution of the world can continue in an eternal cycle, in which there is neither beginning nor end, and in which life may exist and continue forever and undiminished."

—*Das Werden der Welten*, p. 190; translation p. 211.

Just as the above quotation was being written the mail brought from Prof. Haeckel his latest—his farewell utterances, at Jena; and they say plainer than words: "Don't omit the universal law which our great uniformitarian evolutionist, Goethe, wrote over Schiller's skull:

What greater can man's life ever gain  
Than that God-Nature herself to him reveal;  
How she lets the firm-solid as spirit flow,  
How she the spirit-begotten as solid forms again!

In my next article will be shown how nature plays this law in

her "substance"-*protoplasm*; and so evolved her Haeckel to interpret her law for us.

In order to understand and appreciate the important and interesting new views treated of in the works of Prof. Larkin and Arrhenius, and others similar, it is very desirable that the two works of James B. Alexander, Minneapolis, Minn., should be read with them, to wit: *The Soul and Its Bearings* and *The Dynamic Theory*. His book on the "Soul," etc., is his last, and should be read first. Write to the author and get it if you can, and see that it is in your neighboring libraries. It is the thing to make *The Review* and the scientific articles which appear in it intelligible and delightful.

Coscob, Conn.

(*To be continued in the July number.*)

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Written for *The Humanitarian Review*

## A NEW COSMOLOGY.

BY J. G. SCHWALM,

Author of "Uncle Sam's Religion."

IN writing this paper I am laying no claim to original and practical astronomy. I wish only to present a theory, which has impressed itself upon my mind, to my companions in the study of the mysterious and wonderful universe of which our earth is a part. I want to give honor and praise to all original searchers in the many realms of nature. I want to confess my impetuosity and I want to make humble acknowledgment to all who are above me in their accomplishments and in their endeavor to make known the truth for the good and advancement of the race. I ask no thoughtless submission to my statements. I invite the most keen and intense criticism. Whatever the truth may be, it will come out at last. I may be mistaken; the probability is that I am, but it does not so appear to me now, and in the following pages the kind reader will find the reasons for my faith.

Everybody has heard the story of how Newton saw an apple fall to the ground and from that simple event pointed out, to the satisfaction of almost everybody from his time to the present day,



the varied and manifold motions to which this mysterious force which he called gravitation or attraction gives rise.

The first problem is whether this force is an attraction between different bodies, or whether it is an external pressure which causes separate bodies to come together; in short, whether it is a "pull" or a "push."

It will appear immediately to the "unfixed" mind that one theory is as reasonable as the other. We cannot comprehend what causes the "pull" nor what should cause the "push," but whatever reasons there may be in favor of the one are equally in favor of the other. Space pressure is as reasonable in the event of the falling apple as is the theory of attraction. In both theories the direction of the force is toward the center of the mass. The isolated body in space must, because of a uniform pressure on all sides, take the shape of a globe. It must, when this uniform pressure is interrupted, respond to the slightest disturbance, and when two bodies become in mass and distance properly related, they will be forced together. In this perhaps more than any other one fact is the evidence which favors the theory of the "push" and which is against the theory of the "pull."

The universe, as it appears to me, is a blind and hap-hazard combination. It is as it is, not because some underlying intelligence designed a certain system, but it is as much a thing of chance as are the particles of an ash-pile, or of the sands on the seashore. The planets are not deposited in their relationship according to certain systematic calculations, but they are the result of a thousand fates, each planet having a history of its own. From the earliest time when the first particle of condensed matter appeared in the spaces, the space pressure was on all sides of it. As now, the particle was subject to the law of following the line of least resistance. Under the assumption of attraction there is no well-defined reason why any two bodies should attract each other, while under the theory of space pressure there is every reason why they should be forced together.

Speaking of the "sphere of influence" of the planets or of the sun or moon is simply saying that the space pressure is interrupted and that the resistance between two bodies has become less than the pressure outside. Space pressure being uniform on all sides becomes broken between the bodies and while on either side of these bodies the pressure of endless space is unbroken there is but a limited resistance between them. When, therefore, the distance and mass become properly related, the external

pressure overcomes the intermediate resistance and forces the bodies together.

That there is such a space pressure is evident from a number of facts. The atmosphere though invisible has a well-defined substance, and with the change of temperature we are made aware of this substance in the form of wind. It appears to me that because matter becomes condensed is the act of pressure rather than attraction. The universe is not only composed of suns and planets, but the whole heaven is permeated with light, heat, electricity and ethereal substances which have not yet been classified. Now, all these substances have a more or less certain specific weight and occupy certain definite parts of space, and it is my contention that it is not attraction which forces bodies together, but that it is unlimited space substance back and behind the bodies overcoming the substance limited between the bodies, and thus by the very simple law that the greater volume will overcome the lesser the mystery of why apples fall to the ground is fully explained. And the force is not an assumed force, but is a well defined process of mathematical calculation.

A good illustration of the manner in which the space pressure moves bodies is the phenomena of wind. In all cases when the air moves it is because a near-vacuum has been created which is equal to saying that the equilibrium has been broken and the greater volume back and behind the lesser intermediate volume moves toward the near-vacuum. This clearly is not a case of attraction, but purely an external pressure. The interval between two bodies within the sphere of their influence represents a near-vacuum—a break in space pressure and the greater external pressure overcomes the lesser intermediate pressure, the bodies are forced together and the equilibrium re-established.

Perhaps the words "space pressure" do not convey the meaning which I intend them to convey. I might call it ether pressure, or light pressure, or electric pressure, or some other property which has not been classified, but because the ultimate, absolutely-inseparable condition of the inter-planetary substance is still practically unknown, the words "space pressure" will serve as a substitute until more data concerning this mysterious substance which fills the universe can be utilized. Like the water covers, blanket-like, the bed of the ocean, and like the air lies on the water, so this space substance lies not only on the air of our world, but on every world and every thing.

The following laws and figures are offered in proof that bodies are forced together by an external pressure and to show the



working of this force as related to the motions of bodies contained in the solar system.

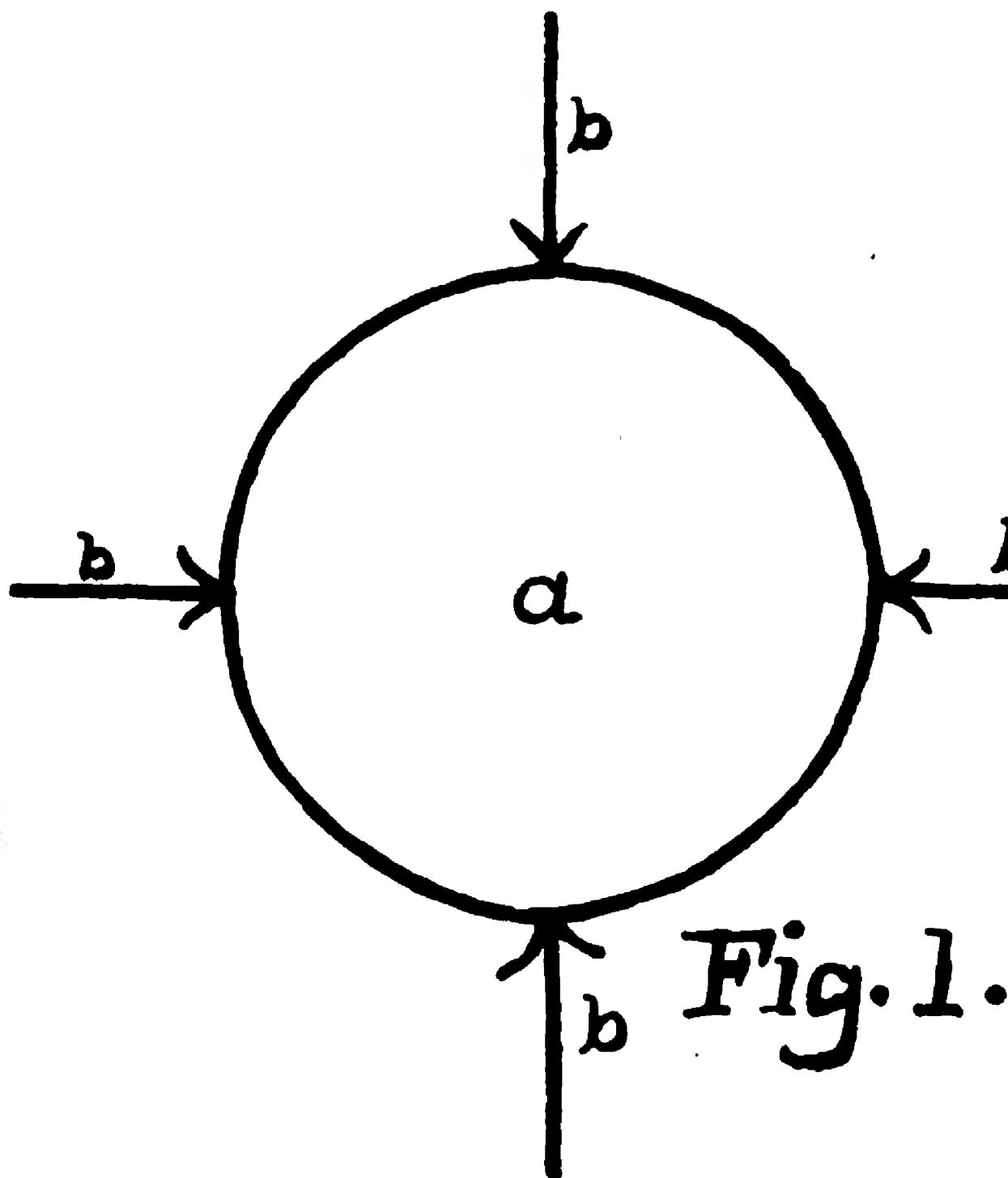


Fig. 1. Let *a* represent a body isolated in space beyond the sphere of influence of any other body. Let *b b b b* represent space pressure and note the natural results.

Law No. 1.—A body isolated in space having an equal pressure on all sides forms a globe.

Law No. 2.—A body isolated in space having an equal pressure on all sides remains stationary.

Law No. 3.—A body isolated in space can move only by another body disturbing the equilibrium of space pressure, or by some other force.

Law No. 4.—The sphere of influence of any body is determined by its magnitude.

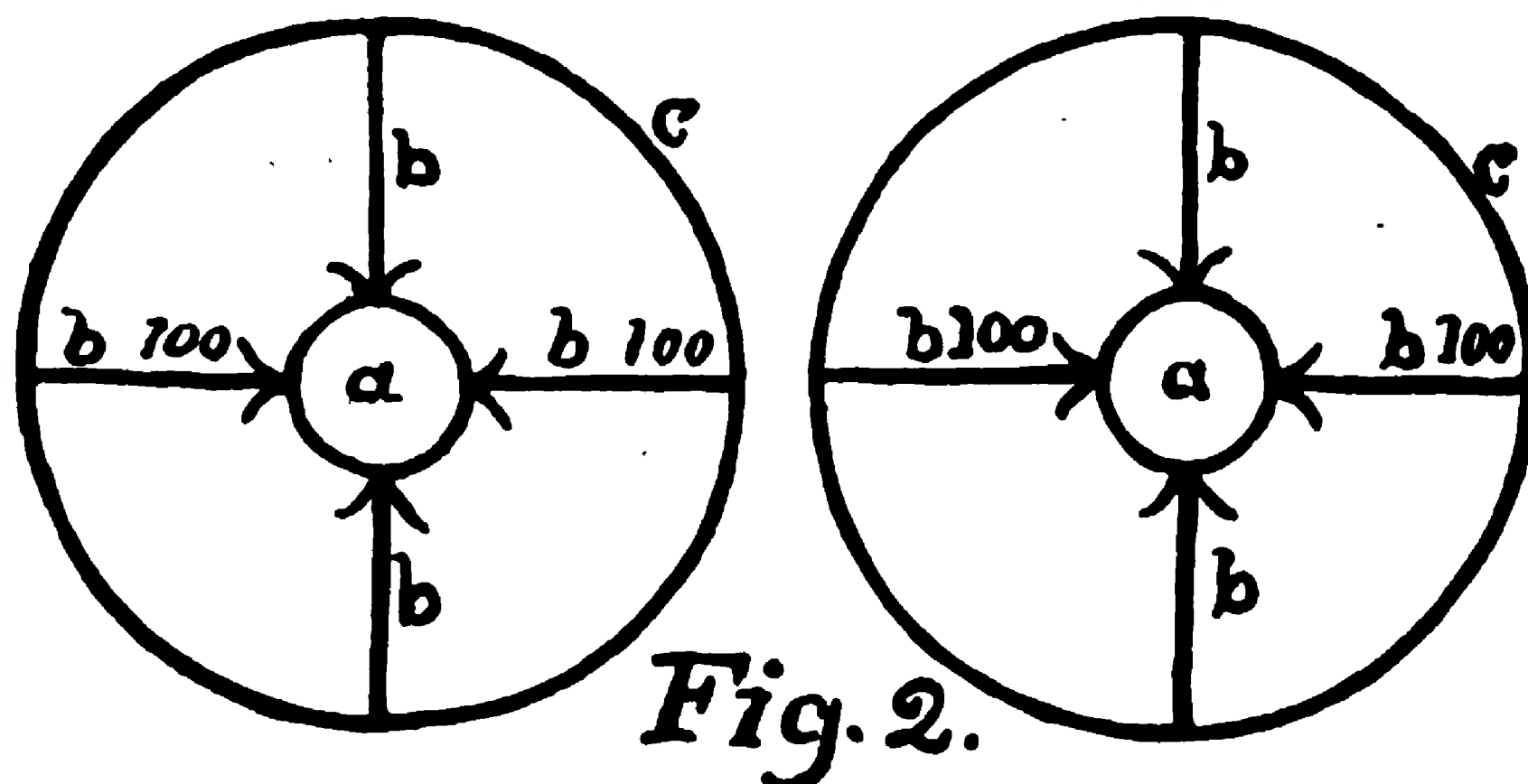


Fig. 2. Let *a* represent bodies separated in space. Let the lines *b* stand for space pressure and let *c* represent the sphere of influence.

Law No. 5.—When the distance between two bodies in space

is greater than their sphere of influence, they will remain separate.

Law No. 6.—While space pressure remains equal (100) on all sides, bodies can have no motion except by some other force. (100 pressure cannot overcome 100 resistance.)

Law No. 7.—While space pressure remains equal (100) on all sides, the body will retain the form of a globe.

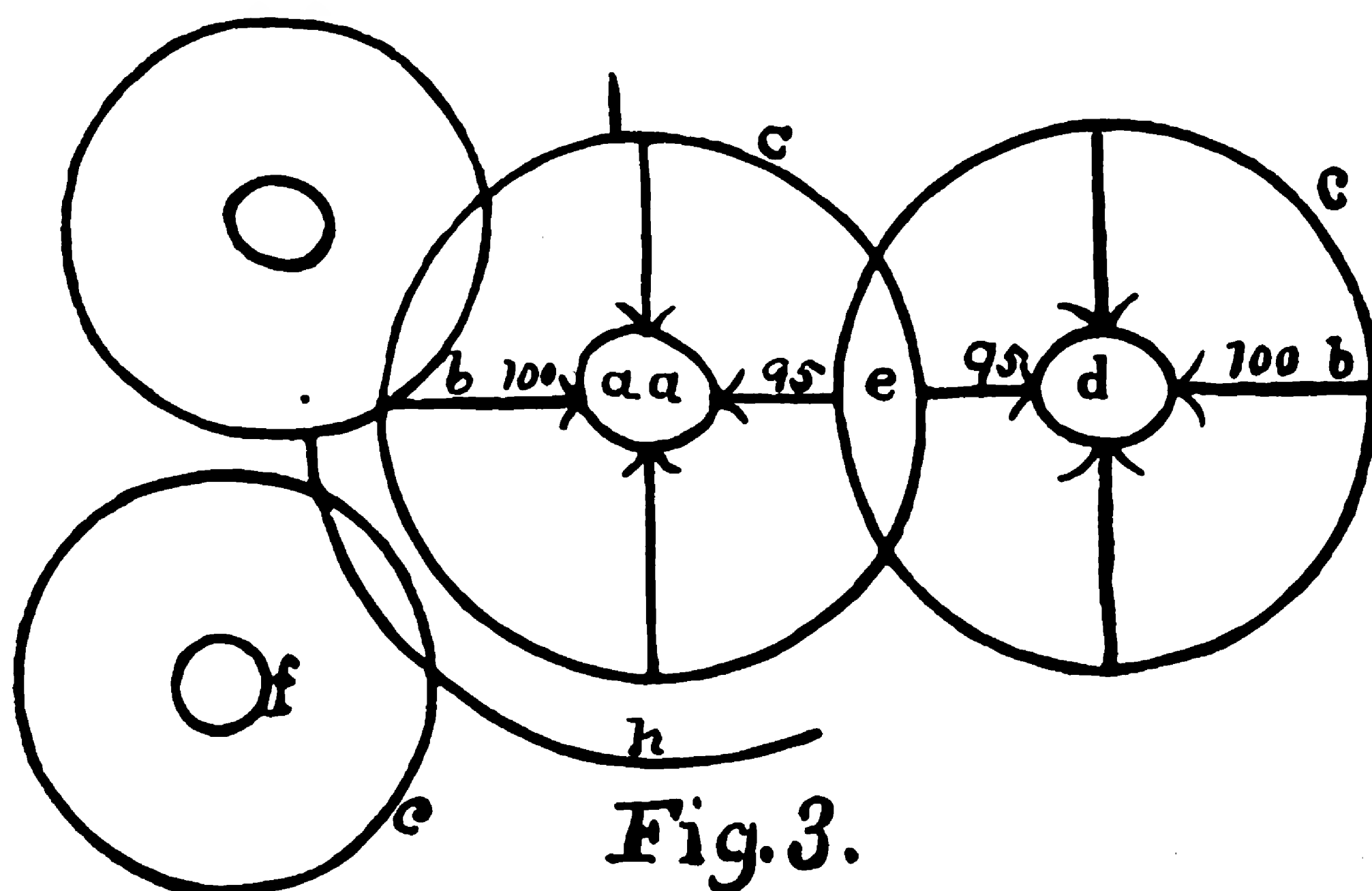


Fig. 3. Let  $d$  and  $aa$  represent bodies within the sphere of their influence  $c$ . Let the lines  $b$  represent space pressure. Let 100 stand for the amount of pressure necessary to maintain an equilibrium, and let 95 denote the weakened pressure because of the near-vacuum or lap,  $e$ .

Law No. 8.—Bodies of equal volume within the sphere of their influence when stationary are forced upon each other, 100 pressure overcomes 95 resistance.

Law No. 9.—Stationary bodies within the sphere of their influence will move together in a direct line with the center of their mass.

Law No. 10.—Bodies within the sphere of influence of other bodies will form into an oblong. (See  $d$  Fig. 3.)

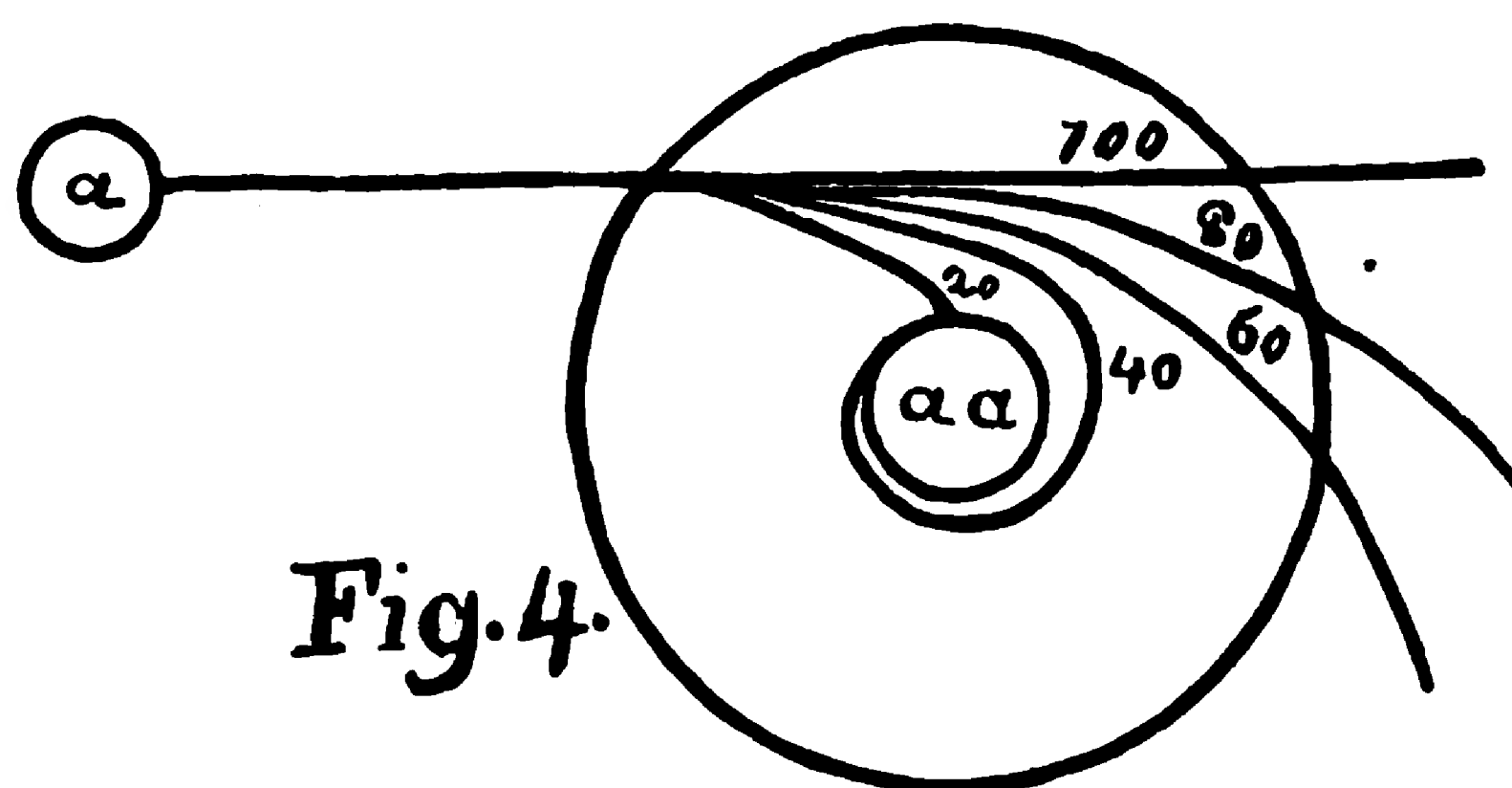
Law No. 11.—A body within the sphere of influence of two other bodies will take an irregular shape. (See  $aa$  Fig. 3.)

Law No. 12.—Small bodies may become large bodies by space pressure forcing other bodies within the sphere of their influence upon them which in turn enlarges the sphere of their influence until all bodies and particles in such sphere of influence are exhausted. In Fig. 3, let  $d$  and  $aa$  unite. This would enlarge the



sphere of influence of  $aa$  to line  $h$  and the body  $f$  would immediately unite with the consolidated bodies  $aa$  and  $d$ .

Law No. 13.—Stationary bodies within the sphere of their influence under space pressure can move only in a direct line, and upon meeting another body must come to an absolute standstill. In the case of equal volume there will be equal momentum which will result in absolute stagnation. In the case of unequal volume, the greater momentum of the smaller body will overcome the greater mass of the larger body which again will result in absolute stagnation.



**Fig. 4.**

Fig. 4. Let  $aa$  represent a motionless body;  $c$  the sphere of its influence. Let  $a$  represent bodies in motion on lines 100, 80, 60, 40 and 20. Let these figures represent the ratio of their velocity, 100 being the maximum momentum and of such velocity that space pressure is wholly overcome by momentum.

Law No. 14.—A body coming within the sphere of influence of another body with one hundred momentum (100) will not be affected by space pressure and will continue in a direct line.

Law No. 15.—A body coming within the sphere of influence of another body eighty momentum (80) will describe a hyperbola and pass beyond the sphere of influence to become lost in space.

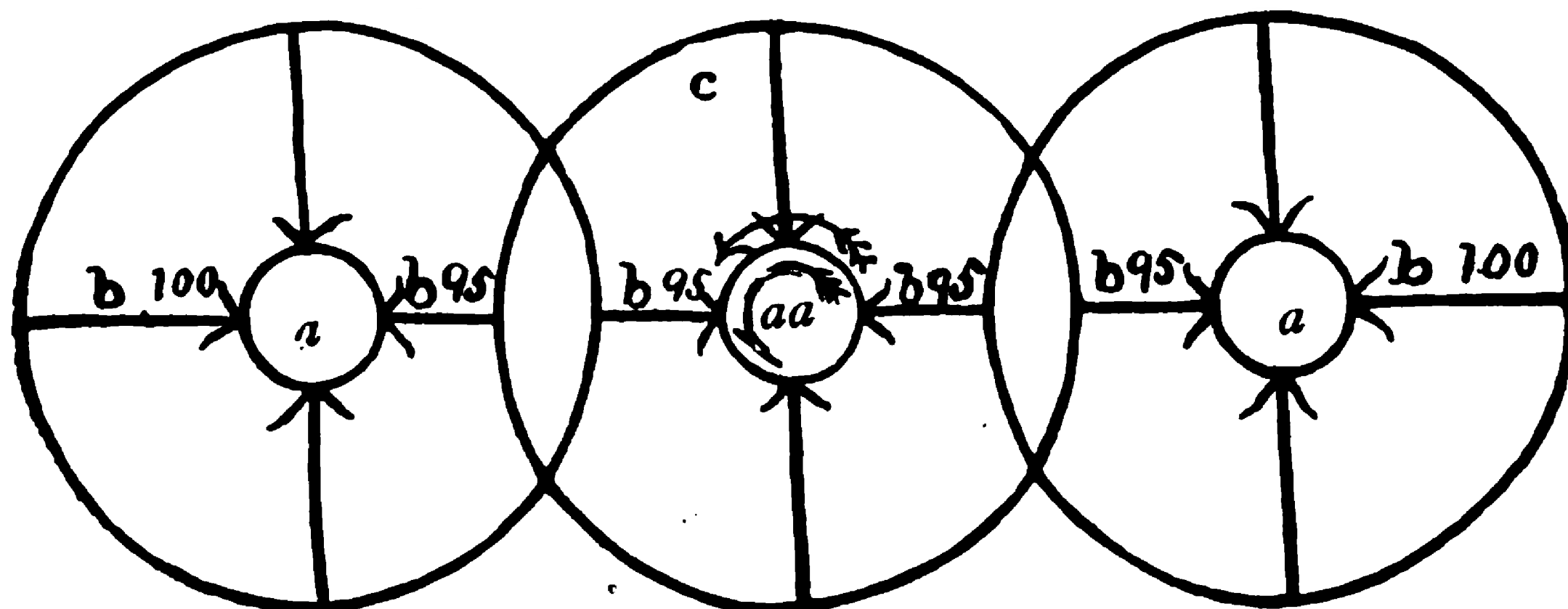
Law No. 16.—A body coming within the sphere of influence of another body with sixty momentum (60) will describe a parabola and may or may not return to the same sphere of influence.

Law No. 17.—A body coming within the sphere of influence of another body with forty momentum (40) will describe a spiral and fall upon its primary.

Law No. 18.—A body coming within the sphere of influence of another body at twenty momentum (20) will describe an oblong and fall upon its primary.

Law No. 19.—A body cannot remain indefinitely within the

sphere of influence of another body without falling upon it except by some other force than space pressure. (Nor by attraction or gravitation.)



*Fig. 5.*

Fig. 5. Let *aa* represent a revolving body, *c*, the sphere of its influence (push or pull), and *a*, bodies at rest. Let lines *b* represent space pressure (or attraction), and what becomes of the bodies at rest?

Law No. 20.—A revolving body does not change space pressure (or attraction) from a verticel force to a rotary force.

Law No. 21.—Space pressure (or attraction) is impotent to either set in motion or retain in motion any secondary body around its primary.

Law No. 22.—A stationary body within the sphere of influence of a revolving body is forced upon the revolving body in a direct line just the same as if it did not revolve.

### *Summary.*

Some other force besides space pressure (or attraction) has set the heavenly bodies in motion, keeps them in motion and prevents secondary bodies within the sphere of influence of their primaries from falling upon them. From these laws and figures it seems to me that space pressure forces and keeps matter together and also that such space pressure of itself is impotent to supply the force necessary for moving either a primary body around its axis, or of a secondary body around its primary.

We will now proceed to find the cause for these motions. In accounting for the present condition of the solar system, it will be necessary to take into consideration a large scope of activity. Numerous processes have been advanced by which the system obtained its present constitution. Two of the most popular theories are undoubtedly those of Laplace, and that of another noted



French astronomer, Faye. The chief difference between their theories is that Laplace begins with an intensely heated condition of the original world stuff, while Faye begins with an absolutely cold condition. But both found their theories on an original rarefied condition of matter from which is derived through condensation the present condition of the solar system. The method by which this condensation is brought about is ingenious, but has not been found to sufficiently account for a number of congruities which bespeak a cause. In the first place I desire to present a very simple illustration of the process of condensation of rarified world stuff into worlds or heavenly bodies:

Suppose a bright, clear day and you are looking west at noon. Not a cloud or a sign of a cloud do you see. There is no evidence that a cloud will ever appear, but at four o'clock you look at the same horizon and see the heavens black, the lightnings flash, and you hear the thunders roll. Where everything was clear and quiet a few hours before, now vast masses of clouds appear and mighty forces are contending. Apparently all this commotion came out of nothing, but everybody is more or less familiar with the causes of a storm and I will not enter into this, but simply remind the reader that it may be taken for granted that the original solar storm from which the *nebulæ* and afterwards all the bodies now contained in the solar system came about from some similar cause. Perhaps some immense comet passed through the solar space and from its friction a change of temperature was caused and from that the condensation of *nebulæ* and worlds. The heavens are full of moving bodies and vibrating forces so that it is quite reasonable to suppose that some body or force created the condition necessary for the condensation from a clear, quiet heaven, of a solar system just the same as that from the condensation of vapor into clouds, clouds into rain; and from this rain a river and lake system can be formed.

Let us again use the rain-storm as an illustration of how the planets and sun were created: You look upon a field before the storm and not a sign of water is visible. Not a pond or puddle do you see. But the storm comes on, and as you keep looking you will notice the appearance of puddles of various dimensions. At some points in the field there will be depressions and into these the water flows from all sides. Every such depression will become a center into which space pressure (or attraction) will force the water. Imagine now if you can that the field is the solar space. The rain-storm, the original solar disturbance, and the formation of the puddles and ponds as the formation of the

sun and planets. When the storm began, there came a drop here and there and as it continued very small puddles appeared at first, but every drop added to these small puddles and from every direction the water ran into depressions until an equilibrium was established—a large pond in the lowest depression and many smaller ones on every side.

Imagine, again, that the matter as it condensed in the solar space first appeared as vapor or *nebulæ*, then as drops like rain; then as the process of condensation continued, as small marbles, then as balls, and then as balloons, the larger ones like the pond of the field receiving through space pressure (or attraction) the smaller ones until the storm was over and an equilibrium was established. The only difference in this process of pond and planet making is that the pond will be flat while the planet must necessarily be round.

I think almost everyone will be able to comprehend this illustration. It appears to me as a reasonable explanation of the process by which the bodies of the solar system were formed. The flowing together process is, of course, still going on. Every meteor which arrives upon the surface of the earth is a drop to the pond. And I believe that much of the rain which falls now is not vapor which has risen from the earth into the sky, but is original world stuff, for as all the water was condensed in the sky originally and fell to the earth, so very likely much of the rain now coming to the earth is original condensation and new world stuff. This, however, is immaterial to the matter in hand.

What we want to do now is to explain the various motions of the bodies belonging to the solar system. I have already indicated that space pressure (or attraction) could not in itself cause or maintain the various motions of the system. Space pressure can only force bodies together in a direct line. All other movements must find their source in some other cause.

Let us see if we can find any reason why a growing body in the heavens should turn around on its axis. Supposing two such growing bodies are a million miles apart. They grow by other bodies within the sphere of their individual influence being forced upon them by space pressure until the spheres of their combined influences meet and they are forced upon each other. We will suppose that these bodies are five hundred miles in diameter. Can you imagine of any results of the clashing together of these two worlds, going perhaps at the time of the clash at the rate of several thousand miles a minute? It must be evident to all who



can comprehend the force with which these bodies must come together that immense changes in their condition will take place.

Very likely if they were solid bodies, the heat caused by the impact would immediately transform them into a liquid or molten condition so that the present heat of the sun and of the formerly heated condition of the earth and the other planets is readily accounted for. Again, would the impact tend to create any new conditions? Is there a possibility that it might tend to cause the new body to revolve around its axis? I think this is very evident from this consideration. Any variation in the texture or temperature of the bodies would tend to direct the momentum either to one or the other side, and unless both bodies were perfectly uniform in every respect, could such a result be prevented? Altogether it is likely that the texture, temperature and form would not be uniform in any body under such conditions as are now under consideration.

The sun and all the planets at the present time have their variations, and it seems reasonable to suppose that such variations existed from the beginning. It is therefore quite probable that when the process of combination of sun and planets took place as described, the variation of texture, temperature and surface-form tended to produce axial revolution, and once this motion began by any growing body, no matter how slow or vacillating, even if it were only immense tidal waves, every other additional body of any considerable magnitude would be more apt to arrive under conditions more favorable to create or accelerate the revolution. From this it will appear that the isochronous or non-revolving body would be the natural exception and the revolving body the natural rule.

To put the process into a formal law would be as follows: All non-revolving masses forced together, having a variation of texture, temperature or surface-form, will become revolving masses from the deflection of momentum to one or the other side.

Any non-revolving mass falling upon a revolving mass will accelerate such revolution from the deflection of momentum towards the motion of the revolving mass.

In case both masses revolve gear-way, or counter gear-way, with equal momentum, the cause of continued revolution of the combined mass will fall back to the principle of deflection of momentum by variation. Any discrepancy in a uniform revolution of either body will throw the greater momentum into pre-eminence, which will govern the revolution. Having thus all the elements necessary to insure axial revolution of a growing mass,

we are now ready to take up the effects which such revolution has on inter-planetary substance and other bodies.

I have set forth numerous reasons why space pressure (or attraction) is wholly impotent to account for bodies revolving in orbits within the sphere of influence of other bodies. Some other force besides space pressure (or attraction) and the resultant gravitation is necessary to account for the orbital motion of the planets around the sun and the satellites around their primaries. This force I shall call, as the most available term, rotary persistence. Under this theory every incongruity now existing in the science of astronomy is fully explained and there is not a single hitch in the whole system. Every phase and movement falls into absolute harmony.

Every revolving wheel or body sets in motion a certain amount of the adjoining substance with which it comes in contact. This motion is what I mean by rotary persistence. This force as pertaining to the solar system is set in motion by the sun and carries in its whirl every planet and directs the courses of the comets around the sun. Also this same force carries the moon around the earth and all other satellites around their primaries.

It is a well-established fact that all the planets move around the sun in the same direction with the motion of the sun; also that all satellites move around their primaries in the same way. Again, all planets and all satellites are almost in a direct line with the plane of the equator of their principal. The nearest to the principal, planet or satellite, move the fastest, and as they are removed from the principal and the force decreases, they move with exact precision to the decrease of the rotary force. As an illustration of the condition and movements of the solar system in connection with this rotary persistence, I cannot do better than to refer the reader to a whirlpool in a river or stream. Who has not stood and watched the sawdust and chips go round and round at some time in his life? Round and round they go, fast and slow, in exact proportion to the distance from the center. This is the way the planets go around the sun, the moon around the earth and the satellites around Jupiter and the rings and satellites around Saturn.

It may be objected that I am placing too much stress upon the possibilities of this force; that the revolution of the sun cannot set in motion and keep in motion all the matter connected with the system. It is a far-reaching assertion, but it appears to me quite as reasonable as to suppose that the gravitation of the planets is caused by attraction. In fact, the science of astronomy



has positively failed under the theory of attraction to make good while the theory of rotary persistence explains everything:

Space pressure (or attraction) in connection with the sun has an influence upon the earth and very likely on several or all of the outer planets; and if it were not for the speed with which the earth and the other planets revolve around the sun, they would fall very quickly into it. Very likely thousands of planets have made their descent into the sun and the reason why the remaining planets are still coursing in their orbits is because their speed and dimensions are in proper proportion so that space pressure does not affect them. Rotary persistence, distance and mass is so proportioned to space pressure that a perfect equilibrium is established.

The revolution of the sun is declining and must continue to do so, for there are no bodies now in the solar system that will accelerate its motion by falling into it. All the planets together as compared with the sun would be less than a quart measure to a barrel. As the sun's motion will become slower and rotary persistence less, the planets will describe a continuous spiral toward the sun and finally fall into it, which in case of the earth will be like a drop falling into a tub of water—just a little splash, that's all.

With the earth and the moon it will be different. That will be more than a splash. It will be somewhat of a calamity, and will put a quiet to all speculation. But these changes will be so slow that there will be ample time to think them over and prepare for them.

The slowness of the sun's revolution at the present time may be accounted for from its immense magnitude. The majority of its mass having combined so long ago that its original speed has decreased for want of receiving bodies with bulk enough to accelerate and maintain its momentum. Only where masses of nearly the same dimensions combine can axial rotation become accelerated to any extent. When a body falls into its primary from an orbital course where the descent will not be direct, but spiral or elliptic, the impact will exert a greater influence towards axial acceleration than when a body falls direct. As, for instance, if the moon should fall upon the earth.

Say, the momentum of the earth at its surface is a thousand miles an hour. Say, further, that the rotary persistence of the earth should deflect the descent to an angle of 45 degrees and the moon should strike the earth with a space pressure speed at

the rate of a thousand miles a minute. I dare say that from this acceleration the earth would spin around not in 24 hours, but in about two or three hours. The sun is 866,000 miles in diameter. Suppose Mercury should fall into the sun under the same conditions. The sun would not be affected in the least; it would be like a pebble falling into a lake. The sun received its momentum when it was growing by leaps and bounds from bodies hundreds of thousands of miles in diameter clashing together ages and ages ago. If the earth had been so situated that sufficient world stuff had been condensed into it to give it a diameter of twenty or thirty thousand miles, it would have made its way into the sun long ago. Perhaps if the moon were but one hundred miles larger than it is, it would have fallen upon the earth a million years ago.

I am afraid of the moon, because I believe that slowly but surely it is coming down to the earth. The spiral of its descent may be only one hundred threads to the inch, comparatively, but the earth is growing and likely the moon is growing some. That gives space pressure a better hold. The rotary persistence of the earth, which is the only power now intervening and keeping the moon in its orbit, is declining, all of which makes the descent of the moon quite probable. Jupiter and Saturn have likely received some large satellites not so very long ago and had their rotary motion accelerated for they are going at a tremendous speed. For instance, Jupiter with a mass 86,000 miles in diameter turns on its axis in less than ten hours. In this connection consider for a moment the relative position of the planets to the sun, and the satellites to Jupiter, Saturn and Uranus. No other possible condition could be maintained for a single moment.

The smaller bodies must necessarily be nearest to the primary. For let Jupiter take the place of Mercury, or Venus, or the earth, space pressure would immediately force it into the sun. Rotary persistence could not save it because it would not be powerful enough to overcome space pressure.

Or put the satellite Titan of Saturn, with a diameter of 3,500 miles and 700,000 miles from Saturn, in the place of Mimas, only 800 miles in diameter and 100,000 miles from Saturn, and nothing could save Titan from falling upon Saturn. So in the planet world we have the same conditions as in the life of man. We live because we are in harmony with our environment.

The immediate vicinities of Saturn, Jupiter and Uranus, like that of the sun, have been cleared of every body whose mass



was of such dimension that space pressure overcame rotary persistence. That the planets farthest away from the sun and the satellites farthest from their primaries are smaller than those in the middle, may be accounted for from the probability that the world stuff was more dense in the neighborhood of the sun, or of the planet which became a center to secondary bodies. All the planets in comparison to the sun amount to little; so also the satellites when compared to their primaries. It is quite in harmony with general facts that in an area where condensation takes place the greater condensation should be in the center and the lesser on the outskirts. This rule applies to an ordinary rain-storm, to a planet and its satellites, and to the solar system as a whole.

With regard to comets, the theory of rotary persistence works out with the same universal harmony. Comets have no great density, and their relation to rotary persistence is like that of a feather to wind. One drifts into the area of rotary persistence of one of the large planets which seizes upon it and hurls it into the area of rotary persistence of another planet or into the whirlpool of the sun, which seizes upon it and hurls it into space to be caught by one of the planets and returned to the sun, or flung out in some other direction from whence it may or may not return. There are, however, some instances where, we are told, certain comets made their revolution around the sun in the opposite direction of the rotary motion. If this be so, it will be difficult to account for, but not any more so than under the theory of gravitation by attraction. The theory of retarding and deflection is as available under the theory of rotary persistence as it is under gravitation by attraction. The momentum with which a comet might leave the whirlpool of Jupiter and by the retarding influence upon it from the rotation of the sun and the proper deflection from space pressure, a comet might even make its way around the sun against rotary persistence. The momentum with which Jupiter's rotation would hurl a comet into space might readily overcome the rotary persistence of the sun and allow the comet to pass through the sun's whirlpool even in a contrary direction.

In closing, let me once more remind the reader and all students of the science of astronomy that while I am quite satisfied with my astronomical dream, I do not expect that it will appear as the eternal truth to all others. However, the question of space pressure has some things in its favor over attraction. Also, the rotary motion receiving its momentum through variation of texture

of colliding bodies is a more comprehensible explanation than the mere assertion that it is caused by attraction. Again, gravitation by attraction does not hold good in accounting for the orbital motion of the planets around the sun or of the satellites around their primaries. Rotary persistence is incontestable both in its source and effect.

The chain of my dream is complete in every link. Space pressure condensing rarified world-stuff into bodies; rotary or axial revolution from the variation of texture of colliding bodies; rotary persistence from axial revolution; orbital revolution of secondary bodies and comets from the rotary persistence of their primaries.

It is a beautiful dream, but will it stand? The future alone can answer.

Sterling, Colo., April, 1909.

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For THE HUMANITARIAN REVIEW.

## REMINISCENCES OF AN AGED FREETHINKER.

BY E. A. FITCH.

(*For Portrait, see Frontispiece.*)

THE falling apple that attracted Newton's attention and resulted in the discovery of the law of gravitation; the apparent motion of trees and fences while riding swiftly by that Copernicus saw, and that suggested and explained the seeming motion of the sun in the heavens, or the swinging lamp that Galileo watched and utilized in the construction of a pendulum for measuring time, are not the only little things that have led into new fields of thought, even though not linked with some great discovery. Common people have had similar though unrecorded experiences, as this sketch will show.

There was a country boy born and reared on the Vermont hills, with few books save the Bible, with no knowledge of Hume, Paine and Voltaire, but that derived from the abuse heaped upon them by religious zealots, in a neighborhood where the atmosphere was laden with the odors of supernaturalism and "getting religion" and joining an orthodox church the *sine qua non* of all aspiration and the goal of every ambition. Swept along by a revival tide that under the circumstances was well nigh irresistible, he was "converted" and found a congenial home with parents and friends in the Methodist church of his native town; and though for many years a voluntary "come-outer," he still cherishes the liveliest respect for the sincerity and unselfish devotion of parents and



associates, albeit their theology and system of religion built upon it have long ago been discarded.

“A pebble in the streamlet’s cant  
Has turned the course of many a river;  
A dew-drop on the baby plant  
Has warped the giant oak forever.”

Sitting in a meeting one night and hearing his Satanic Majesty referred to in a disrespectful manner, was the falling apple that set this immature yet questioning mind to thinking. Was there any such hideous monster in existence? Had he been represented as a silent, subtle insinuating spirit it might have passed unchallenged, but when blazoned forth as “going about like a roaring lion seeking whom he might devour,” the picture was too vivid, too striking to make a favorable impression on that little convolution of gray matter called the brain. Doubt was awakened which the admonitions of elders could not check. Was there such a Devil? Was there such a God and had he written a book or inspired others to write it? Were its heaven and hell realities, or the nightmare of ignorance and superstition?

The leaven was at work, however, and questionings and doubt, like Banquo’s ghost, “would not down.” A study of astronomy, geology and biology, justified doubt and inspired rather than stifled questionings. Then came Darwin, Huxley and Tyndall, with the latter’s significant and world-famous declaration that the matter we sometimes deride and despise “contains within itself the power and potency of every form of life.” Herbert Spencer and Ernst Haeckel enlarged, amplified and applied it to every phase of nature and every condition of life, till what was at first called “the hypothesis of evolution” stepped forth unfettered, disassociated from any word expressing uncertainty or doubt, and evolution, pure and simple, was accepted almost without dissent by scientists throughout the world, but cradled in technicalities and expressed in terms that rendered it more or less incomprehensible to the unlettered and unlearned—an unattractive, uninviting congerie of cold-blooded facts.

Not all at once could the great truths be grasped and their logical deductions comprehended by this inquiring, developing student of nature. It was reserved for the genius, the wit, the sarcasm, the poetic imagination and the wonderful oratory of Ingersoll the Great—the man of whom it was said, “Show him an egg and instantly the air is full of feathers”—to brush away the cobwebs and let in the pure, white light of the benign gospel of reason, of science, of humanity. The emancipation and transformation was complete; henceforth nature and life itself were invested with a new meaning. Knowledge was at the helm, ghosts and goblins vanished. If escape from physical bondage is attended with pleasure

release from mental fetters is a joy unspeakable, as the subject of this sketch has abundantly realized. Old ideals faded and newer and grander conceptions took their place. Stemming the tide of religious fanaticism was not wholly an unpleasant experience—rather it proved an intellectual pastime.

After discussing in a village lyceum, almost single-handed, the question, "Which is correct and authentic, the genesis of the Bible or the genesis of geology," a vote was taken on the merits of the question. But one woman and a half dozen men in an audience of 100 alligned themselves on the side of science, which was a little dispiriting at the time, but one reading of Ingersoll's "Liberty for Man, Woman and Child" dispelled the gloom and metaphorically it was morning again.

His sympathies are quite apt to be with "the under dog in the fight." Kindness to animals, he would have embodied in an eleventh commandment. Excepting his own, Japan is the country that most challenges his admiration. In her late conflict with the Russian bear he indited a poem to her gallantry and up to the full measure of his capacity shared the joy of her successes, and felt a supreme pleasure and a divine thankfulness for the final and glorious triumph of the "Sunrise Kingdom." Many times he has quoted Prince Ito's saying, "Japan wants no more gods; she has enough already. What she needs is to make her religion as scientific and modern as her machinery."

In love, religion and politics, he has been loyal to his inner real self, and left to others the seeming, yet delusive rewards proffered by deception, hypocrisy and fraud, in either the financial, social, political or religious field. An ardent lover of nature, including human nature, yet the only aristocracy he recognizes is the aristocracy of intellect. Tyndall, Huxley, Darwin, Herbert Spencer and Ingersoll are his patron saints, and Haeckel, in his opinion, the greatest living scientist.

He has not looked back disparagingly on "little himself as he used to be," or felt contempt for those who honestly differed from him. Indeed some of his best friends have been from this highly respected class. Neither does he believe that wholesale abuse of long established though untenable theories is the best way to win converts to his own opinions, but rather he considers with Ingersoll "that it is all a question of development" His faith in the future is unbounded and buoyant, calling forth the expression, "What is sure to come, is already."

The occupation of farming on the Vermont hills has kept him in close touch with nature. An interested observer of world-affairs, a constant writer for papers and magazines since the days of his "teens," an ardent lover of home and native town, an uncompromising yet tolerant Rationalist, without physical or mental impairment, without a grey hair in his head or a trace of gloom in his heart, with his full share of losses and



crosses, he has slid down the groove of 77 years and still finds "sermons in stones, books in running brooks, and good in everything."

He has lived to see Scientific Rationalism accepted by the intellectual; to see it tone down, modify and color the religions of the world; lived to see the church from which were thundered condemnation and anathemas stand solemn and silent for lack of worshippers, and his own neighborhood once unanimously orthodox exist and prosper without a single devotee. He has also lived to see, in the cause he so much loves, many indifferent; some fall on the road; others, in various ways, receive "their thirty pieces of silver" and betray. Enough of the latter to heighten his appreciation and quicken his love for the few brave hearts who, loyal to principles and true to truth, are always a tower of strength in the promulgation of any great, though quite likely, unpopular cause.

Though a varied and constant reader of Rationalist literature, his opinions are always formed independently, and he seldom finds himself out of harmony with the oracles of Rationalism and Humanitarianism. Principles guide, and in this as in other cases "all roads lead to Rome." A keen admirer of fine sentiment wherever found, yet Bryant's "Thanatopsis" somehow seems to have always vibrated in consonance with a chord in his own "make up," that fixed itself in his memory, and is his supreme choice and is deemed worthy and eminently fitting of a place in the funeral service of Scientific Rationalists; and indeed of any and all who have abjured the old theology.

His conceptions of life in three of its important though distinct phases are perhaps best described and elucidated in the following three short poems written a few years ago, yet embodying his views and showing his individual characteristics which age has not abated or time destroyed.

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"LITTLE JOE JIM."

(*His Grandson.*)

Little Joe Jim has down on his head,  
Small, chubby feet and toes that are red;  
Hands that are dimpled and eyes that are blue,  
And a warm little heart that is trusting and true;

A smile that outrivals the morning's fair glow  
As it comes o'er the hills, and a chuckle and crow  
That is music far sweeter than ever was heard  
From the tinkle of bells or throat of a bird.

What a sweet message I read in his eyes!  
Glances so tender, so winsome, so wise!  
Shows such an interest in all that is done—  
Has such a queer crow when his battles are won!

Boyhood may dazzle and beckon afar—  
Wait awhile, baby boy, just as you are ;  
Who would relinquish a treasure like this  
For future allurements or Paradise bliss !

Busy and beautiful all the day long—  
Mother-love lulls him to sleep with a song ;  
Dressed in his night-robe so spotless and trim,  
Off into Dreamland goes Little Joe Jim !

Fresh every morning and new every night,  
Grandma's one idol and Grandpa's delight,  
For hearts that are weary and eyes that are dim  
Was there ever a blessing like Little Joe Jim ?

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IN MEMORIAM.

Take her, oh Mother Nature, to thy breast ;  
This gentle woman fashioned by thy hand ;  
She was so loyal to thy high behest—  
So graciously fulfilled thy high command.

Not ours to question the unerring laws—  
The silent power that bids our sister sleep ;  
We may not comprehend the underlying cause  
That from our feeble sight lies buried deep.

This we but know : There came a fateful day  
When all our help and boasted strength was vain ;  
When bitter prayers and pleadings could not stay  
The Reaper's hand, or shield the withering grain.

So like a star that gems the evening sky,  
And dims all others by its splendor bright,  
By some strange impulse quits its place on high  
And sinks behind the mountain out of sight ;

Leaving a deeper twilight on the hills,  
A darker shadow in the vales below,  
A sadder murmur in the distant rills,  
A mournful cadence in the winds that blow !

Let the green earth her habitation be,  
And flowers spring wanton round her honored grave ;  
Let birds awake their morning minstrelsy  
From bending trees that o'er her ashes wave.

Hallowed the spot where love has made her bed,  
And laid her form with sorrow's blinding tears ;  
At morn and night let orisons be said  
By the sweet voices of the circling years.

Count her not lost who still has left behind  
The memory of a life so brave and pure ;



Nor call her dead who on the immortal mind  
Has left an impress that shall long endure:

Then take her, Nature ; give her sleep profound  
With all her beauty, all her matchless charms !  
Thy 'royal one by love's sweet sufferance crowned—  
Mother of Worlds, we leave her in thy arms.

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TRIBUTE TO A VENERABLE FRIEND.\*

*(But applicable alike to the many aged Rationalists.)*

Let me not wait till cold, unpitying death  
Has hushed the voice, and closed the lustrous eye,  
And stilled forever is the pulse and breath—  
I have some words to say before you die.

Man among men ! Philosopher and sage !  
Reaching almost thy four score years and ten ;  
With brow serene and mind undimmed by age,  
Thou wieldest still an able, skillful pen.

Thou hast seen wondrous changes in thy day—  
The barriers Time and Distance swept aside ;  
Seen thought take wings and scale the mountain gray,  
And conquering, cross old ocean's billowy tide.

Time has not set for thee his mete and bound,  
Or quenched thy thirst for undiscovered truth ;  
In the pursuit of knowledge thou hast found  
The fabled "fountain of perpetual youth."

No frowning wall by superstition wrought  
Has hedged thy path or worked thy quest's defeat ;  
No bigot's power has circumscribed thy thought,  
Or forged a chain to bind thy climbing feet.

In the clear light of science thou hast grown  
To be a *savant* in no meager sense ;  
Reason and Justice, seated on their throne,  
Have been thy watchword and thy sure defense.

Long may'st thou live ! and long that faithful pen  
Record the scenes thy memory holds in store,  
And picture life as vividly as when  
Thy youthful summers numbered scarce a score.

Wilmington, Vt.

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\* This venerable Freethinker is now living, an honored philosopher, 92 years of age, whose name (S. E. Chamberlin) is not out of place beside those of Charles Darwin and Herbert Spencer.

For THE HUMANITARIAN REVIEW.

## IS THE SOUL AN ENTITY?

BY W. P. BENNETT.

**IF** FROM what can we reason but from what we know." We know we have a body. It moves at our will. We have a mental power—a soul or intellect. It can reason, can solve a problem. We know that the physical and spiritual unite. I will to walk and the limbs obey. We have nerves. To all appearances they are physical; but they give pain and pleasure which are not physical, but of the soul. The silvery white nerve substance surrounded by the gray matter is the seat of our nervous system in the brain. But in the spinal cord, the continuation of the brain, the inner part is gray and the outer white.

### THIS IS MY THEORY.

The nerves and lobes of the brain are a compound, a kind of web. The physical threads are the warp, and the mental threads are the woof. These threads are so fine and the meshes are so small that no glass can be made to bring them within the vision of the eye. This is merely a supposition of my own, however. In quite a number of different kinds of tissues it has been revealed by the microscope that fine threads and fibers of protoplasmic material lead from one cell to another in such a way that the cells are in vital connection.

The nerves enable us to see, hear and feel; destroy them and we have no sensation. A decaying tooth causes a severe pain. Burn the nerve with a steel wire and it will never ache again. From the brain, the seat of the nervous system, extends the spinal cord inclosed in the jointed bones of the spine, which by its branches sends nerves to every minute part of the body.

A boy coasting, breaks his spine; this physical injury reaches the spinal cord or nerve and the boy's legs are paralyzed and he can never walk again. The soul in the motor nerve that moved the feet to walk is dead. It died when the nerve was killed by the accident, and the will power departed with its life. The same facts prove that the soul is not an entity dodging about among the internal organs and ready to leave at any time for new quarters. I found a man at my alley gate dead—drunk. Where was his soul? Had it escaped his body in a living condition? Did it stand around in the grass till he came to life, and then creep back with mortification?

A man is put under the influence of chloroform. Its effect is not immediate; he jerks, turns his head and shows uneasiness; he is eventually



quiet and unconscious. You say the man is not dead; very well. But the soul being in the nerves, is dead for the time being. The nerves are under a foreign power and are inert. In this condition he is operated upon without his knowledge and is unconscious of his surroundings. This abnormal influence will die out and time will relieve him. But he does not come out of this comatose state with a bound. A finger will move, the eyelids jerk, the flesh tremble, the head turn, the eyes open and the man will look around confused. Under these conditions if the soul had been an entity it would have left the body abruptly and returned in the same manner. But the soul being in the nerves it was aroused in any part of the body where the relief first came. The sensory nerves are in all parts of the flesh, in every minute tissue, and they are likely to be relieved the first of any, and the relief will continue until the man is alive again. We know the facts, and the test in the case proves them.

Another case quite similar. The operation is over, but the man remains unconscious. Other drugs are given and motion is applied to the body but nothing will avail. The man is dead. Did the soul escape from the body? It is very evident that the soul in the first case remained in the body while the operation was performed! Why not in this? Surely the soul was dead as well as the body. A spiritual body is claimed for the soul. Does that body conform to the physical body? If so, how can it escape through the outer body? The term "body" implies an earthly element and the earthly element implies a tussle. Men have been buried fathoms deep without a moment's warning. Did their souls escape? Has nature provided them a home? Can they live without protection, surrounded by earthly elements? The mind, the soul, the mentality or whatever you call it, died with the body. It is the plan nature has provided and we can come to no other conclusion.

We know the fact, that the mental powers of the man are connected in some way with his physical being. And every incident or action of life, and every accident that may befall him, points to his nerves where that connection is made. And it explains every phenomenon that can occur in his life.

In the case above, where the man died from the effects of chloroform, the nerves had been injured in some way and reaction did not take place, but in the case described below every organ was in perfect health. In a medical journal, or in some other magazine that I have read, the following case, that corroborates the above facts, was reported. A lad in his teens had been under water for forty minutes. The body was delivered into the hands of a surgeon who took him into a room where the temperature was raised to the degree of animal heat. The surgeon believed he could bring life into that boy, and with faith and knowledge he went to work. The lungs, heart and arteries were so obstructed by

water that they could not act. The water in the lungs was removed to the last drop. Motion being the essential element of life, the surgeon's object was to put motion into that body—into every organ. He began by pressing the lungs as compact as possible and then blowing his own warm breath into them and extending them to their utmost capacity. He rolled and pressed the body; he lifted the legs and let them fall with a jerk. He doubled and strained the body with force. He kept up the contraction and expansion of the lungs and other movements for hours. He was discouraged at times, but kept nobly on, and lo! at last he discovered one of those intricate signs he knew so well. He ceased not his work but proceeded with more loving care. He gave his attention almost wholly to the lungs. He extended and compressed them with his breath until he got the regular beat of natural breathing. The signs of life increased. The eyelids began to jerk, the flesh to tremble, the hands to move, and the lungs to breathe! And the surgeon received his great reward—a living boy!

We see from the foregoing that the soul is not an entity of itself, but a part of the body, combined with the nerves and inseparable from them. If that boy's soul had left him as is claimed and flown away, how could the labor on his body ever have brought it back? But the soul having remained in the body as a part of the brain and the nerves, the movements of the surgeon revived it. We may look for the first signs of life in the sensory nerves of the flesh, and there they first appeared in the boy. We touch a hot stove, and the hand is moved instantly. In that instant the sensory nerves report pain to the spinal cord; and through the motor nerves comes back the order to move the hand. So we can plainly see that the sensory nerves were the first to be aroused and made alive, and through them the first motions were made. So there is no contradiction in the surgeon's method and the known facts of the nerves.

Right here let us turn to the Bible story of the creation of man. It is brief but full of thought and study. In the first chapter of Genesis it is said that the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. And God created he him; male and female created he them. And God directed that they be fruitful; multiply and replenish the earth. This was a positive command and final, for God never mentioned the subject to them again; and surely they were well equipped and understood what God meant. Children were born to this man and woman when God was not present, nor did he send an angel to breathe into the child's nostrils at birth. The child was full of strength and vigor and was able to take command of his own breath when he came into the world as is done today.

The soul being distributed through the nerves the whole system is ready to report from the center or from the circumference.

It is irrational to say that the soul is an entity and can escape from



the body and fly to unknown regions or into a new birth. It is unreasonable to say that God or one of his angels stands ready to give a new-born child its soul, when indeed there is all-sufficient evidence to prove that the child is born with a soul inherited from its parents. A child from a drunken father is born drunk and continues drunk all its life. If it has any soul at all, it is depraved and feeble and cannot be educated. The effect of alcohol on the intellect is sufficient reason, if there is no other, to prove that the soul is of the nerves.

Digestion, circulation, excretion, etc., are functions of the body and are only produced by motion. Consciousness is not a mode of motion. And we have no reason to suppose that all functions are modes of motion from necessity. We cannot prove that consciousness requires motion. But if we admit that consciousness is a function of the brain, what have we gained or lost? If I understand the economy of nature, the body is the basis on which the superstructure is built. Man's physical strength to labor, his mental powers to solve a problem or write a poem, and his spiritual conditions of joy and sunshine, or sadness and gloom, are in the keeping and under the power of the stomach. It is true that a man can spend hours without regard to his stomach and produce an oration or complete a mechanical device that will astonish the world. But at some previous hour his stomach had given him the vitality to perform that labor.

Then it follows that the body is the servant of the soul. The body being subject to death, after which the soul has no support, for it is united with a dead body and must die with it. I admit that consciousness is a function of the brain; but the brain is an organized substance and is subject to decay, when it cannot act and there is no consciousness. If we claim that consciousness is not a function of the brain how can a man write a poem or solve a problem? The union of the body and the soul is in the brain. The nerves are an extension of the brain to all parts of the body. The fingers that move the pen are matter and cannot move of themselves. It is the nerves that move them and the nerve is but a part of the soul. There can be but one conclusion of this subject: that the death of the body is the death of the soul. This conclusion does not interfere with man's independence or his free will to do or not to do. He can lift himself into the heavens or sink himself into deep waters, physically, mentally or spiritually. He can live a debauched life and cut his allotted time to forty years, or he can live a temperate and useful life and extend it to twice forty years. He can advance beyond the lake of fire and brimstone; he can live rightly, not from fear of punishment, but for the blessings of an honest and noble character.

This theory does not interfere with the histories of man's creation. The Bible history is satisfactory to millions of the race. It is brief and harmless and cannot affect the people of the present day and generation. Adam's creation is consistent with his history, for he dies when the last breath leaves his body. And when the body yields up its dust by decay, it is found to be the elements of earth.

The other history of man's creation is from the scientist who builds him up by evolution, requiring æons of time. He starts with a single cell which he claims is conscious and has the power to multiply itself by division. But his microscope reveals the fact that there can be no cell

except from a cell. Whence then the first cell? The materialistic as well as the theistic science, asserts there was a time, then, when no life could exist on the earth; there was a time when no cell existed. Whence, then, came the first cell? The President of Moore's Hill College makes this explanation: "The whole cannot be greater than the sum of all the parts. You cannot stretch two and two into five. *Put matter and its laws together*, and before you can get life you must add *one* and that one is *God!*" So that really the two histories, the one by Moses and one by science, originated from the same source, the wisdom and power of God, differing only in detail.

Marietta, O., March 20, 1909.

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Written for The Humanitarian Review

## SELECTED FRAGMENTS.

BY MRS. C. K. SMITH.

### THOUGHTS.

**W**HAT thoughts have you thrown to the world today?  
 And what seeds have you sown while on your way?  
 Be sure they will spring up and bless or curse  
 The sower who meant them for better or worse!  
 Do the days give comfort as you think them o'er  
 In having given help to the worthy poor;  
 In kind encouragement and helpful cheer—  
 To some lonely one—a taste of heaven here?  
 If in the past you have done things you regret,  
 "Let the dead past bury its dead," and forget  
 All unpleasant and disagreeable things—  
 Magnify thought that pleasant memory brings.

### WISDOM.

**A**H, the wisdom of the ages,  
 Comes it to us from the past?  
 Do they write on mem'ry's pages  
 Sacred anthems that will last?  
 That will last when Time is ended  
 And be ours forevermore,  
 And with all life's scenes be blended  
 While we sing them o'er and o'er?  
 Then we will regard Life truly  
 And let wisdom guide our steps,  
 That life's treasures may be duly  
 Showered upon us as adepts!  
 At once the universe contains  
 All the potencies of life,  
 And nothing for the search remains  
 But the effort, strong and rife.

San Diego, Cal., April, 1909.



## HUMANITARIAN PROVERBS.

BY SINGLETON W. DAVIS.

¶ **K**INDNESS to animals as a principle is beneficent; as a fad, it is idolatry.

¶ Cruelty consists in giving pain to any sentient creature for the purpose of self-amusement or for vengeance.

¶ The act that is unnecessary to the welfare of the actor, the subject or anyone else; and which causes pain is a cruel act.

¶ He who can enjoy as "sport" the torture of an animal is not far from the plane where he can enjoy as sport the torturing of his fellow man.

¶ Be kind to the "lower animals," but don't forget that many of the human animals are very low and being next of kin deserve our first attention.

¶ The instinct that demands gratification at the cost of pain to an innocent victim, animal or human, is an inheritance from savage ancestry and marks one as not yet quite upon the plane of a true civilization.

¶ It is not essential to the welfare of anyone that he torture animals or men for that kind of self-gratification called "sport," for granting the legitimacy of the instinct for sport, there are abundant means for gratifying it not attended with suffering of any being.

¶ The immorality of cruelty to animals lies not altogether in the mere fact that the animal victim suffers by it, but largely in the fact that he who practices such cruelty thereby cultivates in himself a disposition to cruelty in general, including human beings—even his friends.

¶ The kindness or cruelty of an act lies in its motive. The mere fact that pain is caused does not render an act cruel, as it is sometimes merciful to do things which cause temporary pain that more lasting pleasure may ensue; for example the extraction of an aching tooth or the amputation of a crushed limb.

## Views and Reviews

By The Editor

### Defective Reasoning of a Psychist.

Professor Hyslop believes he has found a case which proves the existence of a spirit-world. An Associated Press dispatch dated New York, May 5, says:

"Prof. H. Hyslop, of the Society of Psychic Research, who with Dr. Isaac K. Funk has revealed many of the mysterious cases of spiritualism, relates in the forthcoming issue of the *Journal of Psychic Research*, the remarkable case of Mrs. Susan Dellinger, of York, Pa.

"Prof. Hyslop has spent many years in endeavoring to discover any actual facts which would prove the existence of a spirit world. In the case of Mrs. Dellinger he believes a material fact has been found.

"William E. Hooper and his brother, Curvin, were shot and killed near a little churchyard at York. Three young men were arrested and charged with the murder. Mrs. Dellinger, according to Prof. Hyslop, dreamed two nights after the crime that she had seen one of the alleged slayers, Henry Snyder, pick up a revolver and throw it over the cemetery fence, where it fell by the side of a grave, on which she read in her dream the epitaph of 'Curtis Site.' On relating her dream the following day to her son, Mrs. Dellinger described minutely where the revolver was seen by her in her visions and said it could be observed from outside the fence. The son went to the cemetery and found the weapon exactly where she had described.

"Snyder subsequently confessed to the chief of police, according to Prof. Hyslop, and said that he had disposed of the revolver in exactly the manner described by Mrs. Dellinger in her vision."

¶ Without affirming the existence or the non-existence of a "spirit-world," I hesitate not to say that, granting the above account to be true to facts, there are therein no premises from which to conclude that there is a spirit-world. If facts prove the existence of such a world, they are not to be found in this story. At the very most, the logical conclusion from the alleged facts is that Mrs. Dellinger possessed a peculiar psychic power, or that the dream and the facts were remarkably exact coincidents. That Mrs. Dellinger's possession of a power of seeing events subconsciously after their occurrence, if admitted, has any connection with another world than that of human mentality in the material brain is a mere assumption. The question at issue, and which



the Psychic Research Society is to be supposed to be endeavoring to scientifically solve, is not whether or not there is a "world" or realm of mentality (or spirituality, if you will), but whether mentality can and does exist apart from organized brain; whether the mind or "soul," or "spirit," is capable of existence and activity independent of a material body. In the case above cited the fact is that the mental act—the dream—of the lady, was dependent upon her brain; it did not take place independent of an organic brain. Hence the conclusions of Prof. Hyslop are unscientific, illogical and wholly unwarranted. If a "spirit-world" independent of organized brain exists it must be proved by better evidence than this.

### Prof. Foster as an Iconoclast.

An Associated Press dispatch from Chicago says that "in the book entitled *The Function of Religion in Man's Struggle for Existence*, which will be issued from the University of Chicago press, Prof. George Burnham Foster, who stirred up the clergy of the country three years ago by his attack on orthodox Christianity, has taken up a new line of criticism."

"Prof. Foster advances the theory that God is 'a symbol to designate the universe in its ideal achieving capacity,' and that God was made by man. 'Nowhere,' he says, 'is there such a thing as creation out of nothing. We must wean ourselves from the habit of picturing the God of the universe as the Bible God of the book of Genesis—a God who miraculously charmed things, with a sword as a wand, out of nothing. There is no creation anywhere out of magic—none by God's magic.

"I am now trying to get the church to see that it has been on the wrong track with its instinct of self-preservation, with its dogging the footsteps of science, blocking its every advance; with its love for dogmas rather than its search for truth; with its pride rather than its service; with its clericalism rather than its humanism; with its facing backward rather than forward.

"It is for this reason that there has grown up in many circles something akin to contempt for the three words—church, sermon, dogmatics; church—a whited sepulcher full of dead men's bones, a place where death is treated as if it were life and life as if it were death; preaching—proof that there still is such a thing as sounding brass and clanging cymbals; dogmatics—that science whose only right to be is that men may see what a science ought not to be."

From an article on this event in the *Chicago Record-Herald* of April 24th are taken the following extracts:

"Professor Foster, whose book on *The Finality of the Christian Religion* three years ago has occupied the clergy in discussion since that time, attacks new articles of Christian belief in his latest volume. He flays the 'authority' of the church, the supernatural elements of the Christian

religion and the worship of a faith of the past. He states that the predictions of a past religion, including the old dogmas, 'must be relegated to the clairvoyant, the astrologer, the card-reader, perhaps the spiritualists.'

"'Grievous moral injury is inflicted today by the church in its insistence that men shall hold those views to be true in religion which have become false in science,' he says. 'Indeed, in the case of not a few persons, it is precisely that which should be the greatest power on the side of the church which has become the enemy of the church, namely, the power of conscience.'

"'The gods were created for the sake of the most vital practical interests. They were created in the interest of overcoming the evils that beset the human organism and of appropriating the good that would redound to the weal of that organism. The fact is that there never was a false god; that there never was a really false religion, unless you call a child a false man. All here on earth tends toward right and truth and perfection; nothing here on earth can ever be quite right, quite true, quite perfect; not even Christianity, or what is called Christianity; certainly not so long as it excludes all other religions instead of loving and embracing what is good in each.'

"'Modern experience would not create the trinity-God of the church any more than it would create the Messiah of the primitive Christian community. Your religiousness is not that you have a god; it is your god-making capacity. The man of Ceylon adored his arrow because it brought him his dinner; the man of higher culture adores his God because his God brings him moral harmony and spiritual blessedness.'

"Of the supernatural and magical in religion Professor Foster says:

"'Magic still survives in the sacraments of religion, but a growing science is purging human consciousness, and as fast as this is done the moral miracle of regeneration and sanctification, which was once supposed to be effected by the sacraments, will be compassed by the slower and saner processes of growth and maturity, under the influence of the life of the family, of the school and of society. The power now supposed to be lodged in supernatural materialism will be found in the inner development of the individual and of the race!'

"'I am a Bible-believer, my faith is the faith of the Bible'—this is common boast. But precisely what does it mean? Is there a single, sharply defined unitary faith in the Bible which you can appropriate? He who calls himself a Bible-believer has not weighed his words. He is naive. He must choose from among the Bible faiths the faith he wants, and which he chooses depends upon when and where he lives and what sort of a man he is. Speaking strictly then, there is not a single Bible-believer today. Not among theologians, because they know the content of the Bible, and thus know how often the faith of the Bible changes, how often new and old fight each other; not among laymen, because they do not know the Bible, but have been told by their religious guides that it is necessary for them to believe that they believe in the Bible!'

¶ Prof. Foster is one of the foremost and boldest of the higher critics, and his works will be read by thousands of people who would not look into an avowed Rationalistic book; and, though



his teachings are far from radically Rationalistic, they are rational in that he appeals to reason instead of to a supernatural revelation, and so will do good work in the kindergarten department of Humanitarian Freethought. As to his view of God as a symbol of the achieving capacity of the universe, the Rationalist will agree thus far: that Prof. Foster's God may be such, but that "there are gods many and lords many," and the god-idea, as a single principle, is simply the poetic art of personification of natural objects and events. The great variety of such objects and events which may be and have been personified furnishes the possibility and the fact of the great number of gods and god-ideals—all, however, as the Professor says, man-made.

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### Wild Extravagance.

In the *Blue Grass Blade* of Lexington, Ky., recently appeared a long communication entitled "Defending Materialism," from which is taken the following paragraph:

"A Materialist to my knowledge is a human being possessing the highest developed brain of any present existing being on this planet. Materialists are men and women who think and reason—those who are not afraid to investigate. A Materialist is the highest order of the animal kingdom. In fact, the highest of all the humanists in existence. A Materialist is he or she who reads, thinks, observes, reasons, investigates every side of every question, extracts the best of all great sciences by all the great men and women; condenses them into material facts; then derives his knowledge from them. A Materialist is he who observes his natural surroundings and connects them with his other studies; then creates perfection. A Materialist is he who destroys the supernatural, imaginary structures, and instead builds solid foundation on solid grounds with solid concrete materials that will stand forever. Such is a Materialist to my understanding, and he who thinks otherwise is the opposite of Materialist. All that is in the universe is matter—material; and a Materialist is the result of all that is. To be a Materialist it requires a good, developed brain, great intellectuality, a pure system and a healthy good physical body. Yes, perfection to the highest extent possible."

¶ It would be well, one would think, that the propagandists of any cult, theory or "movement" first acquaint themselves thoroughly with the nature of their particular doctrine or collection of doctrines before attempting to advance and defend them. And it would seem that one who undertakes to publicly advance and defend any particular doctrine or system of belief should be sure that he has the natural ability and the educational advantages necessary to do his subjects justice and secure the attention and respect of intelligent, educated people. In the article from

which the above quotation is made, the writer undertakes to reply to a Review correspondent who criticised the Materialist Association's creed of "there is no God nor future life." What has the above extravagant laudation to do with the question of the truth or logic of that declaration? The paragraph taken as a definition of Materialist is wholly beside the mark. One may be a Materialist and not to any unusual extent possess any of the qualities above attributed to the Materialist. The word, in effect, covers a very limited idea. It has nothing at all to do with the natural physical, intellectual or moral character of the professed Materialist, or with his acquired virtues and educational qualifications. Webster's Dictionary defines Materialist thus: "One who denies the existence of spiritual substances, and maintains that the soul of man is the result of a particular organization of matter in the body." And that definition is true to the general acceptance of the term. That denial and affirmation, and that alone, constitutes one a Materialist, regardless of whether he be a sage or an imbecile, a saint or a knave.

If the *Blade* writer's characterization of a Materialist be correct, surely the number of Materialists in the world is very few and their society very "exclusive" and "select." But the real question at issue is not as to the perfection of the Materialist, or even to the correctness of his doctrine of the soul as the result of a special organization of matter. It is as to the wisdom of setting up such a creed of negation as that of the Materialist Association's application form as a basis for the formation of a Freethought organization and as a qualification for membership therein. For illustration, it appears to me like setting up an astronomical association on the narrow and negative statement that the moon is not "made of green cheese," nor is there any "man in it." The name of *any* society that is designed to be scientific in its method and beneficent in its results should be one which carries a broad, comprehensive meaning; and the statement of the basic principles of such a society should embrace a definition of the character and objects of the organization in direct affirmations.

That writer professes to be a Materialist: I would like to ask, does he wish his readers to understand that he himself "fills the bill" as given in the above quotation?

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Ranke's *History of the Popes* says that during the last seven centuries the public mind of Europe has made constant progress in every department of secular knowledge. But in religion we can trace no settled progress. The ecclesiastical history of that long period is only a movement to and fro.—*Edinburgh Review*, 1840.





### **Women's Wrongs in Holland.**

Mrs. Ida Husted Harper, the well known writer, then in London attending the International Woman Suffrage meeting, is authority for the following about Holland:

"A tax is levied on families for every servant they keep, but a widower is allowed one servant free of tax, on the principle that while he is away attending to business, someone must be there to look after his home and children. A vast number of widows have to go out to work to support themselves and their families, but the government puts the full tax on the servant they are obliged to keep.

"Women in Holland have no suffrage, but any man may vote if he earns 11 florins (less than \$5.) a week. If his wife and children earn this amount and he is a drunken loafer, he still does the voting for the family. Any man may vote who has 50 florins in a bank, or, if his wife has earned this amount and put it in the bank, he may not only vote on the strength of it, but he may order the bank not to let her draw the money."

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### **"Birth-Rate Morality."**

The following remarks are extracted from an editorial in a late issue of the *L. A. Times*:

"Bishop Doane of Albany, in a recent speech spoke with great lack of restraint on this subject. He seems to think that in a highly artificial state of society, with high living (speaking of the stomach, not the brain) the birth rate should be as high as where the scale of living is simpler. Taking the birth rate of all classes as the basis of his reasoning, the bishop concludes that the decrease is because of unnatural causes, largely criminal. This is not profound thinking. Married people whose lives are spent in luxury and physical idleness, in full eating, free drinking, late hours and much ease do not have to resort to any other means to keep the birth rate low. It is all very well for men like Bishop Doane to preach about our responsibility to God to procreate children. Such men often carry their argument to the extreme point of insisting that we owe a duty to God to marry in order to propagate the race. The good bishop draws a handsome salary, has a fine home, plenty of domestic servants and all the means of taking care of his offspring. He never has to pinch to buy shoes and hats, to pay doctors' and grocers' bills; nor has his good wife any need to forego 5 o'clock teas, 8 o'clock dinners, or evening functions because the baby is teething and must be nursed. If such sofa philosophers (at \$10,000 a year) who preach big

families so freely had to pay all expenses, including house rent and big fuel bills out of an income of \$50 to \$100 per month, they might not find a visit from the stork once each two years so greatly desirable.

"And all this must not be construed as any excuse for prenatal murder, or for devices to scare away the stork. Many a young man 'owes a duty to God,' not to speak of the duty he owes the girl he loves, not to get married."

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### Darwinism and Ethics.

The great name of Darwin has been recently much in the public mind. There is no doubt that he has exercised a profound influence in certain fields of thought. No one can look on the world and life after reading *The Origin of Species* and the *Descent of Man* quite as before. If I were to speak of religion, or rather theology, in the light of Darwin's theory, I should have to say that the change was almost a revolution. There is more or less of a feeling that ethics is to undergo a change as the result of a similar cause—that the great laws of natural selection and the survival of the fittest are against some of the sentiments and practices that have been honored and held sacred in the past.

It is well to be quite honest and frank in this matter. It might even be said to be a part of ethics itself to see things as they are. There is nothing too sacred for examination. Things may stand or they may fall—only those ought to stand that can meet the tests of investigation and thought.—From "Ethics in the Light of Darwin's Theory," by William M. Salter, in *Ethical Addresses*.

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### Stirring Sentences.

"Too many wearing the Christian name do not trust truth. Should we severely censure them? Who does wholly, loyally trust truth? Not even all 'reformers.' But we are not ourselves mentally free if we are unwilling to open our eyes to the excellent traits of our neighbor, simply because he may not think as we think. There are tens of thousands of Christians, with all their imperfections, who are doing all they can to make this world a better place in which to live. Truly, they are mistaken about many things—their hypotheses may not always fit the facts; but they love humanity and are striving to uplift it, despite their errors of opinion. The scientist, with all his rigorous analyses and critical care to guard against error, is, nevertheless, a fallible human being. Christians may not see truth in all her regal beauty; but who does? Give them full credit for the good they do, and are trying to do. My confidence in human nature would be at a low ebb if I were unwilling to do this. Do not hold Christians responsible for the hypocrisy in the church. Where there is one hypocrite there are thousands of well-meaning men and women who are better than the best creed. Are there not multitudes of Christians who are lovers of liberty? Are there not professed Freethinkers who are not free and some who do not think freely? Can we not all stand on the broad, liberal principle that the human mind naturally loves truth? For one, I am happy to be free to express the views with which I am conversant upon any subject; there is no padlock on my lips, no label on my back."—Extract from W. F. Jamieson's lecture, *Freedom of Thought Face to Face with Christianity*.



# THE HUMANITARIAN REVIEW

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## EDITORIAL DEPARTMENT.

### WHO ARE FREETHINKERS?

¶ I was astonished to find in a letter received recently from one who professes to be actively engaged in Freethought propaganda work, this statement:

"We [meaning the Freethinkers] out-number all religious-superstition sects in the United States;" and again: "Freethinkers in many places out-number the church people ten to one, and these very Freethinkers are held up to help support these institutions of superstition, which they do not sympathize with in the least." How can we account for such wild statements as these? We cannot say that the writer "lies." But I do think he makes extremely fallacious statements. Doubtless what he means by the term "Freethinker" is not at all what I mean by the same term, nor what nearly every intelligent reader of Freethought literature means by the term. The only explanation for the writer making such an extravagant claim is that he means by "Freethinkers" all who are not actual church communicants. But this is certainly not a correct representation of the Freethought ideas and ideals. Instead of Freethinkers out-numbering all church members and church sympathizers in the United States, or of

out-numbering them in *any* locality "ten to one," I should say that Freethinkers are comparatively small in number and almost unknown to the general public. The man who can be and is "held up to help support institutions of superstition" is no more a *free thinker* than the man who conscientiously joins a church and valiantly and voluntarily labors for its welfare, and not half as commendable. Give me the few who "do things," even in the wrong if they think it to be the right, rather than the many who creep through life like angle worms, blind and backboneless, bending to every obstacle in their path—mere "gaseous invertebrates" who are not even thinkers, much less *free thinkers*, and who, so far as they have any sympathies or do any labor are believers in and workers for institutions of superstition. Outside of the churches is a great mass of comparatively indifferent people, and people whose thoughts and activities are engrossed in mere money-getting schemes, social dissipation, etc., who would resent being called "Freethinkers" just as strongly as would the most devoted church member, and who just as blindly and obstinately believe in the Christian false dogmas and as stubbornly refuse to even look at any presentation of truth opposed to such errors. And they are no less bigoted and superstitious, often more so. Show me a "riproarious," ranting, swearing, "sinner," and I will show you a person who is as full of superstition and as firm a believer in the supernatural origin of the Bible, and the literal truthfulness of all its mythic stories, as may be found within the membership of the most devout sect.

Indeed thousands of those who are not church members and not investigators in science or the field of comparative religion, ethics, etc., have never intelligently heard of Freethought. I have in many instances heard such ask, upon hearing one speak of Freethought, "Freethought! What is that?" And I have heard devout church members declare that they themselves were free thinkers and liberal.

No; the people who are simply outside of the church membership are no more Freethinkers than those within, except such—the few—as are really and devotedly *free thinkers*; that is, who believe in their ability and their right to exercise their reason in



determining the truth or falsity of religious dogmas, including those of existence of a personal God and superhuman beings, a future life, the supernatural or "inspired" origin of the Bible, etc.; and who, being Liberal Freethinkers, believe in the right of others to so exercise their own reason and freely allow them to do so.

If the Freethinkers of this country outnumber the "superstition-institution" members "ten to one," and yet these ten are such spineless, jellyfish, nothingarians, as to allow the one devout superstitionist to "hold them up to help support those institutions," then, for my part, I repudiate the name Freethinker. I prefer not to be classed with any such a majority of weaklings who are so "free" as to be the slaves of others in the proportion of ten slaves to one ignorant superstitionist. If Freethinkers outnumber Christians ten to one, then the subscription list of *The Review* stands up as a most righteous rebuke to the utter worthlessness of Freethought; for the most devout superstition-monger in the United States has a subscription list "ten to one" larger than that of *The Review*, and there are a hundred of these church papers published to one Freethought periodical.

The believers in supernaturalism outside of the church membership are no more free thinkers, and no more rightly-called or honestly professed Freethinkers, than those inside. In fact, I believe, the great majority of the real Freethinkers are "comeouters" from the churches, people who though born into the church possessed the strength of reasoning and energy of intellect to exercise their minds to the extent of discovering the fallacies of their inherited faith and the truths of modern scientific teachings. First, one must become a *thinker*; then a *free thinker*; and then he can enter the "third degree" and be a *Freethinker*. The word *Freethinker*, free and thinker used as one word and capitalized in literature, is a class appellation, and is rightly applied only to such people as are actually and professedly *free thinkers*, specifically upon questions of ethics and religion. But for myself, the term is not wholly satisfactory—good as far as it goes, but it does not go far enough. I much prefer the name *Humanitarian* as that word is defined in my article on page 713-14.

¶ Civilization is not all in intellectual and industrial development; to be *civil* implies absence of cruelty and the possession of a kindly disposition.

¶ In a true civilization there can exist no such thing as vengeance, or mangling and killing for sport.

**"ENTIRELY SATISFACTORY."**

¶ Rev. Cyrus Townsend Brady, rector of St. George's Episcopal Church of Kansas City, Mo., in a signed communication to the papers of that city, closed his remarks against prohibition with these words :

"The Master whom I serve made, drank and offered to others wine, fermented wine. He ordained its use in the most solemn sacrament of the church He died to found. He did this on the evening before He died, when He knew He was going to die, so that He did it in the most solemn moment of His life. His practice, His injunctions and His example are entirely satisfactory to me, personally."

What a brilliant "revelation" is the Bible, when its own devotees draw upon it for authoritative proof of doctrines diametrically opposed to each other! And what a precious savior Rev. Brady's "Master" was if he did what the New Testament and this preacher say he did! And what a spectacle is this—of a learned preacher mistaking a pagan sun-myth of the transformation of the water of the soil into the wine of the grape each autumn as "Christian authority" for the righteousness of his taking into his mouth a "devil" to steal away his brains!"

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**MONISM OR DUALISM?**

¶ In this number of The Review is printed the first part of an article by Prof. Thaddeus B. Wakeman entitled "Truth About the Only Two Substances, Ether and Protoplasm." If I have rightly apprehended Prof. Wakeman's meaning as expressed in his previous articles, I believe he professes to accept the doctrine of monism.

As I understand the meaning of that word, and the true principle which it does or should represent, monism means that in the last analysis the underlying, ultimate constituent of all the forms and phenomena of the cosmos is *one*—indestructible, uncreatable, eternal and incapable of further analysis. From my point of view, this substance is active (moving) matter. That is, not that there is but one chemical element, but that there is no "spirit" or "force" entity within or "behind" matter as an initiating cause to produce the phenomena of nature, but that all such phenomena are but different movements of matter and transmutations of one mode of motion into another, by the in-



herent property of matter called *motion* or activity. That motion is not "set up" as a creation in any case, and is never "dissipated into vacuity" or empty space, or annihilated, but when one form apparently disappears the motion reappears in another form, as illustrated and *demonstrated* by our electric motor and lighting systems, in which we every day see the effects of the transmutation from one to another of the modes of motion called heat, light, electricity and mass movement.

In Prof. Wakeman's present article, he seems to assume that the "ether" is the ultimate substance of *all* things and phenomena, and protoplasm the substance of all living things and life-phenomena. To this latter proposition I have no objection to make if he means the *proximate* and not the ultimate substance of living things and life-phenomena—which I presume he does, though he does not definitely so express his meaning. But the first proposition—that the substance of *all* things and phenomena is "the ether," I am not able to accept.

The ether is but a hypothetical form of matter. Even if it is a form of matter in fact, it is not the *substance* of all other forms or all phenomena, for substance is what "stands under" *all* forms of matter and modes of motion or phenomena, and the ether, if a form of matter in fact, though it may be the proximate "substance" of light and electricity, is evidently not the substance of mass-motion. And I cannot accept the hypothesis as fact that the ether is the primary condition or ultimate analysis of matter—that what we call matter is transmutable into ether and ether transmutable into all forms of matter—which the advocates of the etheric hypothesis, as I understand them, claim.

So far as I know, no chemist has ever observed the natural transmutation of oxygen, hydrogen, gold or any other so-called simple element, or any compound of simple elements, into ether; nor has he ever been able to so transmute any of these in his laboratory. Nor has he ever observed or effected the transmutation of ether into any simple element or material compound. These would be demonstrations, and if such existed, the etheric hypothesis would be established as a scientific principle or "law of nature." Until such demonstration is made I refuse to accept the proposition that the ether is the substance of the cosmos; and when it shall have been made, if that should occur in my time, I should still object that the demonstration proved too much: it would prove, not that matter was all primarily ether,

but that ether was only a *form* of matter and no more the ultimate substance than is the solid, the liquid or the gaseous forms of matter. Moving matter as the substance of the cosmos embraces *all* forms—underlies or “stands under” all forms. This, I think, is true monism.

That “the Greeks” supposed the ether “to be the thin and pure form of our air,” is no evidence. What the Greeks called the ether was simply the blue sky—the atmosphere. So of Homer. The ether of the ancients was the visible air; that of the modern scientists is an invisible, impalpable, imponderable, hypothetical form of matter. The ancients not only called the blue sky the ether, but the deity—the divinity, Deus, Theos, Dyaus, the Shining One, symbolized by the sun, which later was accepted as the god whose royal, seamless robe was the ether or “purple” (blue) sky. (They had no word other than purple for our *blue*. See the Bible.) Even that Prof. Haeckel considers the ether as the ultimate substance, as Prof. Wakeman declares, is not satisfactory. I have elsewhere shown that Prof. Haeckel’s “monism” is really dualism, as demonstrated by his theory of the “cell-souls”—a spiritistic theory of a “first cause” of activity.

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### A REMARKABLE PSYCHIC PHENOMENON.

¶ One of the most remarkable of curious psychic phenomena, I think, is often to be met with in the realm of morality—the place of all places one would least expect to find psychic eccentricities. But like many other things so common that their curiousness is overlooked, this mental phenomenon I have reference to, is met with very frequently and is generally passed by as a light matter of little moment.

Here it is: One who declares he has no belief in the doctrine of a future life in any kind of world, no hope and even no desire for a life after the death of his body, lives an exceptionally good, moral life—is conscientious above the average of his fellow men, and a philanthropist in the true sense of the word. Another, professing to believe in the “immortality of the soul,” and that the rewards and penalties for the good and bad acts of this life will be meted out to the soul after the death of the body, indulges his appetites and abnormal desires, fails to control his “temper,” and allows his barbaric inclinations to revenge, to enrich himself



at the expense and loss of his fellows, and to value his "duties to his god" as far and away above his duties to his neighbor. The two meet: the former, in casual conversation, mentions his disbelief in, or at least lack of knowledge of, any future life for man; his conviction that the rewards and penalties of the good and bad deeds of this life are experienced in this life as *effects* of those deeds. What is the reply of the "believer"? It is this: "If I believed as you do I would rob and steal, and do everything I could for myself without regard to God or man."

What is this reply? I take it that is a confession of the man's real character—of his low, barbaric status in the scale of human development. And this phenomenon of the difference of beliefs in connection with conduct popularly supposed to be inconsistent with the beliefs and disbeliefs in both cases, and of the unconscious, ingenuous confession of the one, constitutes the queer psychic phenomenon above referred to. It is curious, however, only in the sense that all the phenomena of mind and of nature are curious so long as we do not understand their causes. As soon as we learn that ancestry and environment determine differences of mental as well as physical organization, and that differences of temperament, intellectual ability, moral character and habits of life are determined by brain organization and physical and mental environment, the contradictory character, the queer-ness, of the above apparently contradictory phenomena, is replaced by a calm assurance that they are the result of natural law and in the legitimate order of nature. And this knowledge forms a sound basis for a true Liberalism—an intelligent charity for the defects of others and active efforts for the elimination of one's own defects.

But the phenomenon above referred to raises a question: Are men of the type of the second example cited far enough evolved from barbarism to profitably, to themselves and society, abandon their belief in monstrous future punishments for wrong-doing in this life? Are such restrained from crime and self-injury by the fear of such ideal penalties? Are not this "big stick" of the menacing future-life hell and this "sugar-teat" allurements of a future-life heaven, useful means, in the economy of nature in her evolution of the race, during certain stages of race development?

Probably they are, as crude means adapted to crude conditions and crude minds; but is not the present stage of development of the so-called civilized peoples sufficiently elevated to allow of another step upward being made by which these crude means shall be abandoned and more enlightened and human means adopted and estimated at their true value?

Is not an intelligent conception of the principle of the relation of right and wrong-doing, as causes, to happiness and misery as effects, sufficient at this stage of the evolution of civilized man—sufficient to guide him aright in his relations with his fellows as well as his impersonal environment? To this, I answer: Generally, I believe, it is; but there are individual exceptions, more or less numerous. And I think, if this be true, that the efforts of Liberal Freethinkers—Humanitarians—to replace old superstitious beliefs with new scientific ones should be directed to the class of people who are far enough advanced to safely accept the new ideas to the displacement of the old. That is, to the more intellectual, educated and morally advanced.

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### THEORIES OF EVOLUTION.

¶ There ever seems to be a dark abyss between the ideas of the evolutionists and those of the anti-evolutionists. In most cases neither party in the controversy seems to know just what the other means. I believe I am able to get a glimpse at least of the cause of much of the supposed difference of opinion in regard to the origin and development of living beings.

An article is now in my hands which will probably be printed in the July number of this magazine, written by a Spiritualist and opponent, as he supposes, of evolution or the development theory. The remarkable thing about this writer's attitude is that while Spiritualists almost if not quite universally believe in "eternal progression" as a fundamental and essential principle of Spiritualism, he does his best by means of argumentative articles to prove that there is no such thing as development of higher life from lower life. If his position is correct, wherefrom is all the anticipated glory, perfection and unalloyed happiness of the advanced "spiritual" existence, in the "spirit world" after death, to come? If he is correct, why promote educational institutions, why write articles for the magazines in attempts to prove that the reader will in no-wise be more highly developed by the reading thereof?

The opponents of evolution, as appears to me, fail utterly to understand the theory of evolution; they always "set up a man



of straw" for the purpose of easily knocking him down, but pass unwittingly by the real man of bone and muscle. And even some professed evolutionists adopt and advocate this pseudo-theory of evolution. It is this: That the higher species, including man, have developed from the *other* now-existing lower species. For instance, that man was formerly a genuine ape or monkey. I do not understand that any real, scientific evolutionist teaches or believes this.

Nature is not so barren as to be restricted in her realm of origination to the production of a single original living cell from which all succeeding cells of the world of living things have been developed. If under a certain combination of conditions of the earth a single living cell could be evolved from a combination of the chemical elements of protoplasm, it is clear that under similar but slightly different conditions other cells might originate which would differ from the first in absolute accordance with the difference of the conditions under which they were originated. Thus the variation of life we know as plant and animal may have been original in the primitive cells as they took form from the conditions of physical crystalization in those of physiological organization. And the original cells from which these two so-called "kingdoms" have been developed may have been myriads in number, each slightly or more different from others. Perhaps, and more than likely, innumerable billions of these original cells became extinct without progeny, just as very many species of plants and animals of high development (or organization, if you please), have become extinct—in both cases from lack of the essential conditions (environment) for their continuity and reproduction. Marked difference between the classes of living things may well have received their peculiar characteristics from the peculiar characteristics of the conditions which produced their original cells respectively; while less marked characteristics, as those of varieties and individuals may well be (and indisputably have been) produced by the varying environment and conditions in the ages succeeding their origin.

Was man ever a monkey? Was he ever an ape? It is not necessary to the theory of evolution that he should ever have been either. The original, primitive cell from which was developed the human species was more than likely different from that from which came the monkey and that from which came the ape; and even the many races of men may not have come from a single original protoplasmic cell. The conditions varying ever so little, under which the primitive cells originated, would start the

monkey, the ape, the man and many races of men, even, on a different route of evolutionary progress, to be more or less modified—increased or diminished as to similarity—through the long ages of their life development. The principle may aptly be illustrated by the example of a nest of chicken's eggs. Here are twelve cells (eggs) all having been impregnated by the same male and laid by the same female, but each egg on a different day and consequently under at least slightly different conditions of both the male and the female. The twelve eggs lie in the same nest, kept at the same temperature, approximately but not absolutely, for some are in the center of the nest and others more exposed to cold near the outer rim; they hatch, some on the twentieth day, others on the twenty-first, others not until the twenty-second. Right here are already variations of conditions sufficient to modify perceptibly the size, form, color, physical stamina, etc., of the several chickens. Even some of the eggs never hatch—the germ dies under unfavorable environment in the nest. No brood of chicks were ever observed to be identically alike, and as they each grow up under more or less dissimilar conditions, they vary more or less as they become full-grown fowls, when the marks of difference are far more striking than when they were first hatched. They differ, and yet resemble one another; but no one ever imagines that all of the fowls of that brood were hatched from the identically-same individual egg!

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### NOTES AND BRIEF COMMENTS.

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¶ On the second page of the cover of this magazine, below the Table of Contents, may be found an advertisement of a booklet about to be issued by the Lexington (Neb.) Agitation League, entitled *The Challenge*, by J. T. Bays. It is to be circulated on a large scale as a Freethought missionary, the advertisers say, and readers of *The Review* should send for copies of it, examine it, and if it meets with their approbation, help to circulate it. Of this "Agitation League," Mr. Bays writes me in a letter as follows:

"This Agitation League is organized for the purpose of extending Freethought by putting out books and pamphlets on the subject. I will enroll you as a member if you have no objections. We would be pleased to have you mention this league in the H. R. It is for the general purpose of extending Freethought by getting subscribers for Freethought papers and magazines, selling Freethought books and pamphlets, etc."

¶ If I were to estimate the proportion of Freethinkers to members of superstitious sects in the United States, I should put it at about one real



Freethinker to ten thousand believers in supernaturalism; and in the entire world, at one to ten millions. But this does not appall me, for I would rather be in the right with two or three, or even by myself, than in the wrong with one billion, five hundred millions—the estimated entire population of the earth.

¶ If the Freethinkers “outnumber the church people ten to one in the United States,” what a “sorry lot” the Freethinkers are! Well might the church people point the finger of shame and defiance at them as a mob of weakling individualists who strive for self-aggrandizement only and seek to accomplish nothing for the welfare of their fellow-men. The church minority of “one to ten” accomplishes far more than the “ten to one” in results at least supposed to be for human good. Such a classification reminds me of a flock of vacant-minded sheep herded by one sprightly dog!

¶ In the Correspondence Department may be found a letter from James B. Elliott, Secretary of the Paine Memorial Association, of Philadelphia, Pa., in which he mentions the need of money contributions to pay the expenses of the proposed meeting next June at the Paine monument in New Rochelle, N. Y., in commemoration of the one-hundredth anniversary of the death of Thomas Paine. Those who desire to contribute money should send it to Dr. E. B. Foote (the treasurer), 120 Lexington ave., New York City.

¶ Not long ago a professed Freethought magazine in this city frequently stated that the Freethinkers of America far outnumber the Christian believers. But that publication was compelled to suspend for lack of support while *thousands* of publications continue to flourish by the support of the so-called small minority! The logic of events is based upon “stubborn facts.”

¶ There is upon my table a series of very interesting and instructive articles on the Books of the Bible and the New Testament, by Rev. Paul Jordan Smith, which will be printed in succeeding issues of *The Review*. The first of the series, on “The Pentateuch,” will be in the July number.

¶ The Review office has just printed a valuable little pamphlet on *Prehistoric Man*, by G. Major Taber, of 3103 Hobart Boulevard, Los Angeles. Send to him for a copy of it—enclosing a few stamps.

¶ Copy of L. A. Liberal Club's program for June did not reach me in time for this number. If you want it, apply for *The Index* for June, to the Secretary, Mrs. Bertha S. Shie, 1105 Santee street.

¶ The “New Cosmology” article in this number by J. G. Schwalm sets out some ingenious theories. It will be interesting reading whether you agree or not with the writer.

¶ Send 25 cents or a dollar to this office and get a large package of back numbers of *The Review* at a nominal price.

¶ In my judgment, this number of *The Review* is the best yet, and I have printed a larger edition than ever before.

¶ I am well supplied now with April Nos., but would accept a few of the March issue on the same terms.

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**BOOK REVIEWS AND NOTICES.**

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**View of Lambert's "Notes on Ingersoll."** By Helen M. Lucas.

Published by the Truth Seeker Co., New York. 224 pages, cloth binding.

The "Notes on Ingersoll" herein commented upon and criticised is a dissertation on the discussion of Col. R. G. Ingersoll and Judge Jeremiah S. Black in the *North American Review*, in the year 1881, by a Roman Catholic priest named L. A. Lambert. Mrs. Lucas explains the objects and character of her work by saying that it "was begun with the idea of proving to Catholics that the real Ingersoll was very different from the the false one of the 'Notes'; but Mr. Lambert's method made it impossible to discuss the matter in such a way as to leave any chance of Catholics reading it without anger. So the plan of giving as true an exposition as possible of the 'Notes' for anyone to read who would, was carried out as the best that could be done in the case."

As showing the ground covered by the work and something of the nature of the book, I give the list of subjects discussed as indicated by the division headings: "Ingersoll-Black Discussion and some of the ensuing treatises; Eternity of the Universe; Words, 'Law and Force'; Created Universe—Self-Existent Universe; Equal Rights of All to Express Thoughts on the Infinite; Design Argument; Lambert Explains that Suffering is Not Designed—it Results from Crime—Crime the Result of Liberty; Assertions and Miracles; The Commandments; Liberty; Polygamy, Slavery and War, with Personalities for Dessert; The Bible—Slavery; Rapid Rise of Christianity Proof of its Divine Origin; Founders of Christianity; Authenticity of the Gospels—Miracles; Josephus—Inspired Witnesses; Genealogy of Jesus; Doctrines of the Gospels—Last Words of Jesus on the Cross; Gospels—Salvation—Infidels; Infidels, Atheists, Reason; The Atonement; Non-Resistance; Standard of Right and Wrong."

Mrs. Lucas, the author of this "View," is well known to readers of the Liberal press, and her work will surely receive a hearty welcome by them. Every reader of *The Review* is urged to order a copy of this useful book for his own use and to do missionary work among his neighbors. The price is 75 cents.

Order from The Review office, 854 E. 54th st., Los Angeles, Cal.

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**A Short History of the Bible—Being a Popular Account of the Formation and Development of the Canon.** By Bronson C. Keeler. C. P. Farrell, Publisher, New York. Edition of 1909. Price, cloth, 75c., paper, 50., postage paid.

Perhaps nothing could so well recommend this book to Liberals as the fact that it received the endorsement and high praise of Col. Robert G. Ingersoll and George Jacob Holyoake. And this late edition has



some advantages over former editions in that it has been supplied with a complete index or table of contents. The chapter headings of the book are: 1, Introductory; 2, The Hebrew Canon; 3, The New Testament—the Early Controversies; 4, The Books at First Not Considered Inspired; 5, Were the Fathers Competent? 6, The Fathers Quoted as Scripture, Books which are now called Apocryphal; 7, The Heretics; 8, The Christian Canon. The author, in his Introductory, states the object of the book to be “an inquiry into the origin and development of the doctrine of divine revelation, beginning with a time when the books composing the Bible were not considered inspired, and following the belief, in the light of history and approved scholarship, from its inception to the present day.” The author concludes the work with this sentence: “The Bible, as we have it today [1881], is hardly more than three centuries old.” Meaning, of course, that particular selection and arrangement of the present compilation accepted as canonical, not that the writings themselves are so recent.

Whatever Freethinkers may think about the value of the Bible, the fact remains that a vast majority of the people of Christendom still consider it to be “the word of God” and unimpeachable authority in matters of faith and morality, and so, in order to be able to controvert this belief and put an end to bibliolatry, the Liberal should be as well, or better posted in regard to the Bible than the credulous defender of inspiration. And to this end, the present volume should be well studied by every liberal thinker and kept as a valuable book of reference in his library.

Col. Ingersoll said of this work, that Mr. Keeler “gives, in my opinion, a clear and intelligent account of the growth of the Bible. He shows why books were received as inspired, and why they were rejected. He does not deal in opinions, but in facts; and for the correctness of his facts, he refers to the highest authorities. He has shown exactly who the Christian fathers were, and the weight that their evidence is entitled to. Mr. Keeler must have spent a great deal of time in the examination of a vast number of volumes, and the amount of information contained in his book could not be collected in years. Every minister, every college professor, and every man who really wishes to know something about the origin and growth of the Bible, should read this book.”

George Jacob Holyoake, the great English Secularist, said of the book: “All who are Christian—all who think they ought to be—and all who are not—should read Mr. Keeler’s ‘short,’ masterly and wise book.”

To procure a copy, address C. P. Farrell, publisher, 117 E. 21st st., New York City.

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**The Christ: A Critical Review and Analysis of the Evidences of His Existence.** By John E. Remsburg. The Truth Seeker Co., publishers, 62 Vesey st., New York. Large 12mo, 600 pages, cloth, \$1.25, postpaid.

Though many Liberals have read the contents of this book as they appeared serially in the *Truth Seeker* of late, they, and others, will gladly

welcome their appearance in the substantial, permanent and convenient form of a book.

The work is supplied with a full table of contents, covering 79 pages, which makes a valuable index to the contents of the work as a book of reference, for which use it is eminently well adapted. It contains twelve chapters, under the following captions: Christ's Real Existence Impossible; Silence of Contemporary Writers; Christian Evidences; Infancy of Christ; Ministry of Christ; Crucifixion of Christ; Resurrection of Christ; His Character and Teaching; the Christ a Myth; Sources of the Christ Myth—Ancient Religions; Sources of the Christ Myth—Pagan Divinities; Sources of the Christ Myth—Conclusion.

In his preface, the author begins by quoting from Emerson the exclamation, "We must get rid of that Christ;" from Carlyle, the remark, "If I had my way the world would hear a pretty stern command—exit Christ;" and from Prof. Goldwin Smith, the words, "The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace—this Jesus has flown;" and to these the author adds this laconical remark of his own to the same effect: "The supernatural Christ of the New Testament, the god of Orthodox Christianity, is dead. But prestcraft lives and conjures up the ghost of this dead god to frighten and enslave the masses of mankind." And, a reason for the attempt to lay this ghost of the Pagan-Christian god is given in these words: "The name of Christ has caused more persecutions, wars and miseries than any other name has caused. The darkest wrongs are still inspired by it."

Some readers of "The Christ" as published serially have criticised adversely Mr. Remsburg's use of the word "Christ" as a name instead of "Jesus." The explanation and justification of this use is given by the author on page 9 as follows: "Originally the word *Christ*, the Greek for the Jewish *Messiah*, 'the anointed,' meant the office or title of a person, while Jesus was the name of the person on whom his followers had bestowed this title. Gradually the title took the place of the name, so that *Jesus*, *Jesus Christ*, and *Christ* became interchangeable terms—synonyms. Such they are to the Christian world, and such, by the law of common usage, they are to the secular world."

This book may be ordered from The Review office at the publishers' price, \$1.25 postpaid.

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Some Assurances of Immortality. By John B. N. Berry. R. F. Fenno & Co., 18 E. 17th st., New York. 66 small pages, in cloth binding; no price given.

This is a book of commonplace observations of a Spiritualistic-Christian flavor. The "Assurances" offered are as barren proof to the scientist as are the so-called proofs from the Bible and from modern Spiritualism. The chief reliance of the author seems to be on that old saw, "No mortal mind ever conceived of a thing nonexistent." But there never was a grosser error than this. "Mortal minds" by the billion have



conceived of the sun revolving around the earth, but such an event is and always was nonexistent. "Mortal mind" always conceives of the nonexistent when it invents a new machine which has as yet not been actually brought into existence. But aside from this, the conceptions of a future life have all been of things existent *on this earth*. No description of the "spirit-world," heaven or hell, or their inhabitants, has ever been made that did not fit this world and objects and events therein. The author relies on Spiritualistic phenomena, also, as "assurance" if not proof of a future life; but he does so with a certain cautious reserve that is almost amusing.

The very first sentence in the book is a false one—an untruth. The author begins his book with, "All men accede to the proposition that there must have been a first cause." This, to me, and to some others, is a self-contradictory proposition—an impossibility. There being no cause that is not itself an effect, no *first* cause is possible. But after all, he falls back on "that faith—true love of God and confessing Christ before men," as that "which will insure us eternal life"! The same old canting retreat from real argument. Be there any "assurances of immortality" or not anywhere, they are not to be found in this booklet.

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### San Francisco Materialist Association.

#### Program for June.

June 4—The Motive Forces of Human Action, by Cameron H. King, Jr.; 11—Misconceptions of Spirit and Matter, by Professor Overstreet; 18—The Most Wonderful Thing in the World, by George B. Benham; 25—Shelley and Swinburne, as Poets of Revolt, by Wm. McDevitt.

Meetings at Jefferson Square Building, 925 Golden Gate Ave., every Friday at 8 p.m. Musical program every Friday. Admission free.

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### Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

McConnellsville, O., April 19.—Inclosed please find \$1.00 for The Review another year. The Review grows better every issue. Keep it a coming, for I expect to read it as long as I am able to read, and it is published.

J. D. Hooper.

San Diego, Cal., May 2.—April 27th comes The Humanitarian Review for May—almost a week before the month of May comes in. Now we have something besides commonplace to think about, if this number is carefully read. Its contents do stimulate thought, and its scientific arguments may change the reader's belief, but never his knowledge. No sophistry or another person's honest belief clearly expressed can dissipate a lesson that is actually known.

The May Review is not a whit behind its predecessors. I think the reader is by this time convinced or satisfied that the Editor needs no

instructions as to the way in which the monthly should be conducted. Sensible readers have already expressed as much. When a person does good work and is appreciated, there is no harm in letting him know it, not waiting until he has experienced what is called death, as is too frequently done.

The editor is fortunate in having so many intelligent and appreciative readers. It is to be hoped that they may be multiplied. Promptness, industry and rectitude are encouraged, which are good to practice here and now, whether one believes in oblivion or a future life. Belief alone has no saving quality any more than the belief of a hungry man that there is food in a certain restaurant will nourish him if he does not partake of it. This seems so apparent that it need not be emphasized, yet very recently I heard it asserted that Jesus' words on the cross, "It is finished" makes it certain that redemption had been accomplished and believers and believers only will be saved.

Mrs. C. K. Smith.

### Sensible Remarks from a New Subscriber.

Pentwater, Mich., April 24.—Send *The Review* one year to Dr. A. T. McKinney, Elkton, Ky., beginning with April No. When subscribing, the Doctor wrote me as follows:

"I have received copies of it [H. R.] and always liked it as a Free-thought journal very much. I regard Mr. Davis as a very strong and logical writer. I have so much literature to read on Freethought, and otherwise, that I had never fully made up my mind to subscribe for it until now.

"I think it is remarkable that one of your age should work with so much earnestness for the cause you have so long advocated. You seem to have the good of your fellowmen at heart—that is my religion. I talk it in my practice to Christians and Freethinkers. The preachers in this country know me. The 'Religion of Humanity' is the only religion. We should be respectful to those who may differ with us, but not be ashamed of what we claim for the truth and the best interest of mankind generally.

"I distributed the lectures I bought of you [*Freedom of Thought Face to Face with Christianity*] some time ago and have spent lots of money in that way."

Dr. McKinney was the first to join "The Humanitarian Society." Such workers as he, respectful in discussion, kind, considerate, yet abounding in moral courage to proclaim convictions, make us proud of their championship.

W. F. Jamieson.

### Why I Am a Pagan.

Montreal, Can., May 4.—I do not remember when the mail brought me such a welcome visitor as the first number of *The Humanitarian Review*, which came yesterday. I had almost given up in despair looking for a heretical periodical that dealt with the subjects that have cost



me so much trouble since I came into this "vale of tears," 55 years ago, with anything like the spirit with which the subject appeals to me. Like many other boys, I had an honest mother who detested lying and cruelty to either human beings or dumb animals. I never could understand how a human being could get gratification in killing any kind of live creature for mere sport.

I was told that the object of religion (the fear of God, giving to church and reading the Bible) was to make people good. By degrees it commenced to dawn on me that the Old Testament characters were anything but good, as I understood that term; and to my surprise I found that pagan characters were much better. Finally I stumbled across Aristotle's Ethics which is based on the principle that the greatest good is happiness, and the means, an active, virtuous life. In my humble way, I try to proclaim and practice what I preach. A great deal of what goes under the name of Freethought today is what a friend of mine called "sawdusty."

Norman Murray.

### No God.

Brooklyn, Conn., May 3.--Editor Maple, in April *Ingersoll Beacon*, wants us to believe in a Supreme Being. Comrade Maddock wants a Great Dynamis, Protestants want the Bible God, Catholics want the Pope and Purgatory, but the Materialists want the *Truth*.

God, Dynamis and Supreme Being are all founded on the idea that some *one* great guiding intelligence or power is back of and within all activities of matter. That idea leads to reverence and worship, and belittling of human abilities and the forces of matter. The Agnostics' supreme power differs from the gods in being shorn of ability to create, perform miracles, forgive sins, answer prayers, bestow rewards and punishments, but still bosses everything and everybody, and is everywhere present, yet is *a one huge I Am It*.

Just get down to common-sense investigation of nature and mankind's doings, to find out whether the universe is run by *one power* or by numberless billions of material atom-forces. The *universe is a unit*, is everything combined, because all atoms are interdependent, every atom controls and is controlled by every other atom; each by its attractive force helps produce motions and combinations; but each atom is an individual material *it*, with its distinct qualities and force.

Friend Maple is an individual. I am another. Our environments, inherited qualities, education, foods, the kinds of atoms we are composed of, are so similar, that we act and think considerably alike, yet we are different individuals. The individuals in a country combine into one government (with much in common) for mutual welfare, yet each remains an individual. So all atoms are combined into the universe by their interdependence and attractions, causing the laws of nature and all activities; yet each atom is an *It*.

Each individual person was born and will die; every collection of

atoms may separate and the atoms unite into other compound forms; but atoms were never born and will never die. Every atom in the endless universe is an *Eternal It*. When you discard the old gods as man-made stories, make no new gods, teach the truth, and prove it best for all mankind. Eliza Mowry Bliven, 1st Sec. Materialist Association.

### The Paine Memorial.

Philadelphia, Pa., April 13.—I hope the Los Angeles Liberals will do something toward helping out with the cost of the Paine Centenary next June. Thomas Paine resided in Philadelphia some eight years, and while here was a literary light. He was associated with the leading men and institutions of science and philosophy. He was constantly making personal sacrifices for his countrymen.

This year is also the centenary of the birth of Edward Fitzgerald, who made the poem of Omar Khayyam famous by its resurrection and translation, and of the death of John Nixon who was a friend of Paine and rang the Liberty Bell on July 8, 1776 to announce the passage of the Declaration of Independence. Space is not available for an adequate sketch of the life and death of Dr. Persifor Frazer, Philadelphia's greatest specialist in detecting forgery by the handwriting. He was too honest to perjure himself as to his knowledge of a God or a future life [and was lately rejected in a court as a witness because he acknowledged that he did not *know* that God existed], but he had the respect of the best members of the community. He positively forbade any religious services over his remains, and his body was cremated. He was professor of chemistry in the University of Pennsylvania, and the author of works which have been translated into other languages.

James B. Elliott.

### Remarks on Wade's Article.

Augusta, Mich., May 9.—In your May number Mr. A. E. Wade quotes Mark xvi:17-18 and thinks it an easy matter for any *true* believer to play with cobras and crotalus in August and imbibe cyanide of potassium at will with no death results. He evidently believes this to be true, for he says: "They [the preachers] do not believe his [Christ's] *own* words, else they would be able to do the same works," etc. He also says "history records that the apostles and successors, *raised the dead* for about 300 years after Christ's ascension!" He also believes in Jesus' bodily ascension. As Mr. Wade recently told me he believed in no God—had no God—why and how does he figure out that Jesus was the son of God and divine, and able to raise the dead? He also cites Gibbon as proof of the apostles raising the dead, etc. As Mr. Gibbon was much of a skeptic and a man of great ability, I doubt very much the proof here offered. Will Mr. Wade, as a favor, cite chapter and verse in Gibbon so I can look it up? Such assertions do us people an injustice; and it is our bounden duty not to let such pass us without a protest. His com-



ments on the "second coming of the son of man" are very misleading, as he only states a part of what the gospels make Jesus say, and then quotes from Josephus a description of a *mirage*, as proof that Jesus did not *lie*, or be made to lie about this matter.

Why did not Mr. Wade quote the 29th verse of the 24th chapter of Matthew? I will write it here, as perhaps Mr. Wade has not seen it: "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens *shall* be shaken." Notice the word *shall* is used not *will*. I do not think Bro. Wade knew about this verse and its terrible possibilities or else he would have quoted it. Have any stars fallen to earth yet, Mr. Wade? Not one. The stars—all of them, many of which are many thousand times larger than this puny earth: what a crashing there must have been! Surely there must be a record somewhere of this wonderful event. He says Josephus tells us that the whole statement of Jesus, about his "second coming" was fulfilled. Yet Mr. Wade tells me he has no God, but a mind-god, and it is difficult to know how Jesus was divine, and had such a father. It appears that Mr. Wade is very much more orthodox than he wishes to appear to be. When such bold assertions appear, I for one am ready to enter a protest at all times and seasons. When a man makes a public assertion, it is for the public to dissect, if they wish to do so. It will be a life-long work for Mr. Wade to fix up and explain the gospels so as to make Jesus a perfect man, even, much less a divine being. The real trouble with Mr. Wade's religion is deeper than a figure-head savior. It is the poor kind of cement used in the foundations. It was imported from the Platonism of the Greeks and was endorsed by both Jesus and Paul, the two foremost exponents, and is called "faith." Such a foundation ought to fall to pieces and will do so.

F. B. Hall.

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### Good Ground for the Good Seed.

Muncie, Ind., May 3.—Sample copies of The Review, if sent to the following eminent and highly-cultured gentlemen might be the means of increasing your list of subscribers: — — —. These men are all learned Freethinkers, and they may not be subscribers, and if not, I hope they will get sample copies of The Review. With many kind wishes for your health and happiness and hoping The Review may rapidly increase its circulation, I am yours always,

T. J. Bowles, M. D.

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Boone, Iowa, May 3.—I got a day or two ago a sample copy of your Humanitarian Review and yesterday I read it, and it's all O. K. I enclose you an Express M. O. for \$1.00 and wish you to send it to me for one year. If you can, you may commence the year with January number. You can count on me to take the magazine as long as I live and can read. I will be 73 on the 8th of next June, but I intend to stay as long as "Santa Claus" will let me.

T. C. Hoxsie.



## Meaning of "Humanitarian."

¶ The words humanitarian and humanitarianism have been and are still used to convey differing meanings. In theological discussions, the idea attached to them is that Jesus was not a god or demi-god, or specially the son of God, but a human being in no way differing from other members of the race, except, perhaps, as to his mental and moral character and habits of conduct.

In the great movement against cruelty—cruelty to children, slaves, the sick and insane, prisoners, and especially to brutes—these words carry the meaning of *humaneness* or kindness as opposed to cruelty or inhumaneness. In Great Britain the organizations of anti-cruelty propagandists and reformers are called humanitarian associations, corresponding in character to our American Humane Education Society and the various "Societies for Prevention of Cruelty to Animals"—this last a very lumbering, awkward appellation.

In *The Humanitarian Review* the words are used in a much broader sense than they are in either of the above cases; that is, these words as used by the editor in the name of *The Review* and in his editorial and other articles. The following definitions, it is hoped, will make these meanings clear:

1. *Humanitarian*, applies to any person or means that aims to prevent cruelty of *all* kinds to any sentient thing, and to cultivate the ethical sentiment of humaneness—kindness, compassion, mercy, sympathy—in human character, especially in the minds of the young.

2. *Humanitarian*, in a restricted sense, may mean one who denies the divinity of Jesus; but as used in this magazine this idea as a meaning of the word is only elemental; that is, it is only *one* factor of the word.

The Humanitarian disbelieves in the godhood of Jesus or any other human being. Whether he does or does not admit that the Jesus Christ of the New Testament was a real man of flesh and blood and not an ideal or a nature-myth, he believes men of like character—men who make it the mission of their lives to serve humanity in the way of enlightening the intellect and cultivating the moral nature—are not gods or sons of any god, or of God in the New Testament literal sense, but humane human beings endowed by nature with the peculiar talents and inclinations which they manifest to a degree over and above most of their fellows. Such superior men are no more the sons of God in a physical sense than the base criminal and the misanthropist are the physical sons of Satan. They are all, the good and the bad, the sons—the offspring—of heredity and environment.

3. *Humanitarian*, in a special sense is applied, I believe, in *The Review* originally to the idea of humanity as a solidarity and the supreme being, or highest manifestation of life, intellect and morality of which we *know* anything. The Humanitarian not only is a humane character, as described in Definition 1, above, and a disbeliever in the godhood of Jesus or any man, as described in Definition 2, above, but he believes that Humanity as a whole is "the Supreme Being," so far as finite man is able to discover, in the world of living things; that as a man is not strictly speaking an "individual," but an association of living organic cells, so Humanity is a solidarity in the same sense as a man is an individual—an association, by consanguinity and general interests, of individualized personalities.

*Humanitarianism*, as the word is used in this magazine by its editor, is a comprehensive philosophy of



human life and concretely of a humanitarian line of conduct. It embraces a knowledge of human nature, but also a practical line of conduct that is essentially ethical. It implies an enlightened intellect free from superstition and supernaturalism; a cultivated moral nature devoted to the welfare of other human beings, and self-restrained from inflicting suffering or death needlessly upon any sentient creature, human or animal. It implies a subordination of the individual to the community—a recognition of the fact that the welfare of a community, of a state, of a nation, of the human family, is of vastly more importance in the economy of race-evolution than the welfare of any single member of such associations and of the race. Hence Humanitarianism embraces the principle of altruism, or the sacrifice of individual effort, individual pleasure, individual life, when necessary to the welfare of society or humanity. Yet, it also embraces the truth that society and the race owe service to the individual who so serves them. The relationship is reciprocal.

*Humanitarianism*, as used herein, may be broadly defined to be the science of human nature as the highest form of science and that of the most importance to man, just as humanity itself is the highest form of being and, to itself at least, the most important;—the sciences of man's relations to his environment—physiology and hygiene—and to his fellows—sociology and ethics.

*Humanitarianism* embraces the practical effort of men to so modify hereditary influences by adjusting the environment as to result in race-improvement—evolution toward a more perfect humanity and a greater enjoyment of life in proportion to its incidental sufferings. This means education and moral culture are the very greatest of means, and the promotion of these the noblest work the man (or society) can engage in, or to which he can devote his time, tal-

ents, or material possessions.

As distinct from other philanthropic schemes, or assumed-to-be schemes of human "salvation," Humanitarianism relates wholly and exclusively to life here on the earth—the physical, mental and moral life of here and now—on the principle that, if man is destined to any kind of postmortem life, his life here well-lived is the best possible preparation for that beyond the grave; and that the best "preparation for death" is a life well lived. And Humanitarianism is antagonistic to error, superstition, and fanatical devotion to exclusive effort to provide for a problematical future life, because the Humanitarian believes such things obstruct human progress and waste energies which if directed to the evolution of man in this life would accomplish good for him not only here but hereafter, if his personality is to continue after death.

Humanitarianism leaves entirely out of its sphere of service any being or beings over or above humanity. Hence, invocations, praise and flattery of "God" or the gods, are not indulged in by the Humanitarian. His "faith" is not in a superhuman, supreme personal being, but in the superhuman, supreme impersonal order of nature, which is immutable in the face of all special pleadings or praises of men.

The Humanitarian, of all men is most charitable to his fellows. Hence he is a "Liberal." He looks upon the ignorance and errors of his fellow men—even of his opponents in intellectual controversy—as not the result of innate "wickedness," but heredity and environment. He is a Freethinker, because he is not only himself free to think for himself but recognizes the right of his fellows to do the same. He is a Rationalist, because he considers reason as the "court of last resort"—that it is supreme as the judge of truth and error and of right and wrong.

S. W. D.



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SINGLETON WATERS DAVIS, EDITOR.

VOL. VII  
NO. 12.

JULY, 1909.

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NO. 79.

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## Meaning of "Humanitarian."

¶ The words humanitarian and humanitarianism have been and are still used to convey differing meanings. In theological discussions, the idea attached to them is that Jesus was not a god or demi-god, or specially the son of God, but a human being in no way differing from other members of the race, except, perhaps, as to his mental and moral character and habits of conduct.

In the great movement against cruelty—cruelty to children, slaves, the sick and insane, prisoners, and especially to brutes—these words carry the meaning of *humaneness* or kindness as opposed to cruelty or inhumaneness. In Great Britain the organizations of anti-cruelty propagandists and reformers are called humanitarian associations, corresponding in character to our American Humane Education Society and the various "Societies for Prevention of Cruelty to Animals"—this last a very lumbering, awkward appellation.

In *The Humanitarian Review* the words are used in a much broader sense than they are in either of the above cases; that is, these words as used by the editor in the name of *The Review* and in his editorial and other articles. The following definitions, it is hoped, will make these meanings clear:

1. *Humanitarian*, applies to any person or means that aims to prevent cruelty of *all* kinds to any sentient thing, and to cultivate the ethical sentiment of humaneness—kindness, compassion, mercy, sympathy—in human character, especially in the minds of the young.

2. *Humanitarian*, in a restricted sense, may mean one who denies the divinity of Jesus; but as used in this magazine this idea as a meaning of the word is only elemental; that is, it is only *one* factor of the word.

The Humanitarian disbelieves in the godhood of Jesus or any other human being. Whether he does or does not admit that the Jesus Christ of the New Testament was a real man of flesh and blood and not an ideal or a nature-myth, he believes men of like character—men who make it the mission of their lives to serve humanity in the way of enlightening the intellect and cultivating the moral nature—are not gods or sons of any god, or of God in the New Testament literal sense, but humane human beings endowed by nature with the peculiar talents and inclinations which they manifest to a degree over and above most of their fellows. Such superior men are no more the sons of God in a physical sense than the base criminal and the misanthropist are the physical sons of Satan. They are all, the good and the bad, the sons—the offspring—of heredity and environment.

3. *Humanitarian*, in a special sense is applied, I believe, in *The Review* originally to the idea of humanity as a solidarity and the supreme being, or highest manifestation of life, intellect and morality of which we *know* anything. The Humanitarian not only is a humane character, as described in Definition 1, above, and a disbeliever in the godhood of Jesus or any man, as described in Definition 2, above, but he believes that Humanity as a whole is "the Supreme Being," so far as finite man is able to discover, in the world of living things; that as a man is not strictly speaking an "individual," but an association of living organic cells, so Humanity is a solidarity in the same sense as a man is an individual—an association, by consanguinity and general interests, of individualized personalities.

*Humanitarianism*, as the word is used in this magazine by its editor, is a comprehensive philosophy of



human life and concretely of a humanitarian line of conduct. It embraces a knowledge of human nature, but also a practical line of conduct that is essentially ethical. It implies an enlightened intellect free from superstition and supernaturalism; a cultivated moral nature devoted to the welfare of other human beings, and self-restrained from inflicting suffering or death needlessly upon any sentient creature, human or animal. It implies a subordination of the individual to the community—a recognition of the fact that the welfare of a community, of a state, of a nation, of the human family, is of vastly more importance in the economy of race-evolution than the welfare of any single member of such associations and of the race. Hence Humanitarianism embraces the principle of altruism, or the sacrifice of individual effort, individual pleasure, individual life, when necessary to the welfare of society or humanity. Yet, it also embraces the truth that society and the race owe service to the individual who so serves them. The relationship is reciprocal.

*Humanitarianism*, as used herein, may be broadly defined to be the science of human nature as the highest form of science and that of the most importance to man, just as humanity itself is the highest form of being and, to itself at least, the most important;—the sciences of man's relations to his environment—physiology and hygiene—and to his fellows—sociology and ethics.

*Humanitarianism* embraces the practical effort of men to so modify hereditary influences by adjusting the environment as to result in race-improvement—evolution toward a more perfect humanity and a greater enjoyment of life in proportion to its incidental sufferings. This means education and moral culture are the very greatest of means, and the promotion of these the noblest work the man (or society) can engage in, or to which he can devote his time, tal-

ents, or material possessions.

As distinct from other philanthropic schemes, or assumed-to-be schemes of human "salvation," Humanitarianism relates wholly and exclusively to life here on the earth—the physical, mental and moral life of here and now—on the principle that, if man is destined to any kind of postmortem life, his life here well-lived is the best possible preparation for that beyond the grave; and that the best "preparation for death" is a life well lived. And Humanitarianism is antagonistic to error, superstition, and fanatical devotion to exclusive effort to provide for a problematical future life, because the Humanitarian believes such things obstruct human progress and waste energies which if directed to the evolution of man in this life would accomplish good for him not only here but hereafter, if his personality is to continue after death.

Humanitarianism leaves entirely out of its sphere of service any being or beings over or above humanity. Hence, invocations, praise and flattery of "God" or the gods, are not indulged in by the Humanitarian. His "faith" is not in a superhuman, supreme personal being, but in the superhuman, supreme impersonal order of nature, which is immutable in the face of all special pleadings or praises of men.

The Humanitarian, of all men is most charitable to his fellows. Hence he is a "Liberal." He looks upon the ignorance and errors of his fellow men—even of his opponents in intellectual controversy—as not the result of innate "wickedness," but heredity and environment. He is a Freethinker, because he is not only himself free to think for himself but recognizes the right of his fellows to do the same. He is a Rationalist, because he considers reason as the "court of last resort"—that it is supreme as the judge of truth and error and of right and wrong.

S. W. D.



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# THE HUMANITARIAN REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE

Study of Mind, Ethics and Religions by the Scientific Method

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Vol. VII, No. 12.]

JULY, 1909.

[Whole No. 79

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FOR THE HUMANITARIAN REVIEW.

## THE PENTATEUCH.\*

BY PAUL JORDAN SMITH.

**W**E have to deal with a complex problem. We have the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

In order to approach the subject with untrammelled minds, let us imagine we have just arrived from Neptune, or the moon, or some other far away region of the heavens, and that we are presented for the first time with a book. We have learned the language and now we want to learn something about the history of this world and its people. We open the book and are told that the first five sections should be studied together. Now, we are curious to know something about these sections: who wrote them, when were they written, what do they contain? We divide our investigation into two heads: the historical interpretation and the literal interpretation.

We begin by asking who wrote the books? A hundred years ago, before any exploration had been made to speak of, any village preacher would have answered at once, "Moses." When did Moses live? About 1400 B. C., is the date usually assigned. According to the best biblical scholars, the earliest time at which any of these writings appeared is 900 B. C. But where was Moses? Why, he'd been dead 500 years! But the worst blow to those who hold the idea that Moses wrote the Pentateuch is

---

\* From a sermon.



the fact that the leaders in historical research are unable to find any evidence that Moses ever existed. Hosea, writing in the 8th century B. C., does not know anything about the Pentateuch. Surely, if so great a work was in existence in his time he would have mentioned it, just as Jeremiah did in later years. We are, then, safe in saying that the "original" (?) Pentateuch was written after the 8th century before Christ and therefore Moses could not have written these books, unless the Lord had made a special resurrection and appointed him amanuensis.

Again, if there had been a Moses and he lived in the year 1400 B. C., in the region of Palestine, *he* would not have written such an elaborate code of laws and such a high-church ritual. The Hebrews were then too crude a people to have originated such products as these, and it is evident that they are (from the standpoint of Jewish history) very late in origin. Then, Moses is always referred to in the third person—"The Lord said unto Moses," "Moses said unto the people," etc., and Moses is made to say in Numbers xii:3, that "he was very meek above all men which were on the face of the earth." Who, then, wrote the books?—we are justified in asking.

In the first place, these books are not continuous stories. Each one of them is comprised of many writings, thrown together in a careless manner, and many of them with no connection. Moreover, these fragments were written by men living years and miles apart, and many of these are quotations from earlier teachers and historians. Priests roughly put them together years after they were written, and in order to make them appeal to the people, told them that they had been dictated by God himself to some great hero of the tribe.

We know a little more about Deuteronomy than about the others. In the year 638 B. C., there came to the throne of Judah a boy, eight years old, by the name of Josiah. Josiah was a tool in the hands of certain reform priests. These men wanted to exterminate idolatry by centralizing religious worship. Remember this. In the eighteenth year of Josiah's reign a strange thing occurred. The Temple at Jerusalem required some repairs and preliminary to this work, Josiah sent his secretary, Shaphan, to

Hilkiah, the priest in charge, with directions to make up the amount of money received by the door-keepers from voluntary contributions of the people, and to hand it over to the men who were to do the repairing. When the secretary had delivered his message, Hilkiah made to him the announcement that he had discovered within the walls a book—the “Book of the Law.” Shaphan took it to the king, and there was great excitement. The book said that worship must be at Jerusalem and in no other place, and insisted on observance of ritual. How singular! The revelation came just at the right moment!

In order to prove beyond a doubt that the book was the genuine word of God, they consulted a medium by the name of Huldah. Knowing not what the priests wanted, Huldah tried the spirits, and found that this was the word of God as revealed unto Moses! The book was accepted. This was in the year 621 B. C.

In the same manner when a certain apostle in the United States wanted to establish polygamy, he dug up plates containing a revelation from God. Seeing that this is such an effective method, we had better unearth some ancient document relative to prohibition!

It is very evident that this work was written for the times by zealous priests. In regard to its contents, it is a compilation of many sayings, and its laws are merely borrowed from the Babylonian Code of Hammurabi.

But the majority of people have been accustomed to take the Bible literally, and believe it from “kiver to kiver.” From this standpoint, although admittedly false, let us judge these five books.

In the first place, they set forth immoral and absurd teachings. Nobody believes in the Eden story today, nor in the remarkable Mr. Methuselah, who lived 969 years, nor in the wonderful feats of Moses before Pharaoh.

Look at these examples. We are told that God hardened Pharaoh’s heart that he should not let the Children of Israel go out of Egypt, and then punished him in the most frightful manner for not letting them go. Would this be right on the part of God? We are told that God is jealous. Is jealousy a good attribute of character?

Again, God ordered Moses to say unto the King of Egypt, “Let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice unto the Lord our God,” when the real object of their going was not that at all, but to get out of the



land for good. Should God lie? God ordered the Jews to borrow valuables from the Egyptians before they started on the journey and carry them off. Should God set us the example of stealing?

"While the Israelites are in the Wilderness, a revolt breaks out, headed by three men, Korah, Dathan and Abiram. God commands Moses and Aaron at once to separate themselves from the rest of the people, that he may consume the others with fire. But Moses and Aaron beg God not to be angry with the whole congregation for one man's sin. In spite of this plea, however, 14,700 people died of the plague, and 250 revolutionists were swallowed up by an earthquake. And the plague would have gone on until all were dead—guilty and innocent alike—had not Aaron rushed in with a censor full of incense, which made atonement for the people, and the plague was stayed, showing the effect of cheap perfume on the Almighty! Moses and Aaron are thus revealed to be much superior, in mercy and justice, to their God. If the Koran contained such commands given by God to one of their generals, the Christians would never tire of pointing them out as evidence of the depraved state of their minds."

In Deuteronomy xxi:18-21, we have the command to stone to death unruly and disobedient children, and that without trial. How long would you tolerate this law today? In Deuteronomy xiv:21, we read, "Ye shall not eat of anything that dieth of itself; thou shalt give it to the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien." Are these words inspired? If so, by whom? Leviticus xxv:44 commands slavery; not temporary slavery, but permanent slavery. "Of the heathen that are round about you, shall ye buy bondsmen and bondswomen, and they shall be your bondmen *forever*." That would not have been very helpful to Abraham Lincoln.

Then, see the exaggerations: Men living seven, and eight, and nine hundred years. Lamech was 182 when his first son was born. See the account of the enormous armies. Jereboam is represented as having had 800,000 picked men, and of these 500,000 fell in one battle. In the same army, Abijah had 400,000 men. These 1,200,000 men were chosen from a country not as large as Wales. Napoleon's largest army with which he invaded Russia, consisted of only 500,000 men—the exact number of Jeremiah's men said to have fallen in a single battle!

Here, then, we have a collection of books teaching adultery, murder, rape, theft, lying—everything contrary to morality; a collection of writings in direct contradiction to the known facts of science and the laws of reason. And we are told that it is to be our guide in the perplexities of life; that the Infinite and All Wise God said all that is therein! To those who view the Bible

in this light, we must wave a fond farewell. We cannot accompany them.

On the other hand, when we remember that these books were originally compiled in the ages of superstition and savagery, the work of an unenlightened people, we can excuse them. When we take *that* point of view, we see that their wars were necessary. That the destruction of men, women and children was really wise and expedient. The crime, my friends, is in saying that we, in the 20th century of enlightenment and culture, should pattern our lives according to the dictates of those old barbarians.

The Pentateuch as a scrap book of the history of a small Semitic tribe, will always be of value to antiquarians and lovers of the curious, but let us not make our children read day by day this kind of stuff for moral instruction. Give them natural science; let them study ants, butterflies and wasps, rocks and trees, and the structure and use of their bodies.

The diligent study of nature is worth a thousand Pentateuchs, and from her we get the glad inspiration to write our own Commandments.

Unionville, Mo.

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### The Kingdom of Lost Souls.

BY ELLIOTT BALESTIER.

I dreamed an angel took me by the hand  
 And led me to a world-star far away,  
 Where all the universe before me lay;  
 I looked, and at my radiant guides command  
 I saw the dead of every world and land;  
 Some eager, joyous, speeding on their way;  
 Some rushing, frenzied, as for peace they pray,  
 While more in mighty anguish mutely stand.  
 In questioning pity turned I to my guide,  
 "Is this indeed the kingdom of lost souls?  
 Then where is he who humbles sinful pride  
 And piles with willing hands the fiery coals?"  
 The angel smiled and said: "Hast thou looked well?  
 His name is Memory, the lord of hell!"

—Munsey's.

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All the religions of the world are based upon error; humanity is higher than theology; knowledge is far preferable to faith; action is more effective than prayer; and the best worship men can offer is honest work, in order to make one another wiser and happier than heretofore.  
 —Charles Bradlaugh.



Written for The Humanitarian Review

## TRUTH ABOUT THE ONLY TWO "SUBSTANCES," ETHER AND PROTOPLASM.

BY THADDEUS BURR WAKEMAN.

(Continued from the June Number.)

**T**HAT etherial "substance"!—the endless *plenum* of endless changes, creations and activities—it will take long for mankind to realize or become reconciled to it. From our old, material points of view, it is a paradox of *endless contradictions*. Without center, circumference or outline, we are "relieved" of space and time except as we imagine them as *our* betweenity and succession of things and events. "No two things in the same place at the same time." Yet we used to read in Olmstead's *Natural Philosophy* that "gases were *vacua* to each other"! But the varying *states* and forms of ether are just *that* and yet are solidity itself—as to which steel and adamant are porous or non-obstructive. Yet in that perfect, endless solidity the solar system revolves, and moves at the rate of 300,000,000 of miles a year!—and all endlessness is a continuation of orbs and things doing likewise!

Our senses and faculties are growing, and it may not be long before our successors may understand the *ether* stories the scientists are telling us now. Meanwhile, let us return to earth, and glance at our "creator" there.

### THE SUBSTANCE, PROTOPLASM.

What ether is to the endless All of existence, protoplasm is to the vital all of living beings and their (our) world. Its most clear, common form is the white of eggs, but there is simply no end to its variations: It is the ever growing, ever changing Proteus: the constant and natural—the inevitable "creator" of all the *living* things that are, have been or will be. Its *activity* is the process which we call life. That plasm and process is the result of its pre-correlates and environment, which in the ever-changing and

endless All can never be repeated exactly, but always approximately. We know, therefore, absolutely, that this life-plasm can only be correlated in its one way, and yet can never be *exactly* the same, though always alike. "Natural selection" must always, therefore, have an open field for operation, and all of the varieties, species, families, tribes, etc., are natural consequences.

And more: The spectroscope shows that our known universe is composed of "elements" similar to those of our earth and sun, and likely to have similar conditions. The natural result must be bioplasm and a *flora* and *fauna* similar to our own. We are fast nearing the point where our "wireless" will be the same as our light and sight—the electric, etheric sense!

No one can now be safe and fit to live who does not know how he came to live, and what he must do to keep on living—and that is the story of this living "substance;" the most interesting story, unless it be that of the ever fundamental substance-story, the ether. What Haeckel, Huxley, Ward and E. Ray Lankester have given us on this subject, by taking the word protoplasm in the Index to their works, and then reading what the reference gives; this can be done (if you have not the book) in any public library. Haeckel, you will find to be your best guide and friend. Lankester (at pp. 116-121 of his *Kingdom of Man*) tries to show that Haeckel is not sustained as to the existence of natural unnucleated protoplasm, but in his *Wonders of Life* and *Last Words on Evolution*, he stands out clear as the first and most reliable of biologists.

Huxley's celebrated articles on "Yeast and Protoplasm" should be read by everyone, because of the invaluable truth they contain, and also the terrific error, which must be corrected on the spot: He calls protoplasm "the physical basis of life"! Not so! It is not the "basis" of life, but its activity or "*go*" is *life itself*—all there can possibly be of it. Pedestrianism is the *go* of feet and legs, and there is no other. So there is no possible *force*, or or energy, or power, or life, or feeling, or mind, or "soul," except it be some fact or process of matter and motion—"now and forever one and inseparable"! Huxley knew this as well or better than anyone else. But he was a most accomplished diplomat and joker, and doubtless enjoyed much sleeve-laughter over that word "basis." And so he missed Westminster.

This pseudo-notion that life is, or may be, some thing or "entity," or spirit, or quality, or "what not"—"something" or other



—has fooled sufficient millions of human beings already. When this go-process stops we can only follow the new lines which it, and the correlations which sustained it, have taken. The hunt for the "origin of life" has been made ridiculous by this old delusion. As Haeckel says, we are really after the origins of the natural "substance," protoplasm, and so are now in a fair way of finding them. Indeed are they not found already? That was the "*Unschleim*" which Oken and Goethe recognized and so "discovered" in 1800. That is the pantazone—or zane—which slimes together the muck in our peat swamps. That is the "fertility" of the soil which comes with every spring, and which too much rain washes out and so "kills the soil" as the farmers say.

In the last chapter of his *Worlds a Making—Das Werden der Welten*—Arrhenius tries to show that life-spores may come to our earth from distant star-systems. But that is a needless strain of fact and fancy. They come plentifully from our old Mother Earth—only because of the woods we do not see the little trees. But they are there as naturally as any other chemical combinations on the surface of the moistened earth.

Every reference to this subject by Prof. Lester F. Ward throws light upon it; as the reader will see who begins by reading what the Index refers to on protoplasm in *Dynamic Sociology*, and in each of his subsequent works. He gives from Haeckel the elements of this substance—all confirmed by Haeckel in his *Wonders of Life*, pp. 124-5. The parts by weight are: carbon 51-54; hydrogen, 6-7; oxygen, 21-23; nitrogen, 15-17; sulphur and phosphorous, 2. The first letters of these elements make the word C H O N P S (chonps), a memory-word never to be forgotten, for what other word means so much, or describes aught so precious? Diamonds are nothing to it! It is our living diamond and more!

Coscob, Conn.

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¶ In the Conclusion of a most valuable book, *Researches in Oriental History*, written some twenty years ago by G. W. Brown, M. D., of Rockford, Ill., the author remarks that he "finds that unerring and changeless law governs all worlds; that it has no love, nor hate; that it rewards those who obey its mandates, and punishes without pity those who are guilty of its infractions. Infinity is too far above man to heed his limitations or listen to his entreaties."

Written for The Humanitarian Review

## THE NEED OF AN IDEAL.

BY E. E. KEELER, M. D.

Editor "Good Health Clinic," Syracuse, N. Y.

**W**HEN we have had our eyes opened to the crude superstitions of modern Christianity, with its myths of the creation, fall, flood, virgin conception, resurrection and vicarious atonement, we stand greatly in need of a true, vitalized, personal ideal. We have thrown aside, as a worn-out garment, the god which our ancestors worshipped as a spirit of peace and war, love and hate, health and disease, life and death, and now are looking for something better to take the place of this thing of "shreds and patches," created by the imagination of Orientals, and whose worship is continued for revenue only.

Humanitarians should be found among the leaders of men, and be so recognized because of their high ideals of right, truth, peace, charity, gentleness, health, wisdom, purity and love.

We are coming more and more to realize that all that we know of the real fundamentals of character are human illustrations of the same. When a grand thing has been thought of, planned or accomplished it is a man who has done it, not a god. We need not become "hero worshippers" in order to understand, appreciate and admire the best examples of manly and womanly perfection, and to extract from each an attribute of attainment to be added to our ideal. The only correct solution of the multitudinous problems of life is to be found in studying with the understanding mind all the great questions presented for human decision, exercising our brains; thinking, building and developing our own ideal.

One of the attributes of our ideal will be perfect freedom, and we must learn the truth about ourselves and learn to live the truth before we will be perfectly free. So long as error of any sort binds us, of course we are in bondage. Many of us have cast off the religious superstition and yet are bound by medical, political and social superstitions quite as crude. We are afraid to travel on Friday; we shy at the number 13; we bow down to political idols; we worship the ridiculous superstition that any part of our bodily machinery may be run by drugs poured into our stomachs.



Our ideal must be so high, so strong, and so full of the truth that nothing will shake it. If you really desire to form such an ideal there is no better time than *now*. Stop and think about yourself. Inspect, weigh and investigate, as a scientist does with balance and crucible. You are not now living in the mythical fairy-land where you expect to wake up some fine morning after you are dead and travel through all eternity along a highway paved with gold bricks. Your world of wonder, allurements and mystery is here and now. You are the direct heir of countless generations. Heredity has given you a certain advanced position over any of your ancestors. Do you realize the advantages of your origin? You represent all that has been accomplished by ages on ages of evolution. From amoeba to reptile, from cave man to you, there is one unbroken line of birth successions. *You* are the result. Upon *you* depends the future of your race. Shall the stream of life be sweetened, purified and clarified as it passes through your veins or will you poison it with the sluice of the gutter? The appearance of the race ten thousand years from now depends upon your thought and action. Is this not proof that you need a high ideal?

When you were abusing your own sense of justice by saying that you believed in a God who ruled all things with an iron hand, you could hope to escape from your own condemnation when needless sin, disease and premature death came among those under your guidance. It then was so nice, easy and proper to say that "it was an act of providence" which brought unnecessary sickness to your door. Now you know that there is no God having anything more to do with your health than he has with the condition of your cattle. You know that there are certain laws of health, and that if you disobey these laws you are bound to suffer. You know that it is natural for man to be strong, healthy and long-lived. You know that under unnatural and unhealthful surroundings disease is engendered. *You* are the one to study climate, hygiene, diet, exercise and sanitation. Upon you and you alone depends the growth and vigor of your own body and the future of your children. Shall you then not have a high ideal of health?

The origin of man is unknown. You may believe any of the myths regarding his creation you wish or none of them; your responsibility remains the same. All the ills and miseries of humanity come from the belief that *somebody else* is going to cure you of sin and disease. *You* are the only one to do things to promote your health, harmony, vitality, strength and long life.

No preacher can pray you into health ; no doctor can drug you into strength. Health and strength are the natural expressions of wholesome living. They are in the vibrant air, the jewelled sunshine, the life-giving food, proper exercise and the other gifts of nature, free to all.

If you would be lovable, then love ; happy, give out happiness ; healthful, lead a natural life. And at once construct an ideal full of strength, purity, joy, peace, wisdom, health and love. Have you such an ideal?

The moment that you declare yourself a free man, no longer ruled by the fear of an imaginary hell presided over by an imaginary devil or the hope of a fabled heaven ruled by a mythical God, all four of which have been created by the rarebit dreams of Oriental fakers—at that very moment you should begin to construct a personal ideal. The fact that you have begun to think for yourself indicates an active brain ; that an idea has been born, a plan evolved, and that you have an amount of latent energy not possessed by the majority of humanity—but these are not enough. You need to undergo a thorough course of reconstruction. You must not only cast off the old rags of ignorance and superstition, but you must clothe yourself in the new robe of truth, right and love.

You are now ready to build for yourself the “house beautiful.” You cannot build without a foundation. Your ideal will be the foundation. Says a recent writer :

“A splendid house without a foundation or with a rotten foundation is a bad thing. It may tumble over any time, even without warning. But a foundation without a house is still worse. The first is useful as long as it lasts, the second is of no use at all. When I see a highly developed intellect on a puny, weakly body, I think of the splendid house with the rotten foundation. And when I see a splendidly developed specimen of humanity with the brain and intellect of a cat, I think of the foundation without a house.”

Your ideal is to be a firm and durable foundation for a beautiful life so full of peace, joy, happiness, charity, purity, love and blessing for yourself and others that many will be attracted by the “ways of rational living.” If you have discovered a bit of the truth, you want others to enjoy it with you, do you not ? If you have found the right way, show to all your friends that it is the beautiful way. Make it a part of your ideal to illustrate the joy of a life free from the bigotry of churchianity. Do not scowl when your best friends are made happy by their ignorant worship unless you are ready to give them something to greatly increase their happiness. Show them that you have a peace, glad-



ness and love far surpassing theirs, or else cease wondering why they are not attracted by Liberal views. Illustrate by act and word that you are even more ready than they to cheer the downhearted, lift up the fallen, and shed the smile of sunshine upon all, and are fully satisfied to ask for no mythical heaven, but receive your reward as you develop your own ideal. Show them that you avoid error because it is wrong, and that you love the truth because it is right. Get them to see that the truth is not made true by the act of any gods, but because it is the most lovable thing in the world of men. Show them that love will not only bind man and woman together with ties stronger than church or state can make or unmake, but that when it becomes universal, ninety per cent of all cruelty, injustice, meanness, unkindness and viciousness will disappear. And finally insist that everything good in the universe is now entirely yours to own, possess, enjoy and share truly with each brother and sister; that you have lost nothing and gained everything; that in throwing the crude superstitions of the past into the garbage can, you have only moulted like the eagle and now are enjoying a new and better plumage; and that in the new and rational life you are in touch with all that is capable of building a glorious future for humanity.

Millions are spent annually by orthodoxy to bolster up their creeds. Missionaries scour the world for converts to their own special edition of heaven. Shall we not give at least a bit of our time, money and loving aid to show others the surpassing value of truth without superstition? Is there not a duty for us to show the world that what we have thrown aside, as the trees shed their leaves in the fall, is but a fraction of what we have gained? Do you not see that it is a bit of true missionary work to give proof to all we meet that we are ready to do the loving act just as freely as though we believed in a God standing over us with sugar plums in one hand and a whip in the other? Should we not introduce a bit of the real missionary spirit with our ideal? Do not be self-satisfied. It is a great step you have taken when you have climbed out of the mists and miasm of the swamp of creedal beliefs, but you will not gain the mountain heights of truth by traveling alone. Some one is waiting for just the word you can give. Andrew Carnegie says there is no use boosting a man up a ladder, for as soon as you stop pushing he will drop down, but there is some one *you can show how to climb*.

*(To be continued.)*

Syracuse, N. Y., May, 1909.

Written for The Humanitarian Review

## THE ORIGIN AND EVOLUTION OF ETHICS.

**Were Moral Laws Supernaturally Revealed, or are they Products of Human Experience and Evolution?**

BY SINGLETON W. DAVIS.

### SECTION VI.

#### VIEWS OF MODERN MORAL PHILOSOPHERS

*(Continued from the May Number.)*

DAVID HUME.

**H**UME lived from 1711 to 1776, and no name of that century is better known to controversialists on all sides of ethical and theological questions than his. The tyros in theology have ever felt it their first duty to demolish the philosophical arguments of Hume, and have butted up against them in their callow freshness with a self-confidence at once ludicrous and pitiable. But after they have learned to realize that the walls of Hume cannot, like those of the fabled Jericho, be blown down with ram's horns, they have generally settled down to ever after either ignore Hume's arguments or "getting satisfaction" by denouncing him as an "infidel," which, in theological argumentation, is considered invulnerable and conclusive, as well as logically legitimate. But one great argument of Hume has ever shone out over all the counter arguments and denunciations of the prejudiced theologians, like the genial sun on a May day, and that is that Hume lived a blameless life—was a character unimpeachable and an actor on the stage of life whose conduct was truer to the highest moral ideals than that of his opponents and the great mass of mankind in general.

Hume's doctrines of ethics as a philosophy are set out in his work entitled *An Inquiry Concerning the Principles of Morals*. The very title of this work is attractive to the thinker—not a dogmatic



statement of moral doctrines, but an "inquiry concerning" the nature of moral principles.

Hume divides his work into eight main sections, as follows: 1, Introductory—on General Principles of Morals; 2, Benevolence; 3, Justice; 4, Political Society—government; 5, Why Utility Pleases; 6, Qualities Useful to Ourselves; 7, Qualities Immediately Agreeable to Ourselves; 8, Qualities Immediately Agreeable to Others. The reading of these mere headings shows one that Hume's philosophy of ethics was decidedly of the utilitarian type, and that he does not take into account any moral relationship of man to any other beings or plane of existence than man and his fellows now and here on earth. Following these eight sections of his main treatise is the 9th—the Conclusion, and to these he attaches an Appendix of four more sections, in which he more completely elucidates his ideas and rounds out his discussion.

In his introductory section, the author first of all repudiates as useless effort to try to controvert the sophistries of those who disingenuously dispute the reality of a distinction between right and wrong, and proceeds to state the important question of ethics to be, Is the foundation of morals *reason* or *sentiment*? That is, is our knowledge of moral distinctions—of right from wrong—obtained by a chain of reasoning and deduction, or by a direct feeling, or specific moral sense? And, after clearly discussing the specious arguments in favor of both propositions, he logically concludes that "the arguments on both sides have so much force in them, that we may reasonably suspect [putting it modestly as becomes an "inquirer"] that *reason* and *sentiment both* concur in our moral determinations." He thinks that a "process of the understanding"—a chain of reasoning—may be necessary to arrive at nice distinctions of right and wrong, in ascertaining matters of fact and ferreting out complicated relations, while the final conclusion may come directly from the influence of the feelings, which, of course, has been determined by the evidence obtained by the acts of reasoning. Hume here, however, does not carry this discussion to the point of deciding between these two principles as abstract subjects, but pursues what he considers a sim-

pler and more concrete method—the method of the physical scientists, the experimental method, and “drawing general maxims from particular instances”—the inductive method. And he, accordingly proceeds to analyze those qualities of mentality usually called *personal merit*—that is character and conduct: “to ascertain the attributes or qualities that render a man an object of esteem and affection, or of hatred and contempt—a question of fact and not of abstract science.”

Section 2, in which Benevolence is treated upon, is introduced with the statement that benevolence “is identified in all countries with the highest merits that human nature is capable of attaining to.” And the characteristic by which mankind recognizes this virtue is the “happiness to society arising through” its good offices; that is, the happiness of others as members of society. He herein does not insist upon *utility* as being the sole and whole measure of benevolence, but intimates that “it forms at least a *part*” of its merits.

In treating of Justice, Hume assumes that it would be superfluous to prove that justice derives at least a *part* of its merit from its usefulness to society; but he also thinks that though it may seem questionable—a debatable question—that public utility is the *sole* origin and foundation of its merits, it can be maintained by abundant evidence. He maintains that in an ideal community where “the mind of every man were so enlarged and so replete with generosity that each should feel as much for his fellows as for himself, justice would be in abeyance, and its ends answered by benevolence.” The mistake of the Communists and Socialists is right here, in that they assume this ideal to be the actual and factual at present, or at least that it is about to become so. Hume admits that this ideal is well-nigh attained and realized in well-cultivated families. He also maintains that justice is sometimes rightly set in abeyance by other virtues, as, for instance the acts of self-preservation of the individual against a criminal assault, or of civilized society or government in war against the assaults of barbarous people. He illustrates this by supposing the case of a virtuous man who “falls into the society of ruffians on the road to swift destruction; his sense of justice would be of no avail, and consequently he would arm himself with the first



weapon he could seize, consulting self-preservation alone." And further, he says that "the ordinary punishment of criminals is, as regards them, a suspension of justice for the benefit of society. A state of war is the remission of justice between the parties as of no use or application. A civilized nation at war with barbarians must discard even the relics of justice retained in war with other civilized nations." And he concludes from this that "the rules of equity and justice depend on the conditions that men are placed in, and are limited by their *utility* in each separate state of things." It is apparent, I think, that Hume's position here is correct only upon a definition of justice somewhat different from that of common acceptance. As generally conceived of, I think, justice is not put in abeyance or discarded "as of no avail" in case of violent acts for self-preservation of the individual, or of society in its punishment of its criminal members, or of civilized peoples in war against unjust assaults of barbarians, but these acts are themselves acts of justice, as related to the unjustly assaulted individual or nation. Here, as everywhere else, very much depends upon the point of view and the interpretation we give to our language. Vengeance is not justice, but self preservation is "the first law of nature," and justice itself being a "law of nature" cannot be set at naught by the former. Justice, being measured by *utility*, and the utility being the preservation of one's own life or possessions, or the life or possessions of society, those acts which are necessary thereto must of necessity be acts of justice. \*

Hume concludes that "by an inductive determination on the strict Newtonian basis," says Bain, "he has proved that the *sole* foundation of our regard to justice is the support and welfare of society." This conclusion, I think, surely confirms my foregoing remark that justice is not set aside in acts against criminal assaults by the individual or society for its self-preservation.

In Hume's fourth section he aims to show that "government, allegiance and the laws of State, are justified *solely* by *utility*." He

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\* This is well illustrated in the following anecdote: An Irishman had killed a man, and when he consulted an attorney for his defence, the lawyer remarked: "I will do my best to have justice done you, Pat." Pat replied: "But that, be jabers, is just what I don't want!"

says that "the laws of good manners are a kind of lesser morality, for the better securing of our pleasures in society." After stating that even robbers and thieves when banded together have laws; the contests of boxers, wrestlers, etc., have their rules (laws), and even war as well as peace has its laws, he concludes that "for all such cases, the common interest and utility begets a standard of right and wrong in those concerned." And is not this true of *all* cases?

In section five of his work, Hume proceeds to inquire *why utility pleases?* And he answers that there can be but "two natural sentiments that utility can appeal to, self-interest, and generosity or the interests of others.

I cannot agree with Prof. Bain in his remark that Hume founds the chief part of our sentiment of moral approbation upon a "principle of disinterested action." Hume shows that we *are* interested in that "the very aspect of happiness, joy, prosperity, gives pleasure, while pain, suffering, sorrow communicate uneasiness." And that "here we have an unmistakable, powerful, universal sentiment of human nature to build upon." This sentiment of *sympathy* implies self-interest, in that we rejoice with the joy of others and sorrow with their sorrows, which is one of the strongest evidences of the solidarity of humanity and of the fact that there is no such thing as purely *disinterested* action.

In section six the author discusses qualities useful to ourselves. And the same mistake is made here in considering that there can be no selfish motive in our being pleased with the acts of others which bring to them happiness—acts useful to themselves only. For here also the law of sympathy holds sway. We approve of the acts of others that are apparently useful to them alone, if not injurious to ourselves, because of our unity of feeling which affords us pleasure, which proves that those acts of others *apparently* of utility to them alone are in reality useful to ourselves also. Therefore we are interested in an apparently disinterested manner. Were individuals strictly and absolutely *individuals*, this sentiment would have no foundation and no existence; and no real apparent or disinterested pleasure would ever be produced by acts of others for their *individual* good. It is the solidarity of



the race, the unity of the individuals which affords a community of pleasures as well as of interests. This is the very foundation and meaning of *sympathy*. Hume further illustrates this *interested* feeling by reference to those aroused in us by the spectacle of a wise man or of a fool, of one well-to-do, or of a beggar, etc. Even our pleasure in the contemplation of animals arises from our sympathy as aroused by the suitability of their structure, color, etc., to their environment and manner of life. In the next section Hume really continues the former discussion as extended to the consideration of qualities *immediately* agreeable to *ourselves*. And here Bain acknowledges that these qualities—as cheerfulness, courage, dignity of mind or character; equanimity of mind in the midst of adversity and misery, etc.—“are further testimonies to the existence of *social sympathy*, and to the connection of that with our sentiment of approbation towards actions of persons.” That is, that we are *interested* when we are *apparently disinterested*.

In section eight Hume extends his discussion to qualities immediately agreeable to others, as good manners, the wit or ingenuity that enlivens (or renders enjoyable) conversation, modesty, cleanliness, grace of manner, etc., which I can no more than call attention to here as being in line with the foregoing remarks upon the two preceding sections.

In section nine the author sets out in full his conclusions, which, I assume, have been pretty well foreshadowed in the foregoing synopsis of his preceding chapters. I will now repeat, however, his teaching here more explicitly that “humanity [that is, sympathy] and love of reputation combine to form the highest type of morality yet conceived.” And then in the first discussion in his Appendix, he continues the consideration of the question propounded in the first part of his work, but not then fully determined, as to how far *reason* and how far sentiment constitute our grounds for our moral approbations or disapprobations: As Bain remarks, “His handling of this topic is luminous and decisive.” His conclusion is here added to and well set out by the statement that “reason is insufficient of itself to constitute the feeling of moral approbation or disapprobation.

Reason shows the means to an end ; but if we are otherwise indifferent to the end, the reasonings fall inoperative on the mind. Here then a *sentiment* must display itself—a delight in the happiness of men and a repugnance to what causes them misery. Reason teaches the consequences of actions ; humanity or benevolence is roused to make a distinction in favor of such as are beneficial.”

In the Appendix, the second discussion is of self-love. Hume, to begin, rejects indignantly the position assumed by some ethical writers that “benevolence is a mere pretence, a cheat, a gloss of self-love,” and proceeds to consider the view that benevolence is “resolvable in the last resort into self-love.” He brings several arguments against this position ; such as, first, that “the selfish passions and the benevolent passions are widely distinguished, and no hypothesis has ever yet so far overcome the disparity as to show that the one could grow out of the other ;” and again, that “the animals are susceptible of kindness ; shall we then attribute to them, too, a refinement of self-interest ?” And again, “what interest can a fond mother have in view who loses her health in attendance on a sick child, and languishes and dies of grief when relieved from the slavery of that attendance ?” His second line of argument by comparison with other passions is not so convincing and I will pass them over as not pertinent.

It appears that much of this difference between ethicists depends, as in many other cases, upon the difference of ideas attached to the same words, or difference of words attached to the same idea. “Self-love” is not a true representative, I take it, of the idea that is held to by those who deny disinterested benevolence. As I understand them, they mean, rather, *self-gratification*—unconscious self-gratification. The mother above referred to affords an argument for this instead of against it. Does not the fact that the mother “languishes and dies of grief when relieved from the slavery of that attendance” show that she had been sustained and comforted by it while it lasted ? The very efforts of giving care to the sick child afforded her *pleasure*—self-gratification. Her motherly instinct was to a degree gratified by her motherly acts of kindness. Who that has attended upon the sick



and unfortunate will not say that their own kindly acts gave them great *satisfaction*? And what is satisfaction but gratification of an individual desire? Show me the man or woman who takes no *pleasure*—gets no gratification—from bestowing kindness upon another in need, and I will show you one who does not do so—who is not benevolent. Nevertheless, this does not detract from the value of benevolence or from the honor or approbation due the benevolent man. As a matter of fact he acts at the time unconscious—unreflectively—of the good he is receiving for the good he is bestowing. He acts *as if* he were disinterested—as if his motives were purely altruistic. Hume was probably right in his opposition to the theory that benevolent acts were prompted by *self-love*—in a premeditated plan to gain something equal or greater in value than is bestowed. But the language and the ideas are not properly correlated, and in other words he would probably have conceded that benevolent acts were all prompted by unconscious (or *sub-conscious*) desire, for the gratification of that desire which nature has given especially to gregarious animals and men, and to all parents, especially mothers, for the express purpose of *leading* them to do things for the preservation of the species or the race.

Very briefly summed up, Hume's system of ethics is this :

1. The standard of right and wrong is utility—the commonweal of the community or the race.

2. The moral faculty is a co-operation of reason with humane sentiment. (He persistently upholds the hypothesis of “disinterested sentiment,” but does not carry it to the extent of affirming that it ever leads to entirely uncompensated effort to the degree of self-sacrifice. And this is, I think, a virtual surrender of the question at issue.)

3. Free will is not taken into account as determining acts of right and wrong.

4. “He recognizes no relationship between ethics and theology” (Bain), and considers the reason looking to utility as determining the sentiment which directly moves to moral action.

5. No new moral code is proposed.

6. Happiness is not directly treated upon as the end, but his ideas are that *simplicity* is the basis of the greatest happiness—the “simple life” versus luxury.

(*To be continued.*)

Written for The Humanitarian Review

## FOUNDATION PRINCIPLES.

BY W. F. JAMIESON.

**B**ROTHER Benson, in February Review: "I have very little faith in the 'Humanitarian Society,' organized or being organized on the 'be good' principle." I must say that I was considerably surprised at that expression from him, because he is a good man and an earnest Freethinker. But what a strange objection! Very few organizations have been opposed, or denounced, on that ground. If a man professes a high ideal and does not practice it, why blame the ideal? "Brotherhood" is a lofty principle. So is Liberalism. So is Freethinking. Some who profess those principles do not practice them—they are beyond their reach! Why condemn the good principle? Altogether likely the person is made a better citizen by his effort to actualize a good profession.

Think of a society whose principles are too good! Yet Freethinkers praise Paine who said, "The world is my country; to do good, my religion." Had Bro. Benson been there he would have said, "Tut, tut, Thomas, none of that 'be good' principle; the world is full to overflowing with professions of righteousness." Is it wrong to profess what is right, good and true?

In one of his letters to me he said: "I think you are on the right road in your chosen method of disseminating freedom of thought. *To do good* and get paid for it, is all that you will expect." I emphasize three significant words, written three years ago. Has Friend Benson fallen from grace? I am on the same broad, Freethought road. As to "pay," that is a secondary consideration with the reformer. Mr. Benson says that "the published constitution of his society has no article of true Freethought in it." Well, well! Yet he says it teaches "be good," or "do good." Is that foreign to Freethought? Does Freethought lack that principle?

"I live for those who love me,  
For those I know are true,  
For the heaven that smiles above me,  
And the good that I can do."

Is that humanitarian principle contrary to the genius of Freethought?

Let us examine the principles of the Humanitarian Society. Says article 2, "Any person who loves his fellow men; who will strive to secure for himself and others mental liberty through love of truth and diffusion of knowledge" is welcomed to membership. Has that no "true Freethought in it"? Bro. Benson says no. Could a more reckless as-



section be made? Is striving for "mental liberty" not a "true Freethought principle"? If it is not, what is Freethought?

Article 3 contains another "foundation principle." It is this: Freedom of discussion. It is the very life-blood of Freethought. It is what Christianity stifled in men and women for ages. Article 3 lays down this principle: "Every member shall be encouraged to freely speak, write and publish his, or her, views upon any subject pertaining to the welfare of humanity." Had mankind accepted that principle, a Bruno burned would not have covered that thinker's enemies with infamy. How hard it is for some to learn the lesson of liberty! "All silencing of discussion is an assumption of infallibility," said that clear thinker, John Stuart Mill.

We expect little else from popes and priests; but what shall we say of Freethinkers who cannot recognize a Freethought principle when they see it?

Says Allie Lindsay Lynch, Chicago, when she became a member of "The Humanitarian Society:" "I could wish you to teach the non-existence of 'gods,' but the fact that the Humanitarian Society permits of free speech of its members is the *charm* that has won me to send in my name." Would there have been any Dark Ages if that principle of free speech had been followed?

Article 4: "All local Humanitarian Societies are requested to organize 'socials,' composed of their young people" \* \* \* "for the practice of music, oratory, reading, parliamentary debating, beneficial amusements." These are practical, useful things in every-day life. Such "socials" would help to kill bigotry, sectarianism, narrow-mindedness.

The constitution teaches: "Liberty, fraternity, equality, the natural rights of human beings, should be the first words and constant practice of every member of this Humanitarian Society."

Mark that! Not merely "profession," but "constant practice." Are these principles not "Freethought"? Bro. Benson says no. His own words are: "The published constitution of his society has no article of true Freethought in it." If that is the case, then for a generation, as I have gone up and down this broad land addressing audiences, my teachings have had no Freethought in them. I was not before aware that all Freethinkers must think the same "think." If that is "true Freethought," I rejoice, as Job said, that I have "escaped by the skin of my teeth."

The principle of "unity in diversity" is presented in that constitution. Had the Christian world taught and practiced it, there would have been unlimited freedom and true manliness in the pulpit. No preacher should have been obliged to leave the pulpit to be a manly man.

The constitution of our society teaches these: "Free speech, free press, free discussion, as guaranteed by the United States Constitution, shall be the foundation principles and practice of the Humanitarians." No slavery, neither mental nor physical, can long endure in the presence of these mighty principles. Thomas Paine, Thomas Jefferson, and others, have considered them vital, and that they would save this new nation from the rule of religious despotism—and they saved it gloriously. Are those teachings not "true Freethought"? If they are not, what, in the name of humanity, is true Freethought? "To do good; to elevate hu-

manity; to make mankind free, just and true," I stated, are the objects of this society. My purpose was to write a constitution so broad, so free, so liberal, so humanitarian, that it could not be used to harbor a sect of any kind. To secure those objects that constitution says, "seek truth," "truth shall make you free." I quoted one of the grandest women advocates that Freethought ever had, Lucretia Mott: "Truth for authority; not authority for truth." That is in the constitution of the Humanitarian Society. Yet friend Benson says there is no "true Freethought in it"! That principle alone would revolutionize the Christian church and make it a very liberal institution. Christianity, both Catholic and Protestant, has taught for centuries the opposite, "authority for truth."

Mr. Benson says: "I have grave doubts about the wisdom of any milk-and-water schemes." I suppose by this he means the gentle, humane principles of the Humanitarian Society. For ages the curse of the world has been *inhuman* conduct. Had there been more milk-and-water, less blood and torture for opinions' sake, earth would have been a veritable paradise. Dr. George B. Warne tells us that "the plan of salvation in the 'Sweet Bye and Bye,' for a predestined few, is giving way to an altruism for the many, here and now. Humanitarians, not theologians are swinging into the saddles that shall lead the way to future progress." Our good brother Benson scents danger ahead for the Humanitarian Society which "provides that members may belong to as many other societies as they choose, without any restrictions as to the nature of such other societies, and that makes it possible for a few Christians to insinuate themselves into the proposed society and by a majority vote hire an orthodox preacher and proceed to build a church." As sang Isaac Watts, "Good God! on what a slender thread hang everlasting things!" What terror some Freethinkers evince of being "captured" by a "few Christians"! Dreadful fate! I am not prejudiced against Christians; have no hatred in my heart toward a church member. True, there are Christians who are not liberal; are bigoted. This is precisely the case with Freethinkers. There are Christians, too, who are kind, generous, courteous, upright, as truly liberal as many Freethinkers.

It is objected by Bro. Benson that "members may belong to as many other societies as they choose, without any restrictions as to the nature of such other societies." Is that too broad for Freethought? I say, let the individual be his own judge. If Freethought is to be made a sect its doom is sealed. There are now some so-called liberal societies which are about as "close communion" as the Baptist church. The "founder" of one of them has written to several of his members not to unite with our society. Even the despotic Catholic church has so little confidence in the individual that it urges its members to avoid lodges, itself one of the most gigantic secret lodges in existence, a constant menace to liberty. I am glad we have a society different from all these, so liberal that Spiritualists unite with us; for whatever we may think of the question of future life, tens of thousands of Spiritualists are as truly liberal as any people in the world.

I want to see Christians and Freethinkers get together and talk it over like brothers, discuss their differences like kind neighbors. If Christians should join the Humanitarin Society in large numbers, "and by a majority vote hire an orthodox preacher and proceed to build a church," as friend Benson fears might be the case, would that be a calamity? I



"devoutly" wish 10,000 Christians would join immediately. As the fee is \$1.00 a year the society would have \$10,000. All the Christians on earth could not legally get one cent of it. Bro. Benson sees "lions in the way." We should keep on organizing and keep them busy hiring orthodox preachers and building churches!

Is it not surprising that the Pope and his cardinals never thought of packing Protestant churches with Catholic devotees and by a "majority vote" hire priests and build cathedrals!

I am trying to break down the partition walls of superstition and sectarianism between members of the human family, so I say in the constitution of our society, that as we have thousands of organizations to drive men apart, to separate them into antagonistic bands, there is need for this Humanitarian Society to draw people together in the ties of brotherhood "equal and free," with abundant room for their variant views and their free expression.

Written for The Humanitarian Review

## SEED-TIME AND HARVEST.

BY MRS. C. K. SMITH.

DO people sometimes retrograde?  
Souls shrink as plants do in the shade?  
Or, when they reach the mountain top  
Their upward climbing do they stop?  
And step by step go down again,  
Until they reach the lowest plane  
And from the heart sunshine shut out—  
Darkness within, darkness without?  
Or, do they, like some vines we know,  
Refuse to ever downward grow,  
But upward send their tendrils still  
As if they had a human will?

There comes a time when growth will cease,  
When ripeness does their worth increase;  
And now the season's work well done,  
The harvest of the year is won.  
The reapers gather in the sheaves—  
The plowman blest as he receives,  
Believing that another year,  
When Springtime shall once more appear,  
The planting will occur again,  
And he will sow his field with grain  
Which will abundantly repay  
Him his laborious outlay.  
So hopeful are the days well spent;  
And joyous of his good intent,  
He rests and dreams of harvest time,  
Of fruitful gatherings, in prime—  
Reaping fruit of the fertile soil,  
The profits of his summer's toil.

Written for The Humanitarian Review

## LIFE.

BY SAMUEL BLODGETT.

I DO NOT profess to understand life. I know nothing about what it is, or how it came, and I am conscious that all others who are writers for The Humanitarian Review are as ignorant in these respects as I am. None of us know that it ever came. We have as much reason to suppose matter was evolved from life as we have to suppose that life was evolved from matter. We may say the same thing concerning intelligence. The idea that it was evolved from matter, or is a property of matter is as purely imaginary as the writings of the creation accounts in Genesis. There are certain phenomena connected with intelligence, life and matter that we can investigate, and we may believe we are pushing back the veil of mystery. Human beings have always been theorizing on these problems, and we presume they will always be at it. As a rule, the imagination creates the theory, and then we endeavor to prove the theory by reason. We begin with an unwarranted assumption, and when we reason to an intellectual chasm we let our imagination bridge that, and put the result before the world as knowledge. I am sorry to say it, but atheists are as much addicted to this method as Christians. They can supply any missing links in the evidence with their imagination, and so make the road smooth. My belief is that life and matter are co-eternal, and we need not discuss how eternity began. In treating this matter I shall not spare the fallacies of others, and I ask no immunity concerning what are supposed to be mine.

Mrs. Bliven believes it very important for us to know what reason says we cannot know, that there is no God, and no future life. She is no doubt honest, and will not suffer because of her honesty.

Mr. Osborn asks the old question, "If a man die, shall he live again"? The better question is, will he die? This writer affirms regarding a future life, "Science says, not proved." It depends on the science we appeal to. Psychic science says it is fully proved. You cannot find proof that the earth revolves on its axis in the science of geology.

He asks questions amounting simply to this: Why should spirit communication be subject to law? The answer is: Why should any phenomena be so subject? He theorizes concerning how a belief in immortality arose. Neither he nor any other person knows that it ever did arise. If there ever was a time when it was not believed, it is lost in antiquity. If there ever was a time when it was not believed that spirits did not communicate with the people of this earth, history does not mention it. He goes on: "That all higher forms of life have developed from lower forms is an admitted scientific fact." I call his attention to the fact that admission is not proof. The Christian world admits and claims that Jesus was begotten of the Holy Ghost, but there is



no good evidence that it is so. It is not so very long ago that it was universally admitted as a scientific fact that the sun passed around the earth. It is not a scientific fact that higher species evolved from lower ones. Science is knowledge, and no one ever gained a knowledge of this kind. There is not a known fact, either historical or experimental, among all the mass that has been gathered, demonstrating that such transformation, or transmutation ever occurred. The idea is as purely imaginary as the statements in the first and second chapters of the Bible.

Darwin got plenty of variations in the pigeons he cultivated, but no new species. Burbank has done wonders in the vegetable world, but no new species grew out of the old ones. Besides, we must remember, if species have evolved according to Darwin, it must have been accomplished without the intervention or manipulation of man, and in this case there is always a tendency to sameness in the same kind of life. If an important variation occurs, unhampered nature regards it as a mistake, and rubs it out as quickly as possible. The specimen dies without progeny, or the mark soon disappears in breeding. There is hardly a difference shown in a flock of wild pigeons, or turkeys, or a bevy of quails. Precisely the same thing takes place in the vegetable world. We have as much reason to believe that gold is an evolution from copper as we have to believe that mankind stumbled up from apeshood.

Animals appear to sense the fact that they must die as perfectly as men do, and that they must avoid danger if they would not die prematurely. Did you ever try to trap a fox or a rat? Does the reason of human beings serve them better than the reason of these animals in avoiding deathly dangers?

I am one who does not try to excommunicate either animals or vegetables from the spirit world. I presume they are there in all their glory, yet I doubt if the lowest forms have any ability for continuity.

To ask, "At what stage of human development does the soul take up its abode in the human body?" is not pertinent. It never took up its abode there. It was there in time to do all the development itself, and was the sole developer. The idea that the body ever developed in the slightest degree without the living soul as the developer, to my mind is the sheerest nonsense. If any one ever knew or heard of any kind of a bodily development without this life, the offshoot of a pre-existing life, right there at first and all the time, let him speak now or forever after hold his peace.

"What is life but certain conditions of matter." To ask the question is not to answer it. I have said, I do not know what life is, but I know his expression concerning it is narrow and limited to a degree that shows thoughtlessness. I know that the manifestation of any new life is the result of a pre-existing life acting on matter which it finds in a suitable condition. It is strange that anyone having the intelligence of an ordinary materialist, should neglect or refuse to recognize the necessity of this pre-existing life creator, as the user of matter in framing the new organization. They would if they could, belittle life to the vanishing point. Their efforts are vain. Life is the great motive power. Past life the creator of the present, and present life the creator of the future, or what next follows.

Minneapolis, Minn.

Written for The Humanitarian Review

## EVOLUTION.

BY W. P. BENNETT.

FROM the first cell, or first life, there were four periods of creation. These four periods comprise the evolution of man. God gave life to the cell and power to increase. It multiplied and added cell to cell and produced the statoblast in the first period. The amoeboid sprang from the statoblast in the second period. Then came the anthropoid or ape in the third, and man walking erect was the evolution from the ape. This mammal had teeth of the same number and form as the man, and without pouches in the cheeks. In the long stretch of ages between these periods, there were minor periods in which the earth was improving and making ready for future lives and for *man*, so that the four great periods were not brought to the higher planes abruptly but by graduation.

If we may judge by creatures in the human form found in the south seas (Capt. Cook in the 6th decade of the 18th century), we may conclude that the first man produced by evolution was of small intellect and the anthropoid from which he evolved must have been many degrees below the monkey of today; so that the first man hardly needed a telephone or clock to fulfill his appointments. But evolution did not leave him at this low ebb of intelligence.

The primeval man was cast upon the earth surrounded by various conditions. Of large frame, mighty in power and strong in limbs he took up the battle for life. Huge animals and savage beasts were his neighbors. They were the hairy mammoth, the two horned rhinoceros, the elk, the cave bear, the cave lion and the cave hyena. He was aroused by his environment and fought for his food and raiment. He hurled the rock with force and sure aim, to slay small animals for their meat and skins, and climbed trees for fruit and nuts; and eventually he came to the use of the bow and spear.

It would be pleasant to follow the primeval man through his prehistoric life and the periods of stone, bronze and iron ages down to historic times, but it must suffice to say that man's evolution for right, has been for honor, reverence, exaltation, purity and justice. On the contrary, for what is *wrong* he has evolved to wickedness, outrage, depravity, injustice and savagery.

There is another thought comes to mind in this connection. The birth and death of the soul with the body harmonizes with the laws of life and death of all organisms. The corn-stalk grows and matures, and



deposits its seed on the cob and decays within its allotted time of a few days. The beet requires a second year to mature and develop seed. The peach produces its fruit for only a few years and dies. But forest trees may live a hundred years; and the cedar of Lebanon a thousand, but death is sure to come.

And even so is it with animal life. The house-dog in his maturity is attentive and useful; he knows the whole round of the house and farm. He can distinguish the oxen and drive them to the yoke; and the cows and drive them to the milking yard. But his days are numbered; he wearies of a July day; he loses interest in home affairs, and he sleeps away the hours; and his worn-out soul goes to death as goes the body.

Man's "allotted time" is "three score and ten." In his young manhood and maturity he is a physical power.

It may be repeated, that the physical man is the servant of the soul; and with his great strength and enduring body he has lifted his soul to the very heights of intelligence and knowledge. And this man can trace the course of the planets and locate the fixed stars. He can measure the space from the earth to the sun as with a linked chain. And he can weigh the earth as in a scale and as dust in a balance. But as the body weakens so weakens his soul and his learning. His profession and culture are forgotten, and he becomes as a little child calling for his mother, and if he chance to reach his four score years he becomes weak and shuffles with a cane or crutch and totters to his bed to die. Death ends all.

Marietta, O., March 20, 1909.

*Editorial Note.*—Mr. W. P. Bennett, the writer of the above article, reached the age of ninety years on the 12th of May, 1909. A Marietta local paper, in referring to this event, remarks as follows:

"Mr. Bennett is one of Marietta's most distinguished citizens. \* \* \* Mr. Bennett was born in the state of Maine, and came to Marietta some sixty years ago. He, coming from a prohibition state, has always been an advocate of temperance laws, and is, today, a living illustration of what temperate living, both in drinking and eating, will do for a man. During his life, Mr. Bennett has devoted much time to historical research and he has given to the world a number of writings which will long survive him. His work on *Marietta in the Forties*, is of particular worth to the people of this community."

The Review hopes that its friend Bennett may yet very much longer outrun the so-called "allotted years" of man.—*Editor.*

### Ex-Clergymen's Correspondence Bureau.

Ex-Clergymen desiring to correspond with Liberal societies contemplating to engage a local lecturer, can notify this bureau free of charge.

Liberal Societies desiring to correspond with Liberal lecturers with a view to secure one to serve as a local lecturer, can notify this bureau free of charge.

Always inclose a self-addressed and stamped envelope for a reply.

Prof. A. J. Clausen, Ph. D., M. D., St. Ansgar, Iowa.

## Views and Reviews

By The Editor

### Russia Bars Atheists.

An Associated Press dispatch dated St. Petersburg, June 3, says:

"The second law on the government's program of religious liberty, dealing with the matter of changing from one faith to another, will come up for discussion in the Duma tomorrow and the modifications that have been made in committee will cause an interesting debate between the defenders of orthodoxy and the liberals, in which Premier Stolypin is expected to take part. The government draft placed certain restrictions on the changing of one's faith, but the committee has introduced modifications removing all such restrictions, provided the sect is not criminal. The committee discussed also the position of atheists and decided that every man must have a positive religion, and that the profession of atheism could not be allowed."

¶ The fog of bigotry is so thick in extremely Christian Russia that, as is proverbially said, "you might cut it with a knife." What a spectacle is this! Men in these days of science and universal education undertaking to make men "believe" by law—by an edict of other men that "every man *must have a positive religion*"! And compelling those who *cannot* believe in the orthodox God to either become hypocrites and belie with their lips what their reason holds as true, or else refrain from expressing an opinion and so laying themselves liable to arrest on suspicion and trial without being allowed the privilege of explaining their position.

### Ridicule Argument Convinces Fools.

A newspaper dispatch dated Asheville, N. C., May 19, says:

"The theory of the Rev. J. L. Cook, preacher of the Sanctified Sect Church, that the earth is not round, but flat, and 'set like a hat on a fence post,' was sustained by the judges of the debate held between him and Leroy Henry, a High School student, in West Asheville Tuesday night, on the subject, 'Resolved that the theory as regards the rotation of the earth is correct,' the minister capturing three of the judges by his potent arguments and his ridicule of the round-earth theory. The two debaters had a large audience which was swept away by the preacher's ridicule of the Copernican theory. He read from the Bible to show that



the earth had a foundation and asked how could it have a foundation if it were flying in space without even a string to tie it down?

¶ Only unreasoning minds can be "swept away" in a discussion by ridicule, and especially ridicule based upon such silly assumptions as those of this "sanctified" ignoramus. The assumption that the Bible is conclusive "authority" in science (or anything else), is the sandy foundation of this preacher's "potent arguments" and "ridicule." And how brilliant must be his intellect, and that of the "three judges" who sustained him, that could not see that a flat earth resting upon a "foundation," the foundation itself must rest upon something else, and so on "down" into infinite space. "Without even a string to tie it down"—an expression that plainly shows how shallow is the knowledge of this preacher and his three judges, and the "large audience which was swept away;" they had no conception of the meaning of "down," and in their childish simplicity have not yet learned that "down" means towards the center of any heavenly body or solar system. The preacher was right in one thing: the Bible does teach that the earth is flat, but in doing so, condemns itself as a product of ancient ignorance. Asheville is to be congratulated that there is at least one star of hope rising upon its intellectual horizon—the high-school student, Leroy Henry, who had the knowledge of the truth and the courage to proclaim and defend it before a "large audience" of people so densely ignorant as to be "swept away" by such silly ridicule.

### Christian Superstition in Illinois.

A dispatch to the *L. A. Times*, dated Chicago, June 1, says:

"Prayers for the recovery of a sick horse at Elgin were begun today by four Methodist ministers, who are visiting that city to attend a conference of clergymen. As yet no change for the better has been observed in the condition of the animal. It has had lockjaw since Sunday, and many of the old residents of Elgin, despite the prayers of the ministers, are of the opinion that it will continue to have lockjaw for the rest of its shortening span of life."

¶ Two things are very noticeable in this dispatch. The first is that the four Methodist ministers are either blindly superstitious or basely hypocritical. The second is, that "many of the old residents of Elgin" have awakened to the truth that prayers are impotent against lockjaw in men or horses, though they do not seem to ever lock the "jaws" of superstitious preachers, who imagine that they have a special "pull" on the autocrat of the universe—whoever or whatever that may be!



### **Preacher Scores Orthodoxy.**

The Associated Press on May 16th sent out a dispatch from Los Angeles containing the following :

"Rev. C. C. Pierce, of the Memorial Baptist church, startled his congregation this morning by a vehement declaration against orthodoxy."

"'The old time foe to all progress,' he said, 'has been narrow, ignorant, self-sufficient, bigoted, exclusive, intolerant and ungenerous orthodoxy.'

"Several persons in the congregation arose and for a moment it was undecided whether they intended to protest or approve, until Rev Edward H. Brooks strongly commended Rev. Mr. Pierce's assertion. 'Preachers deliver too many sermons to those already indoctrinated with their views,' Rev. Mr. Pierce continued. 'But changes are coming and coming rapidly. The serious aspect of the question is not, how can we serve the church, but how can we save mankind? The time has gone by when we can put a big wall about the church and try to see how many we can fence out. Christian people must cast aside old prejudices and accidental differences.'

"When questioned about his sermon this afternoon, Rev. Mr. Pierce reiterated his statements regarding orthodoxy, and declared the fate of the church hinged on its acceptance of the scientific method."

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### **Stead's Spiritual Clearing House.**

From special correspondence of the *N. Y. Times*, dated London (Eng.), May 15, is extracted the following most pertinent paragraphs :

"William T. Stead is a wonderful man. From the dingy little office he occupies in a street off the Strand, he not only directs the affairs of this world with a full consciousness that his pen is mightier than the swords of princes and potentates, but he has taken to 'running' a bureau, which may be described as the Clearing House for all transactions between this mundane sphere and the 'other world,' which are a mystery to common people, but which Mr. Stead holds in the hollow of his hand. 'I have opened an office,' gravely declares Mr. Stead, in the usually grave pages of the *Fortnightly Review*, 'for the purpose of facilitating communications between those who love each other, but who are temporarily divided by the grave. \* \* \* There is another world lying close to the world of which we are cognizant by our bodily senses, that into this world our souls pass at death, and that it is possible to communicate with the disembodied intelligences which inhabit that world'."

"Mr. Stead's idea is to facilitate these communications. It was his



'friend Julia' who suggested the idea. 'Julia' is (or was) 'Miss Julia A. Ames, formerly on the editorial staff of the *Union Signal* of Chicago, the organ of the Woman's Christian Temperance Union. While in Europe she visited me. In 1891 she fell ill and died, but before death she made a pact that if she could she would return from the Other Side and manifest herself in order to afford proof of the continuance of the soul after death and its ability to communicate with survivors. Many have made that pact. Few have kept it. Miss Ames was one of the few'."

"It may amaze some people that I should thus gravely write of the possibility of opening an office in the heart of a great capital for this purpose. Certainly I should not dream of undertaking a duty so onerous, entailing such certainty of ridicule and abuse, were I not firmly convinced that we can confidently depend upon the businesslike co-operation of those on the Other Side. Those who believe that Julia is only a phase of my subconsciousness will be puzzled to explain how it is that she communicates with equal ease through me or through two or three other Sensitives. For the proper functioning of the bureau my personal attendance will not be necessary. Nor is Julia alone. Many others are actively co-operating with her in this effort to bridge the abyss. If any reliance can be placed upon assurances and communications received from the Other Side, both my son and Mr. Myers are actively interested in making this bureau a success'."

To which the correspondent rather sarcastically adds:

"It is certainly to be hoped this 'bureau' will be more of a success than was the 'matrimonial bureau' to which Mr. Stead's abundant energies were for a time devoted."

### **Dr. Jones Murdered by "Christians."**

An Associated Press dispatch of May 18th, from Chicago, says:

"Information that Dr. William H. Jones, of the Field Museum, who was murdered at Dumabatu, in the Philippines on March 20, might have been murdered by so-called Christians instead of by savage head-hunters, has been received by George A. Dorsey, of the museum, in a letter received a few days ago from the interior of the island. Secretary Worcester intimates the Christians may have had motives of revenge. According to Worcester, it is improbable that the head-hunting Ilongotes, with whom Dr. Jones lived and worked, were in any way to blame for the death of the scientist. These savages brought the man's body to the authorities and all evidence points to their innocence, the secretary declares."

"Dr. Dorsey recalled the fact that Dr. Jones had told him in one of his letters that certain Christian native traders had followed him into the wild Ilongote country, having feared to penetrate this district before his arrival. 'When I first heard of his death and learned that it was attributed to Ilongotes of Dumabatu with whom I knew that he had lived on friendly terms,' the letter states, 'the idea occurred to me that the real murderers were in all probability Christian natives, whose abuse of the wild people he had reported'."

## "The Review" Rostrum

### Reports of and Extracts from Liberal Lectures

#### Science Before Darwin and After.

(Condensed from a Lecture before the Materialist Association of San Francisco, May 7, 1909.)

BY WILLIAM McDEVITT, LL. M.

In the 50 years since the momentous day of the publication of Darwin's great work, *The Origin of Species by means of Natural Selection* (1859), science has made more progress, comparatively, than in the fifty centuries before the first half of the nineteenth century. Not only did the fruition of Darwin's ideas and of Darwin's methods revolutionize the rate of development of science, but it revolutionized all the fields of human intellectual activity.

The one basic feature of Darwinism—and by Darwinism I mean in general the modern science of evolutionism as developed by the whole school of students informed with the Darwinian spirit, the school represented by the two great compeers of Darwin in his formulation of the law of evolution by natural selection—Herbert Spencer and Alfred Russel Wallace, as well as by Haeckel, Weissman, Huxley, Tyndall and the host of other evolutionists of today—the one basic feature of Darwinism that will remain even if the "process of natural selection" gives way to the theory of mutation (as Prof. Jacques Loeb says it must), is the fact that all life and all progress is conditioned by the adaptation of the living species to its *environment*. The recognition of this great fundamental fact in nature has revolutionized all our morality—all our various fields of human development. This great truth of the law of progress as a law of fitter and fitter adaptation to environment, has laid more ghosts, dethroned more gods, dissipated more superstition, and scattered more herds of devils, than perhaps any other great generalization in science.

Salvation becomes a purely natural and material condition, when we apply the Darwinian law of fitness and environment. Every creature is conditioned by its environment; every creed is conditioned by the material conditions of the men who hold the creed; every ideal is based upon the material facts of life; and therefore, salvation, redemption, emancipation (or whatever name you call *progress*), means simply more harmony of the living organism with the environment.

The development of this great truth has produced a revolution in criminology, education, psychology, economics, politics and in *life*. Science before Darwin was a great weapon to bulwark the rule of the master class; science after Darwin is the most potent weapon of the producing class in their world-struggle for emancipation from robbery and exploitation. Darwinism in religion means Rationalism; Darwinism in biology means omnipotential evolution; Darwinism in industry means



infinite co-ordination of universal human activity; Darwinism in politics means scientific socialism. The war of the workers to free themselves from the curse of institutional religion, institutional slavery, institutional superstition, institutional ignorance and crime, is a war for the control of the industrial and the political environment; and it is a war waged with the fullest knowledge that the workers are the best fitted to survive; that they can adapt the social environment to their social aspirations and interests, and that in this struggle to adapt their environment to their aims and their happiness, the working class must depend upon its own science, its own intelligence, its own power of evolution by developed and ever-developing organization.

The era of Darwinism is the era of the death of the gods, and when the gods go, slavery goes with them. Darwinism helps to make possible the day dreamed of by Shelley a hundred years ago when he conceived of man as

"Equal, unclassed, tribeless, nationless;  
Exempt from awe, worship, degree, the king over himself."

## FUNERAL OF GEORGE T. ANGELL.

(Selected.)

Crowds line the streets; the horses wear  
Their black rosettes with drooping head;  
The birds fly silent through the air;  
The friend of all the dumb is dead.

The man who stood in halls of state  
To plead for those who cannot speak,  
Who knew that only those are great  
Who bear the burdens of the weak.

His kindly face is hid away,  
His kindly voice no more is heard;  
But through the long eternal day,  
He lives in every spoken word.

The dawn of kindness streaks the sky;  
The peace he sought comes on apace;  
The children voice the gladsome cry  
Of justice to the speechless race.

We honor him for glorious deeds;  
He blazed the path for us to tread;  
No other monument he needs;  
"The friend of all the dumb" is dead.

—Sarah K. Bolton.

# THE HUMANITARIAN REVIEW

A Monthly Magazine Devoted to the

Study of Life, Mind, Ethics, Religions etc., by the Scientific Method,  
and the Promotion of Ethical Culture, Humaneness &c.

SINGLETON W. DAVIS, Editor.

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## EDITORIAL DEPARTMENT.

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### WHAT IS LIBERALISM?

¶ Language is not photographic. It is of the nature of art. Words are not the exact symbols of definite ideas everywhere and in every time. We dash off our speech as a free-hand artist sketches a landscape or a "fancy" portrait, and it requires considerable artistic tact in the reader or hearer to catch the exact meaning expressed by the writer or speaker, just as it requires artistic taste and talent to fairly interpret an artist's picture.

He who professes to be a "Liberal" may suppose that he uses the name in not only its true sense but in the sense in which all of his hearers or readers use and accept it, and yet be very much mistaken. Indeed, I find the words Liberal and Liberalism, as used by those usually classed as Liberals and by the public in general, of very uncertain and variant application. In some cases the meanings attached to these words lead both "Liberals" and their opponents into most contradictory and ludicrous situations.

One of these errors I will here note. Some use the word Liberal to represent the idea that all men should be allowed absolute freedom to *think* and *believe* as they *will*, and that this implies that one should not even attempt by instruction to change an-



other's belief even though it is known to be erroneous; and that he may even contribute to the maintenance and even propagation of that other's erroneous ideas and beliefs as acts of Liberality; and they so use the terms and so act in accordance with their interpretation of them without at all seeing their error, or the ludicrous and suicidal paradox by which they have been entrapped. To illustrate: I happen to know of a case in which a most radical "Liberal"—in fact a professed atheist—had an empty store-room for rent. A Christian preacher asked him for the use of the room on Sundays in which to conduct a Sunday school—the object, of course, being to instill into the minds of the children the very superstitions this "Liberal" atheist utterly repudiated and ridiculed. At first he hesitated, but the preacher, with his deceptive interpretation of the word, said: "Why, you profess to be 'Liberal,' and if you are a Liberal you should give your opponents the same opportunities to propagate their ideas and beliefs as you claim for yourself." So the "Liberal" let the sophistry overcome his common sense and replied, "I guess you have me there; go ahead and use the room until I can rent it for a store." And the room was given free of rent to the church people for the Sundays of several months.

Why is it that some cannot see that *allowing* others freedom to think and to advocate and propagate their ideas, doctrines and beliefs, is not synonymous with *assisting* them to so act? If I contribute on Sunday to the success of superstition and on Sunday evening to the destruction of it, am I not setting up a puppet with my right hand and trying to knock it down with my left hand?—and what for? Where is the profit to myself, my opponent or mankind generally?

No; Liberalism, as I understand and use the term, does not imply any such a paradoxical situation. The word represents the idea of *legal* and social freedom of everyone to think and to express and propagate his ideas and beliefs, but it does *not* imply that everyone should assist in the propagation of the beliefs and ideas of everyone else, or by his franchise help to enact laws for the compelling of general assistance in such propagation. Liberalism is specifically the principle of non-interference of the

laws of the land in either *assisting* or *obstructing* the propagation of ideas and beliefs in matters of theology and religion. And this very non-interference leaves the opponents free to oppose by instructive or argumentative means the ideas and beliefs of others which he thinks are erroneous and injurious to themselves and mankind in general.

A correspondent of The Review, a few months ago, wrote me that I was contradicting my own fundamental doctrine of Liberalism by publishing the magazine as a means of propagating non-Christian ideas and beliefs, especially in sending out sample copies to people who have not as yet accepted the teachings propagated in The Review. That if I were a "Liberal" I would "allow" everyone else to "believe as he pleases," etc. Now, this correspondent seemed to be blind to the fact that the word *allow*, is not the same in meaning as *legally permit*; and she could not see, apparently, that when I advocate Liberalism I advocate not only the right of my opponents to non-restraint by law or physical force, in their acts of thinking and expressing their thoughts, but *my own* freedom from legal or physical restraint from thinking expressing and propagating my thoughts and beliefs, and that this liberty implies the right to withhold my assistance from propagation of what I deem erroneous and detrimental as well as to give it to the propagation of what I deem true and beneficial. And that this very principle of Liberalism is one of the beneficial things I am claiming the right and privilege of propagating.

Another feature of this loose application of the term "Liberalism" is the "free platform" fallacy of the Freethinkers. I know it is "heresy" for a professed Freethinker or Liberal to exercise his right and privilege of opposing this suicidal practice. But I have been used to being classed as a heretic for nearly fifty years, and I shall not surrender now. I will say, briefly and to the point, I do not believe in the so-called "free-platform" of Liberal meetings. That is, I do not believe that I should be compelled to give my money to pay for a hall in which my opponents may advocate and propagate their erroneous and mischievous notions; or to waste my time in sitting in a "Liberal" meeting listening to nonsense or the advocacy of the very errors I am laboring to do away with. And I claim this exemption for all others as well as for myself. If a number of people unite to hire a hall and platform for public meetings, they should consistently employ or allow speakers *only* who represent the ideas and doctrines and beliefs they believe to be true and beneficial, and who are able



to present those ideas and beliefs in language at once instructive and entertaining. Of course, in case debate is resorted to as a means of assisting in this propagation of truth, an opponent of those people's ideas must be allowed the freedom of the platform; but in that case, even, common sense should teach us that we should not surrender our platform to the use of an opponent who has not the ability to express intelligently and entertainingly his objections to our ideas and beliefs and his reasons for his own.

The so-called "free platform" is a snare and a delusion. It should be called a *license* platform—a platform where *everyone* is licensed (graciously permitted) to impose his errors upon us and our enquiring friends, and to rob us of our time in listening to him and suffering the tortures of mental chaos which his ignorance or untrained use of language inflicts upon us.

The wise farmer does not fertilize or cultivate his field for the benefit of both the crops and the weeds. He cherishes the one and eradicates the other. The wise employer does not hire men to merely labor; he pays them for productive, beneficial labor—labor wisely and industriously directed to securing beneficial results. The Liberals should take a lesson from the wise farmer and follow the example of the wise employer in their selection of teachers and propagators for their public platforms. And the same principle applies to publications and publishers—periodicals and books, editors and authors.

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### "FAMILY WORSHIP A THING OF THE PAST."

¶ In the Presbyterian Assembly held at Denver in May, on the 26th a resolution was presented by Dr. James H. Frazier, in which occurred the declaration which heads this article. An Associated Press dispatch of that date from Denver contains the following:

"A resolution declaring that 'Whereas, family worship is a thing of the past,' came near disrupting the General Assembly of the Presbyterian church today when the innocent-looking sentence was discovered by Vice-Moderator Holt, who said he believed the resolution to be all right with the exception of the 'worship' clause. A half-dozen watchful commissioners were on their feet asking if the objectionable sentence would stand. Upon this sign of trouble, Dr. Roberts, the stated clerk, made a quick correction, using the word 'neglected,' and trouble was averted."

The commissioners did not make any statements as to the good or evil result of this "neglect" of family worship. I venture

to say that the result has been that a large percentage of perfunctory, hypocritical, formal, cut-and-dried, "lip-service" omitted has relieved "the Lord" of listening to the awful volume of blasphemy poured out before him every morning and evening in the past; and that the omission of heartless formality by "the family" has relieved its head and his little congregation of practicing a superstitious rite which has all along disciplined their minds to practice insincerity and dishonesty. But why this decadence, if decadence it be? I believe it is the natural result of that modern enlightenment disseminated by our common schools and the popularization of science which has brought the people to see that "family prayers" are a useless waste of time, beneficial to neither men nor gods.

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### YELLOW JACKETS AT CHURCH.

¶ A most ludicrous affair occurred in the Baptist church at Boston, Ga., on June 13th. A newspaper dispatch says:

"A revival in progress at the Baptist Church here was broken up to-day by the swarming of yellow jackets, which had built nests back of the pulpit. The services were at high tension, the preacher being engaged in calling sinners to the mourner's bench, when the hornets began to dart out from their nests and sting saints and sinners alike. In a few seconds there seemed to be thousands of the spiteful yellow pests flying about the church. The preacher was one of the first to be stung, and the pain put a stop to his exhortation."

Who sent this "visitation" upon the revivalist and his patrons? Was it a kind "Providence," or the devil? Theologically, it *must* have been one or the other. Scientifically, neither had anything to do with it, but natural law, as it *always* does, "made good" and the relation of cause and effect continued regardless of prayers or pious exhortations, fulsome flattery of a mythical deity or exorcising of a mythical Satan.

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### "KIND PROVIDENCE."

¶ Does a kind providence supervise and direct the events of human life and of nature in general? Does the Christian's God take special care of "his children," and does he answer their prayers for care and protection? or does he "blight them with the lightning of his wrath" even in "his own house" and while they beg for his mercy and try to placate him with fulsome flattery? Or is there no such thing as either a "kind providence"



or an "avenging god" in or above nature? What do the facts of observation answer? Take, for instance, the following account from a dispatch to the *L. A. Times* from Green Bay, Wis., June 13th, headed "Lightning Stampedes Worshipers at Mass."

"Lightning struck the steeple of the Holy Cross Catholic Church, eight miles from this city this morning, killed one man, shocked and injured sixteen others, two of whom may not survive, and partially wrecked the edifice, while mass was being celebrated by Rev. Father C. Mickers. Consternation prevailed for several minutes following the crash of the lightning and the worshipers rushed pell-mell through the church, numerous injuries resulting to both young and old during the stampede. Edward Duchane, age 20 years, was killed. Annie Stephlin, aged 25, was so badly burned and shocked that she may not live. John Greenwood was struck on the right shoulder by the lightning and a deep hole burned through his flesh, the injury extending across his back to the left hip. His right leg was burned also. The fourteen others were either shocked or burned about the bodies. June 13 will long be remembered as an unlucky day by those unfortunate persons who were pursuing their religious devotions in the church."

People who are "pursuing their religious devotions in the church" should not be "unfortunate" and "unlucky" if their religion is anything more than a base superstition.

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### "WILD EXTRAVAGANCE" AGAIN.

¶ On page 777 of this number may be found a letter from J. Frantz upon which I will here offer a few comments. The matter of the Materialists Association's Application Blank, however, is no longer under discussion in *The Review*, and the question at issue herein is as to the extravagant claims of supreme excellence of Materialists over all other people. Mr. Frantz sent me enough manuscript to fill four pages of *H. R.* in his attempted reply to my one-page remarks upon his extravagant claims in the *B. G. Blade*, but I cannot waste the space in *The Review* with such a mass of irrelevant disputation; hence I present there only so much of the letter as attempts to reply to what I said in the June number. The remark that I "bamboozle" (whatever that is) the "subject at issue," is one demonstration, I am to suppose, of the "intellectual perfection" of one Materialist. I, or anyone else, have a logical and just right to criticise any portion of any article which I or he chooses without opposing any or all other portions of the article. As I did not there oppose Materialism, I refuse to admit a long and wordy article in "defense of Materialism."

The matter which I criticised had nothing to do with Mr. John Maddock or his article; and Mr. Maddock had nothing to do with the comments I made; and is on no more "intimate terms with the editor of

this magazine " than are any and all other subscribers and contributors who are friendly to it. Mr. Maddock (whom I have never had the pleasure of meeting), I believe to be a gentleman, though he may not profess to have reached that perfection, physically, intellectually and morally, which Mr. Frantz claims for the Materialists; and I resent as an impertinent insinuation Mr. Frantz's remark about any such intimacy between Mr. Maddock and myself as would influence the character of my criticism.

I will briefly refer to the amusing claim that the Materialist is a "King," the "King of nature"! We have no "kings" in America, and want none; and man, Materialist or non-Materialist, is a *part of nature* and no more its "king" than is any other part of it. However much knowledge the Materialist may have acquired in a special field, he is not thereby made more intellectual, healthy or moral, naturally, nor wiser educationally, in the general field of human knowledge than many others who may be more or less ignorant in that special field of inquiry. Everyday observation proves to us that the "physically perfect" man may be an ignorant brute or a criminal enemy of his fellows, the "intellectually perfect" man may be criminal or physically defective, or both; the "morally perfect" man may be either physically or intellectually (or both) defective—that is, using the word "perfect" here as applying to men somewhat more so than the generality of men.

With these few remarks I will only add that as my criticism of Mr. Frantz's wild extravagance in claiming so much for the Materialists, which few of them, I hope, have the egotism to profess, is in no way weakened by the "defense" by Mr. Frantz, I am content to refer the reader to it (page 690, H. R.) as still pertinent to both the original assertions and their repetition above.

### **A Christian's Bloody Sport in the Name of Fair Science.**

¶ Dr. Wm. J. Long, whose "nature stories" Theodore Roosevelt so severely berated while he was President, recently got back at the sporty ex-President on account of his wanton killings in Africa. Here are some of Dr. Long's scathing rejoinders, as reported in the newspapers:

"Dr. Long declared that the worst feature of the 'whole bloody business' is the brutalizing influence which the reports from Africa have on thousands of American boys. 'If they are true they are exactly in line with his previous records. They prove what I said two years ago, quoting from his own books, that he is a game butcher pure and simple, and that his interests in animals lies chiefly in the direction of blood, butchery and brutality. In one dispatch I notice that when he could not find buffalo he had to content himself by shooting warthogs and other inoffensive creatures. As the buffaloes are fast disappearing from Africa, and as Mr. Roosevelt had already killed several, why in the name of science should he go out to kill more, and why, failing to find buffaloes, should he content himself by slaughtering other creatures? The whole thing is atrocious. It is exactly like his own record of killing eleven



bull elk on one trip, and then, on his way out, killing two more that he found fighting. Their meat was unfit to use and was left to rot in the woods. Then he preached to us on the virtue of game protection, and when he comes back from this trip you will hear his righteous dissertation on the necessity of preserving game in Africa—of course after he has killed everything he could find.

“‘A lot might be learned, but not by such scientific instruments as high-power rifles. The only one who will ever learn or teach anything of value is the man who studies the living animals—not the man who gloats over a dead one.’”

### WHICH IS THE BETTER REASONING?

¶ On page 772 of this magazine is a letter from Mr. Samuel Blodgett under his own heading of “Which Reasons the Best?”—meaning by “which” Prof. Hyslop, of the American Society for Psychic Research, or the editor of *The Humanitarian Review*. I will make only a brief reply to two or three points. But I prefer to discuss the question, “Which is the better reasoning?” rather than that as stated by Mr. Blodgett’s heading. To understand this discussion it is necessary for the reader to read the review of Prof. Hyslop’s reasoning in a given case on page 687 of this magazine for June. Now, I protest that my opponent has not fairly represented my position in that review, and I refer the reader to it for the proof.

Mr. B. says “our editor believes there is no reason in it, and that he proved it.” I did not say so. I said “there are therein no *premises* from which to conclude that there is a spirit-world” and did not add that I had “proved it.” Again: Mr. B. affects to quote me thus: “The logical conclusion from the alleged fact is that Mrs. Dellinger possessed a peculiar psychic power.” But he fails to note that I spoke of “alleged facts,” not of admitted facts. Further, he says I am “not justified in the assumption that Mrs. Dellinger might have ‘possession of a power of seeing events subconsciously after their occurrence’ in a dream that was vivid the next day. The idea is purely imaginary.” Now, I made no such an assumption. I said her “possession of such a power of seeing events subconsciously after their occurrence, *if admitted*,”—even if admitted—had no connection with another world than that of human mentality in the material brain. I did not say it was “admitted.” And then he admits that though Mrs. D’s “five senses could not serve her directly in this matter,” “it is not unreasonable to suppose they *could do so* in an indirect manner.” Which is a virtual admission of the subconscious, or indirect manner, of perceiving occurrences. He says that if Mrs. D. “got the impression from another party it must have been a spirit”—which is a “mere assumption” on *his* part. Are disembodied spirits able to impress us and embodied ones not? Before we can as-

sume that "a spirit" does this or that we must first learn that a spirit exists. Mr. Blodgett then adds that "whether this is the correct solution or not, science points in this direction and in no other." What science? Science refers all phenomena to physical causes and takes no cognizance of "spirits." And to Mr. B's final sentence I will reply that "present scientific knowledge denies" nothing. Scientific knowledge is affirmative and not negational. It may, as yet, not take cognizance of the existence of such a power, but at the same time it does not take cognizance of its non-existence.

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### PAINE CENTENARY AT THE MONUMENT.

¶ On June 5th at the Paine monument in New Rochelle, N. Y., a meeting was held in commemoration of the death of Thomas Paine one hundred years ago. The meeting was held conjointly by the Paine Memorial Association, the Paine Historical Association, the Brooklyn Philosophical Association and the Society of Ethical Culture. Prof. T. B. Wakeman, president of the Paine Historical Association, presided and delivered a short introductory address. The principal addresses were by Rev. Thomas R. Slicer, pastor of All Souls' Unitarian Church, New York, Dr. David S. Muzzey, of the Society of Ethical Culture, Prof. Thaddeus B. Wakeman, who surrendered the chair to Mr. Winham pro tem., and Elbert Hubbard, editor of *The Philistine*, of East Aurora, N. Y. Mr. James B. Elliott, of Philadelphia, has kindly favored The Review with a copy of the beautiful Souvenir Program of the celebration, which is embellished with four different portraits of Paine, a picture of the house in which Paine was born and two views of the Paine House at New Rochelle. Owing to threatening bad weather the attendance at the meeting was not as large as otherwise it would have been. There were Freethinkers present from distant parts of the country—a few from Ohio and even from Chicago. The addresses were able and interesting, and, I am informed, well received by the audience.

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### San Francisco Materialist Association.

#### Program for July.

July 2—"Wonders of the Heavens" (Stereopticon views); Prof. Maynard Shipley, Editor of *The World*. 9—"The Law of Human Progress;" Walter MacArthur, Editor *Coast Seaman's Journal*. 16—"Why I Believe in a Future Existence;" J. G. De Stone, M. D. 23—"About the Jew;" Fra Augustus Seymcre. 30—"A Lesson from French History;" E. Backus, former Editor *Seattle Tribune*. Meetings every Friday evening in Jefferson Square Building, 925 Golden Gate ave.



## NOTES AND BRIEF COMMENTS.

¶ Volume VII of The Review ends with this number—whole No. 79. Owing to the enlargement of the pages last August, it was necessary to begin a new volume at that time, so that now the volume does not correspond to the calendar year as it did before. The next issue will be No. 1 of Vol. VIII, and the publisher would be much encouraged and greatly assisted to continue the magazine throughout that volume in its present size and quality, or even enlarged and improved, if its friends would make such a special effort to increase the number of its bona fide subscribers beginning with that number as to double its circulation; for be it remembered that the income from subscriptions does not yet pay the expenses of the publication, with nothing to the editor. It is a burden which I ought not to carry.

¶ The centennial anniversary of the death of Thomas Paine was commemorated at a public meeting held on the evening of June 8th, at 925 Golden Gate ave., San Francisco, under the auspices of the local Materialist Association. The speakers named in the program were, Capt. Diamond, who claims to be 114 years of age, Geo. B. Benham, Dr. Anthony, Wm. McDevitt, Dr. Hausman, and a number of others. The titles of some of the addresses were "Paine, the Pioneer Internationalist"; "Paine as a Patriot"; "Paine as a Scientist"; "Paine as a Revolutionist"; "Paine as a Statesman"; "Paine as an Atheist." What could be said under this last head, I do not know, for Paine, as evidenced by his writings was a deist and not an atheist, nor even a materialist.

¶ The California Equal Suffrage Association, San Francisco headquarters, asks me to announce that the 41st Annual Convention of the National American Woman Suffrage Association will be held in Seattle, Washington, July 1 to 7 inclusive. During that week, Woman's Day will be observed at the Alaska-Yukon Exposition in compliment to the Convention. Mrs. Carrie Chapman Catt, President of the International Woman Suffrage Alliance, Rev. Anna Howard Shaw, President of the National American Woman Suffrage Association, Prof. Frances Squire Potter and other distinguished speakers will take part in the meetings.

¶ The following friends of The Review have recently favored the editor with clippings from current periodicals, for which they have my sincere thanks: Geo. C. Bartlett, Mrs. C. K. Smith, Manly A. Brigham, F. M. Brickman, E. A. Fitch, G. Major Taber, J. M. Elliott, Dr. A. A. Bell. Though I may not, for want of space, reprint but little of them, I get some good "pointers" from them.

¶ The editor has received a most remarkable communication from one J—S—, of Danville, Ky. In a most wretched scribble, the writer says: "I want you to buy an article I have written entitled 'From Lexington, Ky., to San Francisco, Cal.' I want \$200.00 for same; it is well worth it. I want you to buy it yourself on speculation. Send me \$200

in New York draft and I will send you the manuscript. It is of 100 pages." Kentucky "rye" has always had the reputation of making "awry" the mental vision of those who partake of it, but J. S. must have mixed "his'n" with "Dago red"—a California product—when he arrived in 'Frisco with his Lexington jug. The editors of Freethought publications always decline to accept cheap literary productions, such as \$200. articles!

¶ The Los Angeles Liberal Club continues to hold its meetings every Sunday evening at Mammoth Hall, 517 South Broadway, right through the summer. The Review is issued too early to contain the July program, but it may be obtained by sending for a copy of the *Agnostic Index*. Apply to the Secretary, Mrs. Bertha S. Shie, No. 1105 Santee st., Los Angeles, or to the Librarian, Walter Collins, 110 E. 17th st.

¶ Manly A. Brigham recently contributed to the Rumford Falls (Me.) *Times* a very good article on "The Metamorphosis of Beliefs." Mr. Brigham is doing some very effective Freethought work in the way of reaching the general reading public through the medium of the newspapers, and has called attention to The Review in that way, for which he has my thanks.

¶ The Review has been favored with the announcement of a Memorial Meeting in honor of Judge Charles B. Waite, deceased, held June 6th, at the Whitney Opera House, Chicago. Dr. John Emerson Roberts, of Kansas City, delivered the address, and Judge C. C. Kohlsaat presided.

¶ The N. Y. *Truth Seeker* of June 12th contains extracts from the several addresses delivered at the Paine Centenary at New Rochelle, June 5th, and also pictures of the Paine monument as it appears since its site has been improved.

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## BOOK REVIEWS AND NOTICES.

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The New Ethics. By J. Howard Moore. Samuel A. Bloch, publisher, Chicago, Ill. Revised edition. Pp. 216, cloth binding; price, \$1.00 net.

This book certainly contains some important facts and principles which are of the essence of science, but it lacks the order of scientific presentation which its title seems to lead one to expect. The book is a miscellaneous collection of topics treated in a rather sentimental fashion, but will, perhaps, be all the more appreciated for that reason by the unscientific reader. As showing both the miscellaneous character and the scope of the work I will here give its contents in the order of the chapters as entitled:

1, The nature of opinion; 2, The thesis of the New Ethics; 3, The human attitude toward others; 4, Silent martyrs of civilization; 5, The cost of a skin; 6, What shall we eat? 7, Is man a plant-eater? 8, The food of the future; 9, The peril of over-population; 10, The survival of the strenuous; 11, Flashlights on human progress; 12, Conclusion.

In his preface, the author assumes an Osler attitude which indicates



that he is hasty in making deductions, and too prone to generalize without first being sure of his facts in pertinence and quantity. For instance, he says that "the adult mind, with few exceptions, is a dead mind—a thing that has ceased to assimilate beyond the range of fixed habits." This is certainly a very unjust as well as illogical assertion. The very meaning of "adult" is that of one who has reached thorough manhood or womanhood. Before it, is the sapient rashness and brashness of immaturity and recklessness; after it comes the decadence and disintegration of mind consequent upon the wear and tear of the brain and the petrification of its arteries. The first is scarcely yet a truly living mind, the last not yet a really dead mind. The dead mind is a nonentity. The truly living mind which accomplishes reliable and well-considered advancement in the progress of human knowledge is the adult mind before the age of decadence has begun, or at least far advanced.

The first paragraph of the first chapter contains important facts not generally recognized except by scientists and Freethinkers. It is this: "No being can believe a thing or can keep from believing a thing by simply deciding to do so. Psychic phenomena, like all other phenomena, take place according to fixed laws. The notion that opinions are formed by an arbitrary act of the mind, and are not related causally to the conditions from which they come, is as unsupported by fact as that other supposition, once universally held, but now about outgrown, that events in the physical world just happen without any necessary connection with each other, or with the circumstances from which they come."

And then follows a clear elucidating of this idea. In beginning the second chapter, the writer makes another rash, or rather, crude and not well-considered statement, in which he says "man is simply *one* of a *series* of sentients, differing in degree, but not in kind, from the beings below, above and around him." This conveys the erroneous notion that all nature is but a tall ladder of round after round precisely alike, stretching from the indefinite "lowness" to the indefinite "highness" of the cosmos. But solid facts of observation utterly refute this notion. There is no such ladder—no such scale in nature. Things, including men, do differ from one another in kind to a greater or lesser extent, so that one thing may be similar to another thing—like it in some particulars and unlike it in others—but never exactly like it. To say that men and women, for instance, are not two "kinds" of human beings is to talk nonsense. We are akin to the lower animals (which is the point the author is really trying to make) but we are not identically of the same "kind" of beings; and we differ from them in other points than that of our supposed superiority over them in the "series" of the up-and-down scale. Even the different organs and tissues of the same man are of different kinds and do not merely stand one above another in a perpendicular scale of exactly-alike instruments. The heart is not the same "kind" of an organ as the liver; the liver as the lungs, the lungs as the bones, the muscles as the nerves, and even the nerves as the brain. We can treat the "lower animals" humanely without ourselves being identically of the same kind of beings.

## Correspondence Department

SUGGESTIVE LETTERS AND EXTRACTS FROM LETTERS TO "THE REVIEW"

Milford, Mass., June 4.—I have The Review—am more than pleased with its contents. I was born a natural questioner, and was a bother to my Christian parents as long as they lived on the subject of God, Sunday, creation, soul, immortality, hell, heaven, etc. I became a Spiritualist, taking the phenomenon for a fact, but after years of investigation have concluded that it is an unknown power of the brain through which remarkable things are done and told. Also, I can see no permanent peace and progress on this little earth until the people get rid of the belief in gods and immortality of the soul. But I firmly believe in the immortality of every act in this life. I have spent a life-time in working and thinking; am past seventy-three, hale and hearty. I enclose \$1. on subscription.

J. L. Buxton.

### Well Pleased.

Wilmington, Vt., June 2.—The 50 copies of the magazine for June, containing my "reminiscences," came yesterday safe and sound, and satisfactory in every respect; not a mistake or blunder or "trick." Have distributed a part of the 50 copies and all of my friends (some of them orthodox) speak words of praise for it. Hope there will be good results; but it is so hard to get people awake and interested. Enclosed find check in payment for the 50 copies of H. R.

Then there are so many good things in this issue, matching the "queen month" of the year, June. I was especially pleased with editorial remarks and Prof. Foster's utterances. I enclose herein some clippings — one a very fine and appropriate poem in memory of Mr. Angell. When I read or find anything nice, instinctively I want to see it in the H. R. This is my excuse for sending you clippings; not because I think you need help in selecting, for the contents of your magazine remind me that you are a good and discriminating judge. Thanking you for your real, genuine, Rationalistic friendship, real Freethought way of dealing with me, and kindness and consideration, and best wishes for The Review.

E. A. Fitch.

### A Live Liberal Agent.

Kansas City, Mo., June 3.—I want to continue my bundle of 10 copies of The Review another year and will send the payment in about two or three weeks. Please, if you can, send me the addresses of the *Agnostic Journal*, the *New Zealand Examiner*, etc. If you know of any other Free-thought publications than those mentioned or commonly advertised in



The Review, I would be pleased to have their addresses also.

It is my idea to get together all the Freethought papers in English that I can find to show that the movement is spreading in every direction. Too many, here especially, are too sure it is only local and confined to "our own town." Nothing seems to knock the awe all out of them like showing them Freethought papers from all parts of the country. Now to cross the deep, as it were, and find all I can there would help popularize the movement with all who would see them. From one to about ten of each, according to prices, are sufficient to show the spread of the movement and help to sell each and all.

Some copies handed out, such as left-overs, otherwise "extras," and during the park season when least reading is done, advertises them and those who are "reached" by any they read want more later. Hoping the "Lost Angels" are advancing toward Freethought I am fraternally yours,

E. G. Whitney.

### Wants Review in Binding.

Madison, Ga., June 12.—I want you to bind for me the six numbers of The Review from January to July—the whole volume in one book would be too heavy for me to use. It occurs to me that a good many of your subscribers would like to have The Review in book form. In publishing The Review you ought to have had that idea in your head.

A. A. Bell, M. D.

*Remark.*—Well, Doctor, I *have* had "that idea in my head," and have put away a few complete files to be bound; but the expense is considerable, and I hardly feel able to have them bound unless I can be assured that they will be taken off my hands and paid for. If others want bound copies of the magazine for any or all of the past three years, I would like to hear from them with a statement of just what volumes they wish. No money need be sent until decided, but simply agree that you will take this or that volume or the three if I have them bound. If you want this, please notify me at once.—*Editor.*

### Wise Remarks of a Humanitarian Philosopher.

Santa Ana, Cal., June 18.—I enclose herein two things—thanks and one dollar (are thanks things?). I thank you for your courtesy in sending me The Review on credit; I guess you believed in my honesty or you would not have kept on sending the magazine without some response from me; be that as it may, I am grateful, nevertheless, because I have been away from home—away—away off—and have only recently returned to pleasant Southern California, and I have only today finished reading the April, May and June numbers of The Review—I make amends—I have *not* finished reading them, but having read them once I shall read them again and yet again, as time permits from duty. Your magazine provokes thought; like Captain Cuttle of Dickens' creation, I must "overhaul my reckoning". I have discovered that it is not well to

stick stakes, for if I do I am liable before long to pull them all up again. I had some stakes stuck quite strongly but the reading of your thought-provocative magazine has compelled their up-pulling to clear ground—for—shall I say new stakes? Yes, I guess I shall have to stick some more stakes as landmarks of progress, but not as former stakes, to mark positive opinions. I have had so many set-backs in thought and theory that I now try to be modest. I think you are also modest and tolerant; that's why I like you and your magazine: you don't say positively "there is no God," "there is no future life;" you say that from your point of view it looks that way. I know of but *one* absolute truth to which I am willing to pin my faith, and say "this is so;" this "truth" is mathematics, of which I am sorry to admit I have but an inkling; but what I know of mathematics I *know positively*; all else is theory and subject to revision. I *believe* and I *don't* believe—but what does my belief or non-belief avail? It looks to me very silly to assert that man is subject to repeated incarnations on this earth, but I listened patiently on a crowded street the other day while an old-time friend tried to persuade me that I had often lived on this earth previous to this life. Once I would have laughed at him; this time I listened to his arguments. I think *he* is wrong—perhaps *I* am wrong—who knows?

C. P. Holt.

### Historical.

*Remark.*—This letter and the report of Mr. Hubbard's address therein referred to came entirely too late for the publication of the address in the July number. The Review is one of the most promptly-published of all the Freethought periodicals, and those who wish to get matter into its pages early should not wait until all the other slower-going publications have been supplied with copy from which to clip copy for The Review. I do not at all "take kindly" to such a policy. I want your reports fresh, "sizzling hot right off the griddle," or not at all. The Review has too much self-respect to allow itself to be treated as a sort of back-number rehash of less up-to-date publications. This magazine is bound to *live* while it does live; if it cannot do that it will die *real dead*, and not merely exist.—Editor.

Philadelphia, Pa., June 13.—The last days of Paine were spent in the city of New York. He died in a two-story frame house which was situated where the present house, No. 59 Grove st., was built. It was in this frame house that Mr. J. W. Jarvis visited after he received notice of Paine's death and made the death mask which is now with the N. Y. Historical Society. Cheetham states that Paine boarded with Jarvis at 85 Church st. in April 1807, and it is possible that he painted his portrait and made the wood cut of Paine which was published in the *Beacon*, which was published at No. 84 Roosevelt st. We are indebted to Gilbert Vale for many facts relating to Paine's residence in New York City. The house from which he was buried is still standing as a living witness to lies published and circulated by preachers that a large publishing house has been erected upon its site where a million copies of the Bible



are printed to enlighten the infidels and heathen. It is my object to give all the known facts in relation to Thomas Paine that are obtainable, and with the aid of my assistant, Mr. Van der Weyde, of N. Y., who photographed the uncompleted bust of Paine by Jarvis for the Philadelphia Historical Society.

I was fortunate in securing Mr. Elbert Hubbard as one of the principal speakers at the recent Paine Memorial meeting in New Rochelle, and enclose a short synopsis of his address on the "Genius of Paine." It contains some facts not elsewhere found, and I hope you will publish the same in your July number. And I may add that the largest single contributor to our fund resides in the state of the founder of Paine Hall, Boston, from which state we have but two subscribers.

James B. Elliott,  
*Sec. Paine Memorial and Historical Associations.*

### Which Reasons the Best?

Minneapolis, Minn., June 4.—I refer to the reasoning of Prof. Hyslop and our editor concerning the information Mrs. Dellinger got in a dream about the murder of William E. Hooper and his brother, noticed in June number.

The professor sees no way this knowledge could have come to the lady except from spirit impression, and he accepts this view. It looks the same way to me. Our editor believes there is no reason in it, and that he proves it. He says, "The logical conclusion from the alleged fact is that Mrs. Dellinger possessed a peculiar psychic power, or that the dream and facts were remarkably exact coincidents."

Very well, we all admit this; all spirit mediums must have a greater psychic sensitiveness than the most of their fellows; but the question is, what is the nature of this peculiarity? The facts indicate this and nothing more: a better condition to receive impressions. He is not justified in the assumption that Mrs. Dellinger might have "possession of a power of seeing events subconsciously after their occurrence" in a dream that was vivid the next day. The idea is purely imaginary. There is not a particle of evidence that any person possesses such a power. All the facts that we gather, so far as we have reason to believe, comes through the medium of our five senses. Mrs. Dellinger's five senses could not serve her directly in this matter, but it is not unreasonable to suppose they could in an indirect manner.

It is a well-known fact that one person can impress another when he is asleep, and the person so impressed not be conscious of it after he is awake, though the impression has a lasting influence. This power is frequently used to break up bad habits of children. In the case of Mrs. Dellinger, if she got the impression from another party it must have been a spirit. Whether this is the correct solution or not, science points in this direction and in no other. It is better to let the matter pass as a profound mystery than to let our imagination invest Mrs. Dellinger with a power that present scientific knowledge denies to all.

Samuel Blodgett.

### Mind Not the Highest.

Caledonia, Mich., April 17.—I find the Humanitarian Review a valuable unit in the collection of publications which come to my address. I wish to hear from all sources.

The specialist in physics or metaphysics, as well as the devotees of "revelation" are the ones least fitted to correctly understand or teach that which is becoming: Both get only an infinitesimal portion of the problem of being reduced to knowledge, because of the intense focus of the awareness of the one, and the narrow absorption of the other.

Words, books, lectures, etc., in themselves contain no knowledge. They are mere ladders for the individual to climb up to the tree of knowledge, or tools to dig for the crude ore of ideas. The fruit must be plucked, eaten and digested; the ore must be refined and utilized within the individual consciousness itself.

No one entitatively knows what anything actually is; at least if we in the bed-rock of intuition do know anything of first cause, the knowledge entirely eludes the process of communication or differentiation. The current knowledge of the race pertains only to relationship between manifestations.

We hear much nowadays about mind or thought as a cosmic entity or energy, or something existing apart from individuals. Professors of astronomy and other physical sciences write voluminously of "the cosmic mind," and get themselves mixed up worse than the old theologians did in their concepts of an anthropomorphic God.

Our modern psychological authorities define consciousness as a faculty of mind. This is just about as reasonable as to define the sidereal heavens as a faculty of the moon. The man who cannot comprehend beyond the mind is certainly incompetent to tell what mind is. It is proposed in this article to give a very brief introductory outline of something beyond mind. In fact it is necessary to do so in order to have any real understanding of mind.

The farthest into the cause of things we can get, or the deepest into cosmological psychology we can penetrate, is by means of the trestleboard of the cross and star. Suffice it to say that the "Knights of the Cross and Star" is a fraternity of students who need no safeguards excepting their natural standard value of evolutionary development, which automatically debars all below this standard. On the trestleboard we approach the threshold of "The Open Door" which is the boundary between the manifest and the unmanifest. The Cosmologist does not place or time this boundary line, for he knows that no place exists in time, nor time in place outside of vibratory measurement. The so-called "exact science" of mathematics looks to him like boys making mud pies would to the chief engineer of the Panama canal.

The basic primal duality of manifestation is life and consciousness. From their co-relation or polarity—or in other words from conscious life, or living consciousness, proceed all things. Life is the father, and consciousness is the mother of all motion or matter, vibration or substance. It is impossible to describe in mathematical, or any other "scientific"



terms the movement of anything. Some inmate of the baby playhouse of mathematics has said that nature geometrizes. 'Tis false. Man geometrizes in his mind, but nature moves in an infinitely differentiated directivity of sphere tunneling sphere.

It may be said in this connection that bodies are as screens to let circles of cosmic energies through them. As they become more refined they hold portions of the higher modes, and are accordingly evolutionarily developed.

Desire is the first child of life and consciousness. She is conscious on the outside and life on the inside, the same as a woman is feminine in body and masculine in spirit or inner nature. (The words outside and inside here are not used in the ordinary physical sense.) [Then, so far as conveying any meaning to the reader is concerned, they convey only *nonsense*.—Ed.] Will is the second child of life and consciousness. He is masculine on the out or life side; this is volition. But his inner nature is feminine; this is passive power or basic will.

Now we will deviate from the supposed law of human heredity as an illustration, and say that through the outworking polarity of cosmic will and cosmic desire, life and consciousness super-beget spirit and form. Now the spirit of form is mind, and the form of spirit is body; and the polarity of the two is the ego or individual, which is masculine or feminine according to the "night or day," "winter or summer" of conscious life.

In conclusion let it be said that the authors of this crude sketch made no attempt to be immune from the accusation of self-contradiction from those who cannot read beyond the Websterian meaning of words. Even in the hands of masters of language words are but broken waves on the infinite sea of the unspoken.

Does the ego or individual consciousness persist after physical death? Suffice it to say, for the present, that there is no proof either affirmative or negative, outside of individual living, conscious experience. And this cannot be given through the medium of publication. In fact nothing can be proved in words.

Harvey W. Jacox.

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### The Spirit of True Liberalism.

Bartow, Fla., June 1.—A copy of your magazine was received yesterday, and read with much interest. I was especially pleased with the editorial, "Who are Freethinkers?", with the "Humanitarian Proverbs", and an article comparing the morality of Freethinkers and Christians—I do not recall name, and have cut the article out to forward to a Christian writer.

Very much that I find in the Freethought publications is not at all suitable for propaganda work. Some of it is a detriment to the cause, and I am sorry to see it published. This is especially true of a certain class of "smart-Alec" writers who write parodies on Christian hymns, and other cheap efforts at wit. We must depend on facts, stated in dignified language, rather than on ridicule.

The majority of Christians are well-meaning, and are working the

best their knowledge permits to bring about better conditions. That many of their methods are impractical is a fault of the mind rather than of the heart. An infinitesimal number have ever heard Freethought presented in a fair and sensible manner. The average Freethought publication, chancing to fall into the hands of a Christian, is glanced over till some striking sentence of abuse or ridicule meets the eye, when it is immediately destroyed. The little minority of Freethinkers should strive to make every sentence of their few publications count for the side of truth. The Freethought which ministers combat in their pulpits, is a fabric of straw and is easily annihilated.

I joined the Materialist Association as soon as I heard of it, and while Materialists, doubtless, have their share of failings, it will be valuable as world knowledge to find how many people are ready to reject primitive myths.

Julia C. Coon.

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### Phonographic "Pot-hooks" Transcribed.

Pentwater, Mich., May 31.—Your editorial, "Who Are Freethinkers?" is clear-cut. It looks as if the "reformers need reforming!" It proves, too, what I said months ago—indeed a year ago—that there is much advocated in the name of Freethought which is foolish and contrary to common sense. I have read your editorial over three or four times, and greatly admire your moral courage, because in some quarters it is getting to be almost "heresy" to intimate that Freethinkers are not "perfect." If loose statements, reckless assertions, unthinking claims, constitute people "Freethinkers," then I say with you, I "repudiate the name Freethinker;" but, of course, we know that such people do not represent or define Freethought. I say, too, as you do, "I much prefer the name *Humanitarian*." Your critique on "Wild Extravagance" is a gem. "A New Cosmology" is very deep and full of originality. Your "Meaning of 'Humanitarian'" is grand.

W. F. Jamieson.

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### Remarks on This and That.

San Diego, Cal., May 26.—Eminently proper that the editor of the Humanitarian Review should have conferred upon him the degree of Doctor of Laws; and he should also carry a gold headed cane, and have leisure to walk out in the sunshine, leaning upon it.

Shake hands with Paul Jordan Smith. May many other friends go and do likewise. How to live, is what we want to learn, not how to die. And that is what The Review aims to teach. We seem to need "line upon line and precept upon precept." Years ago when I was a church member the pastor told me where his text would be next Sunday. "Will you have in your sermon," I said, "'Ephraim is joined to his idols?'" He answered sharply, "Yes, I shall." He had become dissatisfied with some of the members. I advised him not to do it; that castigation was not always best, even if deserved. "Give us a



warm, encouraging sermon, as if you considered all your listeners saints—about right.” Although the preacher was much older in years than I, he accepted my advice, preached accordingly, which had a good effect—pastor and people more in harmony.

We find commendation by the editor oftener than condemnation. Correct assertions and the truth at all times as apprehended by him. Liberal enough for the closest truth seeker. The reader may agree or differ with what is taught as the case may be. Mrs. C. K. Smith.

*Comments.*—Well, now! What would I do with a gold-headed cane? I can only think of one use for it: sell the head to get means for buying paper for H. R. and burn the stick for kindling. When I walk I “lean on” my bones and muscles. But I am grateful to my venerable friend for her kind wishes. The “degree”—I don’t know what use to make of that; I presume the nice-looking diploma would somewhat ornament a vacant place on my wall, but as yet it is not there.—*Editor.*

### Is There a Supreme Being?

Urbana, Ill., June 2.—The accompanying letters and article will explain themselves. I sent this article to the editor of the *People’s Press* for Mrs. Bliven, secretary of the Materialist Association, to explain the difference, if any, between the Agnostics’ Supreme Power, “One Huge I Am It,” and the Materialist’s “individual material It.” He sent it back with the accompanying letter which explains his reason for so doing. I send it to you for The Humanitarian Review because the H. R. represents “Scientific Rationalism, Comparative Religion,” etc., and is not “the official” organ of any “sect or clique”. I wrote him a letter, a copy of which I send you. (I don’t know whether you can read it all, my carbon paper was a poor quality), but you will understand the situation by the article and the accompanying letters. I take, read and write for all “Free-thought publications” that will publish “all sides to the discussion.” I love a free and full discussion, for it is by such that we may expect to come to a clearer knowledge of the truth in the matter. I attend every lecture, and read all I can get on all scientific and religious subjects—Methodism, Baptistism, Universalism, Christian Science, Agnosticism, Atheism, etc. I received your acknowledgement of my renewal of my subscription for the H. R. I hope to continue as a reader and contributor for your most excellent magazine for a number of years to come.

A. E. Wade.

#### THE ARTICLE.

Mrs. Bliven writes in the *P. P.* May 22, M. Dis. “About God and Future Life”: “Editor Maple wants us to believe in a Supreme Being, John Maddock, in a Great Dynamis, Protestants want the Bible God, etc. Gods, Dynamis and Supreme Being are all founded on the idea that some one great guiding intelligence or power is back and within

all activities of matter. \* \* \* The Agnostic's Supreme Power differs from the Gods, in being shorn of ability to create, etc., \* \* \* yet is a One Huge I Am It. Just get down to common sense investigation of nature's and man's doings, to find out whether the universe is run by one power, or by numberless billions of material atoms or forces, \* \* \* Each atom is an individual material It." (Not a Huge I Am It, but an *It* all the same). We see by this admission, that she believes in a power or intelligence as much as Editor Maple, John Maddock or the Agnostics; only her Supreme Power or intelligence resides in each "individual atom of matter" instead of in one Supreme Being. Her idea is Pantheistic and differs from Monotheism only in that the power or intelligence is vested in each individual atom, instead of in one Being, who "bosses everything and is everywhere present." Now the fact is, *the universe could not be run a single day without "a boss"*. There must be a "boss" or "One Mind" to govern all things, or there could be no harmony or plan in anything. We see this in all governments among men. There could be no government without a "head" or ruler, either a president, a king, emperor or some other "potentate". Suppose that each individual atom was "a law unto itself" like a community of individuals without a ruler. Each could rob or take from another whatever he wanted. The strong could oppress and destroy the weak. How could there be any harmony, order or beauty, which we see in "all the works of nature"? This is the greatest objection to Atheism, in that it leaves the universe without a planning power. "Everything is chance." (?) "No goodness, wisdom or justice" in anything, and they cite you to every cyclone, earthquake or volcanic eruption to prove their contention.

A. E. Wade.

### In Defence of Extravagant Claims.

San Francisco, Cal., June 2.—In your editorial department of late date, I noticed an article entitled "Wild Extravagance," and it appears to me as if an intentional and unjustified roasting is intended. But from whom? For the benefit of those, who, like the writer of the above article, have probably misunderstood my attitude, I shall endeavor to review my former statements as briefly as possible.

First I wish to call the editor's attention to the excerpt from the *Blade*. This paragraph is only a small part of my article, and only brings out a side issue, which I was trying to connect with the rest of my article, so as to give my critic some idea of the kind of animals he has to deal with. It seems though, as if my critic must be on very intimate terms with the editor of this magazine, since the latter tries to bamboozle the subject at issue, and brings out only those points which are suitable for his attack.

But let me refer to the subject which the editor claims I am probably ignorant about. Our application blank reads: "There is no God or future life; count me a member of the Materialist Association." What does this mean? It simply means that the person signing this application has ridden his conscience of a mass of superstitions which have



pressed upon him since childhood. Having cast aside the superstitious ideas which have kept in fear and ignorance and slavery, he now, that is after signing the application, becomes a king, the King of nature, the highest creature in the universe, morally, intellectually, in many respects physically, and quite often economically.

As to the Editor's statement that it is "Wild Extravagance" to inform anyone of facts being so, I wish to repeat that none but those who are self-dependent and free from all superstition are worthy of this consideration, and, as a rule, such men and women are possessed of the qualities I have formerly enumerated. Let me illustrate. A Materialist to my knowledge is a being possessing the highest developed brain-faculties of any being existing at present upon this planet. This is one of the statements I have made in connection with my reply to my critics, and which, by the way, has nothing to do with the subject at issue. [That is *exactly* the matter at issue in *this* discussion.—Ed.] Does not the fact that although the Materialist neither fears gods, devils, nor future life, still does good and acts justly, does not this fact, I repeat, suggest the inference that such persons are possessed of the highest developed brain-faculties? Does not the fact that he, the self-dependent Materialist, knows how to create an environment in harmony with his desires, without reference to superstitious characters—does not this entitle him to being considered the greatest intelligent being in the universe, with the exception, perhaps, of the inhabitants of other planets whom we know nothing about? Does not the fact that many of our greatest so-called scientists, who have gone through college and university, and covered the whole field of knowledge, yet cling to a belief in some absurd, incomprehensible myth, place them on a lower level of intellectuality than that of the Materialist? Then why say, "Wild Extravagance?" You well know that a Materialist or even a Freethinker, before becoming such, goes over a wide field of knowledge. You know that he uses his brain faculties to better advantage than does the average individual. You know that the Materialist, especially the up-to-date one, has the advantage of deriving the greatest good from the smallest number of books, and is able to combine the knowledge derived from these condensed scientific volumes, with that derived from his practical experience. Does not this make him perfect in so far as knowledge and intellectuality are concerned? [No sir.]

When I made the statement that it requires a pure system, and a good healthy physical body in order to be a Materialist, I knew what I was talking about. I knew, and know it now, that no one can think properly unless his mind is clear. And the mind cannot be clear and healthy, and able to throw off all superstitious ideas, unless the whole system is healthy. He must be perfect physically, as well as mentally, and who has attained that degree of perfection except the Materialist? [No one, not excepting the Materialist.] Your green cheese moon example, is a very poor one. The moon is an organized body, \* [etc., etc., etc.].

J. Frantz.

[See editorial remarks headed "'Wild Extravagance' Again."]

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\* Here follows a long argument against my "moon example," the writer, apparently, totally missing the intended application, which is inexcusable in one "intellectually perfect".—*Editor*.



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